

Der Lutheraner.

**God's Word and Luther's Doctrine
Shall Never Perish.**

Seventy-eighth year.

1922.



**St. Louis, Mo.
CONCORDIA PUBLISHING HOUSE.
1922.**

Register for the seventy-eighth year of the "Lutheran".

	Page
Communion, institution 113; single cup 349; unfermented grape juice 363; communion witness 296 f.	
Superstition and Fear of Death.....	445
Advent king: the person 405; his work 421; his Reich 437.	
Monkey man, a new one!	440
American Lutheran Publicity Bureau	120
American Legion	424
Australia, Lutheran Synod in: 15 Predrgtams- candidates	1^0

B.

Southern Baptists	80, 382
Funeral of pastor Volkenings	125
Occupation, temporary	" 18
Bible 335; will it still be able to hold on? 360;	
Christ's words do not pass away 80; Luther's translation of the New Testament i. J. 1522 341; the Bible in public schools 28, 229; how to read it 267.	
Bible verse, an often misunderstood	57
Board of Directors, meeting of the 60	360
Books, good	
Buckner, J. D. M.: Resignation	428
Budget for 1923	E
Citizens, duties of, against the state	428

C.

China. Dr. A. L. Sheldon murdered 211; Sin J Be-O 48; Gwanyin, Goddess of Mercy 398.	
Christians, unchristian	17°
Christian Science 374; and Jews 122.	
Christ, his person: God-man 405 f.; his Plant 421.	
Colorado once and now	131. 1/1. 203
Concordia Triglotta	63

D.

Thanksgiving Day, ours, and need in Germany	394
Darwinism and Brhan	81
Dau, Prof., back from Germany	9

E.

Matrimony. Good advice 390; mockery of marriage 279; adultery and divorce 28.	
Introductions and ordinations of pastors and professors:	
Abram, H. 399; Albrecht, W. 449; Ambacher, J. C. 300; Amling, C. M. 336, 352; Appel, J. C. 352; Baade, M. C. 52; Bachanz, A. M. 336; Barth, P. C. 267; Bartling, A. W. 196; Base, W. 385; Battenberg, O. H. 37; Bauer, W. D. 336, 352; Beck, J. 267; Beck, M. 267; Behrendt, A. 180; Beinle, P. W. 180; Berg, A. G. 399; Berger, J. 283; Berndt, M. 104; Bey, A. 251; Beyer, A. H. 52; Biesenthal, W. E. 319; Birkmann, P. G. 196; Birner, E. T. J. 104; Bischoff, W. O. 283; Blödel, Th. 217; Böhling, J. F. 385; Bölling, E. 433; Borchardt, Eq. O. 319, 352; Born, P. H. 336; Brackenfick, W. 366; Brandes, L. 143; Brauer, P. 104; Brauer, E. A. 399; Braun, F. C. 68; Budde, E. 87; Büdner, T. H. 352; Bürger, E. J. 267; Clausen, W. P. 319, 385; Claybaker, E. 300; Coynier, E. T. 126; Eozart, E. 300; Daib, K. 283; Dankworth, C. F. 416; Dannenfeldt, Th. 235; Daschner, L. C. G. 143; Dafhner, E. 217; Deffner, L. H. 180, 196; Deichmann, A. G. 366; Diersk, Th. 319; Dietze, W. F. 399; Donath, M. 37; Dorpat, Th. 143; Drögmüller, Th. 68; Dubbe, H. 68; Dube, W. E. 367; Düver, E. 68; Eggers, Th. 399; Einspahr, R. 352; Elüsfeldt, A. 352; Engel, M. 399; Engelen, H. C. 416; Engler, C. 399; Ebers, Th. H. 217; Falle, A. A. 336; Falkenroth, F. W. 52; Faulstich, L. W. 336, 366; Feldscher, E. W. 283; Fickenscher, H. H. 196; Frank, R. 196; Freed, F. A. 336; Frentzel, E. M. 267; Frieling, C. 52; Gabriel, H. E. 300; Gaßner, J. H. 399; Gaßner, M. 300, 366; Geisemaun, O. A. 367; Gerlen, J. F. 87; Gihring, H. 337; Glabe, E. B. 366; Gloe, V. 416; Götsch, M. 399; Grabow, A. 352; Griesse, G. 52; Groh, G. 217; Grob, E. 126; Grother, W. 366; Gübert, A. 399; Günther, E. 352; Gutkecht, Th. 216; Haas, W. 126; Haller, C. 143; Häuser, F. 300; Heidbreder, H. H. 52; Heike, R. 283, 300, 319; Heimann, G. 217; Heine, M. 366; Hemmann, Q. 416; Henrichs, K. 416; Herrling, W. 416; Herzberg, E. 416; Hilgendorf, C. 336; Hodde, W. 367; Hoffmann, Th. 13; Holm, B. 352; Hölder, E. 267; Hömann, A.	

399; Horsch, J. C. 52; Hoher, G. 433; Hoyer, P. 319; Hübler, G. 104; Hunsucker, W. P. 336; Husmann, E. 196; Iben, Th. 449; Ilse, M. 166; Jagels, G. 337; Jank, R. P. 283; Janke, P. 267, 319; Janssen, E. 13; Jauck, H. 352; Jobst, C. 126; Joost, E. H. 449; Kaiser, J. C. 126; Kaiser, J. G. 416; Kanning, W. D. 126; Karstensen, K. J. 319; Kasischke, A. 319; Kaufmann, H. 300; Kempff, J. M. 367; Keyl, O. 87; Keyl, R. J. S. 319, 352; Kitzmann, G. H. 37; Kitzmann, O. 283, 337; Klautsch, W. E. 235; Klein, H. A. 126; Klemp, H. R. 399; Knobloch, E. P. 352, 367; Koch, G. A. 336; König, G. C. 87; Korbitz, F. W. 283; Korris, A. 283, 319; Kössel, R. 352; Krämer, W. P. 37; Krenzien, R. 196; Kretzmann, K. 235; Kreutz, E. H. 217; Krey, P. 267; Krüger, A. C. 104; Kränk, G. L. 319; Krüger, G. M. 283, 366; Kruse, R. 399; Kügele, M. 267; Kuhn, H. P. 217; Kummer, K. 449; Kuntz, W. H. 352; Kupsky, W. 13; Kurth, E. 300; Kurtz, A. R. 336; Laabs, H. H. 180; Labrentz, W. A. 87; Lail, R. L. 251, 267; Lankow, A. 336, 399; Lasch, W. 366, 385; Lindemann, F. 217; Linnemeier, O. 449; List, W. 166; Littmann, W. 180; Lobeck, G. W. 416; Lotz, A. 267; Lochner, E. T. 367, 385; Lochner, W. 196; Loose, FW. 87; Ludwig, W. F. 336; Luft, Th. 37; Lüker, H. J. 352; Maas, W. 283, 300, 319; Mack, Ch. 166; Mahler, G. 399; Mallow, J. F. 319, 352; Marzik, J. E. 319, 336, 337; Matthias, F. 352; Matthies, K. 352; Medler, W. H. 217; Meichsner, E. Th. 300; Meier, E. 68; Meinzen, E. H. 283; Merkel, Chr. 235; Merkend, A. G. 217; Metzdorf, E. O. 336; Meyer, H. F. 300, 399; Meyer, H. W. 385; Meyer, O. D. 336; Miertschin, P. B. 251; Mietzler, G. 336, 337; Mix, C. E. 104; Möhring, G. J. 68, 87; Moll, E. 166; Möller, H. 300; Moore, A. H. 283, 336; Müller, A. 68; Müller, Arnold, 319; Müller, Erich, 37; Müller, E. F. 385; Müller, Heinr. 399; Müller, Herb. V. 399; Müller, Max 319; Müller, M. O. 433; Naumann, H. J. 352; Niemann, A. 336; Nielting, O. 180; Nissen, C. 366; Noack, A. 385; Nolting, K. 87, 267, 283; Obenhaus, G. A. 367; Oberhen, A. E. 126; Olsen, M. 399; Opitz, W. 385; Osch, W. 235; Otten, H. 385; Otting, W. D. 300, 337; Pape, A. 336; Parduhn, F. 319; Pennekamp, W. 68; Petersen, H. W. 235; Plackemeier, H. 352; Potratz, J. F. 319, 352, 385; Predöhl, L. 267; Prieß, P. 180; Rädle, H. J. 449; Rehr, W. 251; Rehwinkel, A. 366; Reichelt, D. A. 416; Reinke, H. W. 319; Reinke, M. 416; Renner, O. G. 87; Richert, J. V. 300; Riftow, C. W. 37; Rohde, P. Th. 300; Rohlfing, A. 196; Rohloff, C. P. 399; Rolf, A. 52; Rook, C. 180; Roschke, E. L. 399; Raschle, Th. H. 166; Rösener, G. 416; Rösener, W. 217; Rasenwinkel, 433; Roß, Geo. 433; Roth, H. 251; Röttger, E. A. 126; Rüder, A. 196; Rudnick, E. J. 416; Rudolph, K. 235, 251; Rupprecht, J. 433; Saagcr, B. H. 37; Säger, C. 352; Scaer, R. E. 416; Schabacker, M. 196; Schamber, J. A. 416; Scheer, D. E. 196; Schierbaum, F. 352; Schlichting, J. 126; Schlobohm, A. F. 104; Schmidt, A. H. 352, 416; Schmidt, Aug. 336; Schmidt, Chr. 366; Schmidt, Herm. 251; Schmidt, K. F. 300; Schöwe, Th. 367; Schreiber, O. W. 337; Schreyers, W. T. 352; Schröder, W. 352, 385; Schröter, L. W. 367; Schüler, E. F. 319; Schülke, J. C. 352; Schulz, K. 352; Schulz, Th. 52; Schumann, Fr. E. 352; Schutte, F. C. 300; Schwan, Th. 13; Schwarz, F. 104; Seboldt, G. B. 433; Seidel, W. 399, 416; Senne, M. 367; Lereres, N. 104; Simonien, O. C. 143; Single, W. J. 251; Skov, B. V. 352; Smulal, E. 196; Sommer, E. 87; Spiering, H. 367; Sprengeler, H. L. 385; Steffen, G. H. 143; Steinhoff, J. M. 319; Stöppelwerth, W. 336; Stoppenhagen, M. C. 352; Stoskops, A. J. 336; Strasen, P. 399; Strelow, J. 300; Streufert, A. C. 336; Strikter, T. W. 251; Strothmann, W. 433; Stückler, P. 366; Summers, J. L. 337; Succop, B. H. 352; Thomä, F. 13, 433; Torgier, R. 385; Traub, H. 385; Trinklein, J. 366; Trülsch, E. R. 416; Vandre, W. R. 180; Ban Steen, F. 300; Vogel, Th. J. 235; Vogel, W. F. 367; Voll, J. H. 367; Wählers, F. 416; Walther, P. 87; Weber, E. 352, 366; Weber, L. 352; Wehking, J. 449; Weinhold, Th. 352; White, C. A. 352; Wente, W. 180; Westermann, J. W. 399; Wenzel, E. C. 267; Wians, E. A. 235; Wichmanu, P. 433; Wiese, F. 283, 337; Wildgrube, E. H. 196; Wilms, E. 385; Winter, H. 352; Witte, E. F. 13; Wolfram, Th. 366; Wollslager, C. 366, 367; Wölzlein, O. 416; Woy, P. 13; Wühle, E. 385; Youssi, M. 336; Yu-	
---	--

r	
Teachers' introductions: Abel, A. C. 367; Arkebauer, G. G. 300; Bach, O. F. 337; Bachmann, P. 180; Bernahl, A. C. 337; Beyerlein, W. 352; Bloch, H. O. 337; Borchardt, A. E. 367; Böttcher, W. C. 337; Briel, J. F. 319; Brust, F. R. 337; Buthe, W. H. 104; Cholcher, W. 367; Lemmel, C. R. 399; Detlesien, C. G. 337; Drels, C. A. 337; Dreher, W. E. 337; Trogemüller, A. F. 180; Coggers, W. J. 352; Ehlen, L. A. 52; Engelmann, P. 36/ 385; Faulstich, E. J. 337; Fiebler, W. 399; Frfcher, W. H. 352; Gaßner, H. R. 382; Gatzner, Tb. 352; George, R. L. 319; Glandorf, O. 337; Gotsch, O. 433; Greinke, K. W. 319; Greunke, M. A. 367; Grimm, F. 352; Grützner, A. E. 367; Haas W. 385; Hafner, E. H. 337; Harms, L. 319; Heinicke, E. F. 352; veld, A. O. 367; Hoffman," A. 143; labn, E. 337; Iessen, P. L. 337; Keller, C. 337; Klausmeier, M. E. 416; Klebe, F. W. 337; Kolzow, W. F. 337; Köpsell, A. 385; Krämer, W. 337; Lauing, W. 104; Leimer, P. 337; Lindemann, E. 337; Lührs, B. J. 352; Meier, W. A 166; Meyer, J. H. 352; Meher, J. W. 68; Müller, E. A. G. 416; Mittler, M. F. 337; Neuenlrich, A. 337; Nickel, W. 180; Niermann, H. 433; Nottke, A. 300; Nürnberg, W. O. 337; Obermann, A. 352; O'Neill, W. C. 87; Ortlip, A. G. 337; Persson, H. L. 217; Pieper, M. C. 352; Pittelkow, A. H. 352; Rabe, M. 399; Rauschelbach, A. G. 283; Reimann, G. F. 352; Reinholz, E. 337; Rewinkel, L. H. 126; Ries, Th. 37; Rogner, W. 337; Rommelmann, H. C. 352; Rottmann, P. 337; Rühle, W. F. 352; Scheiwe, A. 352; Schmieding, A. 416; Schmiel, G. 367; Schneider, W. F. 367; Schröder, J. 337; Schröter, P. M. 300; Schumacher, M. H. 300; Schwausch, A. 352; Schweder, W. 319; Seevers, F. C. 352; Scidler, C. 337; Siebzatz, E. 352; Sommerfeldt, A. G. 337; Stach, J. F. 337; Steiner, I. 166; Suhr, H. H. 180; Taggatz, G. 196; Timm, W. 852; Tönsing, W. 68; Torgler, F. G. 166; Trusheim, E. 337; Uffelmann, F. W. 37; Wagenknecht, J. C. 337; Walßmann, P. W. 352; Weber, F. 337; Weißborn, W. F. 337; Weißborn, 300; Wendler, P. A. 300; Wichmann, G. T. 337; Wiedmann, F. W. 217; Wiese, E. F. 352; Winterstein, P. J. 337; Winterstein, W. 337; Wohlfel, I. C. 126; Wolter, C. A. C. 319. 337; Zapf, A. 385.	

Episcopalian, the, and Union	190
Earthquake, the, in Chile	445
experiences, beautiful	3
Thanksgiving	414
Education, Christian 28; lack thereof America's greatest danger 190; how the youth Christian er- to be drawn 263.	
Europe. What is the situation now in Europe? 22; distress in Germany 394, 412; emigration to be expected 65; our Relief Society 46, 205, 333; Relief Commission 309; church conditions 44, 60; just as in America 295; a dying Lutheran Church 28; Free Church 134, 135; statistics 139, 140; Conference 9; the new seminary 412; larger local needed 100; books and periodicals 64; among fellow believers in Germany 248; from the Saxon Erzgebirge 122; Luther celebration in Zwicke 281; outside Germany 172; in France and England 186; sanitarium in Alsace 280; from London and England 276; distress among Lutherans of Russia 29; from Finland 343; in Sweden 382; glimpses of distress (Germany) 439; days of joy in the European Free Church 443.	
F.	
Finances of our Synod. Treasurer's Report 32, 45: our coffers 307; thermometer 228; budget account 97; our fathers did not do it this way 174; synodical collections 26; envelope system 279; a recommendation 79; small collections 247; beautiful sums 26; church building treasury and jubilee 119; Our Lord's synodical bank 130; beautiful successes of the church building fund 137; in the Southern District 61; in Santa Monica, Call 84; our synodical buildings 328; good resolutions 373; the first third secured 6; meeting of the building committee 392; automobile purchase and seminary building 407; gratifying news 377, 408, 426; holy courage and right works 389; the people were glad they were voluntary 396.	
Women's honour	66
Volunteers ahead!	187
Kindness, from the Christian.	316

G.

Giving 263: a thank-offering 125: 300 cents 335: the first continuation 393: regular self-taxation 363: a gift for imitation 174: 128: who is willing to fill his hand to the Lord today? 42; s. finances.

Birth rate decline 229

Birth control 81

Birthday Thoughts 383

Poems: Advent celebration 421. advent song 405. am

City Gate of Nain 341. to the Lutheran Witnesses in North America 165. on a quiet path 389. out of time into eternity 41. the green olive tree 289. there is still room 113. prayer 57. 257. shared joy - double joy 432. city of God 325. Lord, on your word 241. in Christ 201. secure in God 21. JEsus 1. praise, glory, and thanksgiving 373. paschal triumph 129. passion song 73. blessed house 273. our jubilee 149. trust 305. forget him not 93. where I am 185. on the fiftieth anniversary of the synodical conference 221. on the reformation feast 357. Christmas 437. between Easter and Pentecost 469.

Parish. Should one remain a member of a church where there is much strife? 50

Community school: see schools.

Hymnal. Jubilee 227: Principles 227.

Stories and edifying: Goodbye 141.

From the diary of an old pastor 297. from the experiences of a pastor 282. pray without underload! 214. missing the point 178. the old confirmand 102. the confirmation chart 102. the power of an Easter chorale 141. vengeance is mine, I will repay 66. a strange Bible 29. a tombstone in a letter 317. a sun child 29. earth consolation 232. question and answer 383. for a penny 350. patience 283. saved 103. saved and thankful 85. lift up your heads! 395. year-end 1845 447. can you die quietly? 125. bib the wounds heal! 215. "My time is in thy hands" 446. strange 298. mother 66. nearer, my God, to thee 395. not in vain 142. blessed going home 124. 446. incomprehensible 383. sweep at thy own door 316. how do you get people to church? 384. why a very hard of hearing man went to church regularly 282. how to read the bible? 267. At the end of the year 447.

Faith and works 50: faith despite science 123: how reasonable a fool thinks about faith 50.

Grace of God, when will it abide with us? . 152 Worship attendance: how it could be lifted 442

H.

Haste and labour of love 64

Home devotions in our synod 438

Paganism in the Christian Land 314

Sanctification, supposedly perfect 99

Way home, on the 211

Ascension, Pentecost, Trinity 185

Hornung, Alfred 122

Dogs preferred to children 123

J. (i.)

India. Sadhu Sundar Singh a gusher. . 413

J. (j.)

Year, a new commemorative year 8

Annual Meeting and Election of Presidents 422

Jowett, D 395

Anniversary. A special anniversary year 1. 5: are ecclesiastical celebrations of jubilee justified? 84.

Anniversaries of congregations: Adrian, Mich. 3791 St. Paul, Indianapolis, Ind. 409; Trinity, Milwaukee, Wis. 378: Palmyra, Mo. 410; Emmanuel, St. Charles 347; Emmanuel, St. Louis 308; Wartburg, Tenn. 410; jubilee of hymnal 227; of Herrnhut Brethren Church 211; triple jubilee 330; jubilee of Missouri synod: jubilee 150: celebration of 25th jubilee 159: of 50th jubilee 159; on 75th birthday 163; a trip to the first synod 165; jubilee celebrations 78. 98. 119. 158. 188; Columbus, Ind. 194; jubilee buzzer of the "Lutheran" 158: from Walther's synod jubilee sermon 50 years ago 124: our schools and the jubilee 78; a special jubilee offering 125; jubilee collection 119. 137. 46; our thank-offering 27; judgments from other quarters on our jubilee: Bergemann 266; Iowa Synod 190; from Poland 248; Sweden 382; jubilee of Synodal Conference and Negro Mission 5. 223. 250. 244. 306. 326; jubilee in Colorado 131.

Jews and "Christian Science" 122

Youth, our Lutheran 314

K.

Luther's Catechism 121

Church, her true treasure 357; what she needs 27;

63 f.: how to serve it 411; church and state 210.

Church attendance as judicial punishment 332; how to get people into church 384; publicity: inscription on church door 426.

Church bulletins; see periodicals.

Church year; its solar sky 415

Church communities, dangers of large 63; their missionary activity 79.

Church consecrations: Santa Monica, Cal. 84; Clover City, Idaho 101 f.

Conferences: in Cheyenne, Wyo. 209: Northwest Nebraska-Wyoming 49; Montana 410; Oklahoma 247; Southern Idaho 120. 360; Western Nebraska and Wyoming 380; General Teachers Conference 361; Colorado Livery Conference 62; Hephaestus Conference.

309: School Confercnz in River Forest, Ill. 118: Charity Conference 310.

Confirmation, right assessment of the 93

Cross without bible 48

War, protest against distant 395: War or peace?

444.

Envelope system 279

L.

Lay movement, a useless 80

Lamb of God 85

Institutions of learning. Maintaining them 260: sending pupils there 259: God will supply the means 297. 309, support in kind 410. 427; admission of new pupils and students 308. 330. 346; candidates 188. 208: our harvest field and this year's distribution of candidates 202. St. Louis: close of school year 173: Pros. W. A. Maier inducted, anniversary of three professors 345; formation of alumni association 207; new building 208; how to raise the money 345; the new square 7; Forward! 79: architect chosen 137; Grundst 311. 312; Christmas gift: endowment of a library 4 41. Springfield: Dir. Klein introduced 120. Milwaukee: Prof. M. Gräbner introduced 45. St. Paul: 2 bronze plaques placed 262. Seward: scarlet fever 425. Edmonton 346. Porto Alegre: Prof. Rehfeldt returned 79; news of collections for building fund 441.

Teaching meetings are coming back into their own. . 228

Doctrine, struggle for the 8; false 2.

teaching professions, from 242

Song No. 183 350

Lodge. Immorality, Sodom Servants 175: Knights of the Tiger's eye 428; testimony of the fathers against it 178; what we never have to disregard 201. 241. 257; Lutheran service (Merger) displayed in a lodge journal 427.

Luther. Verdeutschung des Neuen Testaments 341: was er heute sagen würde 334; Lutherwrt für unsere Zeit 50; Tischreden den Römischen zu lesen verboten 411: Lutherfeier in Zwickau 281.

"Lutheran" 4; our anniversary guest 160; the "Lutheran" and false teaching 161; advertisements 379.

Lutheran Church: Losses 210

Lutheran Laymen's League 47

Lyman Abbott393

M.

Martyr, memorial stone for 295

Manna feeding not a divine miracle! 429

Methodists, Southern 191

Mission. Our synod and mission 174; our relatives mission field 8; a mission letter 49. 427; why often little success 413; blessings 261; zealous participation in mission work 381; mission gifts 411; monthly mission hours 24; mission feasts 361; India 140; conference of mission workers 177; our mission opportunity, places, helpers, property 177 f. 191; contributions of Christians 192; our workers including families 25; meeting of Tamul Christians bet Nagorell 82; our workers this year 331; two other workers 79; medical mission 192. 290: Bergheim 25; progress of mission 136. China: missionary in danger of life 100: building houses 140 f. South America: our workers this year 347; see South America. Mission in old Mexico 98. 263: in the Gulf States 375; among Negroes 225: Indians 47; immigrants 393; missionary opportunities in Panama 360; from the far northwest 135; vin Sunday in the city mission 275. 261: student mission to higher institutions. 311. 258. 259; at Illinois State University 258; mission of Presbyterians 228; Catholic mission and world brotherhood 100; mission police 332; a martyr in mission 123. Missouri Synod. Founding 115. 161: what our fathers had at heart in founding 162; reasons for forming synod 74; fathers and founders 75. 95; brief character of founders 155; list of preachers and congregations 157; their confession 94; their relation to their members 114; their mission 174; a venerable document 362; our synod and the Christian church school 174; the connection with our synod 170; when God's grace will abide with us 152 Mormons 47

Movies 382

Mother, beautiful letter of a 214

O.

Oklahoma, growth of our synod in 246

Organ music, ecclesiastical 410

Easter in us 129; Easter consolation 136.

P.

Papacy. Pope Benedict 15. 47: President Harding gives Gibbon's high praise 331: the Pope's blessing 429; Luther's Table Talks forbidden 411: an apt reply 121; the only sure weapon against the Pope 382.

Passion plays 314

Passiontide, on the holy 73rd 78th; good rules (supplement to No. 4).

Pastors, lack of 228: infirmities 66; cross-bearers 232; how old a preacher should be 99: training of pastors 249; a letter to pious, gifted boys 259.

"Patriotic American Lutherans," who, wants 20th Confilition Amendment 443.

Pentecostal movement 191; effect of a Pentecostal sermon of Luther 195.

Polycarp 429

Sermon, length of the 229

Preaching office, the office of reconciling preaching 209; from a family the fourth sex in the ministry 308; how to obtain candidates for it 210: a girl of thirteen admitted to the preaching office 121.

Punctuality 11

N.

Kingdom of God is within 325; has come 305; how we build it 98.

Travels, on 315. 333. 296; travel letter 10: for travelers 426.

Religion, a new pagan 8; Religion and education 27.

Reviews:

Adventures of Captivity 366

American calendar 1923 384

Answered Prayers 366

Arndt, E.L.: Why is so slow to want light in China? Our Task in China 299.

Beiderbecke, H.: Memoirs of an Asican Missionary ..179

Bible word, best hoard 299

Böster, H.: Short history of the Gnaden schule zu Chicago, Ill ,

143

Brauel, A.: The Child Friend 251

Buchheimer, L.: Great Leaders and Great Events 416

Bunge, J.: The false teachers of the Sabbatarians ... 104

Chiquoine, A. D.: Modern Church System in Use 104

Christmas tide Reverie 385

Concordia MedleyNo .20 385

Concordia Pupils' Roster and Record Card 216

Congregation's Duty to Lodge-members. . 104

Dallmann, W.: The Death of Christ S6

Dalman, G.: Places and Ways of JEsu 86

Dau, W. H. T.: Ebenezer 126

The Christian in the Labour Struggle of the Present.... 52

Ebeling, H.: Die Bibel Gottes Wort und des Glau bens only source 299

Eckart, R.: Auslegung vieler schöner Sprüche Heiliger Schrift, welche Luther etlichen in ihre Bibeln geschrieben 299

Engelder, Th.: Seventy-five years of blessing.... 143

Something to think about 299

Frese, A.: A Word of an Old Bible Friend for the Old Bible 299

Fritz, John H. C. : Church Finances 416

Gillhoff, Fr.: Lichter der Heimat 86

Glory to God in the Highest 366

Graebner, Th. : An Impossible Amendment and an Antisocial Petition 31. The Story of Our Church in America 179

Gurland, R. H.: In Two Worlds 13

Hagedorn, O., and Brenner, Ch. G. F. : Northwestern Sunday-school Lessons 416

Hanser, A.T.: The Bible Lessons 31

Heidemann, L. C. : A Short Course in Letterwriting 143

Herzberger, F. W.: The Family Altar384

Hoffmann, F. and Ireland, M. E.: God's Ways Are Wonderful 416

Holt, B. M.: Masonry rs. Parochial Schools 31 Horsch, J. : Modern Religious Liberalism... 103 Hübener, A. : Powers of Darkness 179

In Dulci Jubilo 385

Joseph Haydn's Two Proverbs 366

Joy Land 366

Kaeppl, G. C. A. : Soli Deo Gloria 13

Keiser, A. : Lutheran Mission-work among Indians 234

Church Agenda for Lutheran Congregations U. A. K. 196

Kopenhagen, W. M.: United Lutheran Church Year-book for 1923 448

Kretzmann, P. E. : Popular Commentary of the Bible 318

Lenski, R. C. H. : The Active Church-member 366

Lesson Commentary for Sunday-schools of the

Lutheran Church, 1923 448

Letter of Transfer 216

Lutheran Annual 1923 384

Lutheran Church Calendar 449

Lutheran School Journal31 166

Markworth, K.: Praise the Lord, O My Soul! 68

Masonry vs. Christianity 104

Meyer, Fr.: Reading the Bible in State Schools 104

Mezger, G.: 75th anniversary memorial stone 143

Nothstein, Ira O. : Our Father's Care 416

Old Testament A B C Book 366

Pfeteicher, C. F. : The Christian Church-year in Chorals 180

Pfeiffer, E.: Mission Studies 319

Pieper, F.: What the Missouri Synod did during its 75 years of existence has taught and still teaches 165

Plitt, T. G.: Grundriß der Symbolik 103

Preuß, D. Dr. H.: Unser Luther 31. Dürer, Michelangelo, Rembrandt 179. Bach, Mozart, Wagner 179.

Proceedings of Fifth Convention of Alabama Luther Conference 31

Pröhrl H. V.: 725 interludes 180. festive songs for mixed choirs 352.

Program for a Children's Service on the 75th Anniversary of the Missouri Synod 143

Program for a Children's Service for the 75th Anniversary of the Missouri Synod 143

Pupil's Transfer Card 385

Reu, M.: Homiletics 319

Reuter, Tb.: on infant baptism 52

Sandt, G. W.: Theodore Emmanuel Schmauk 67

Sebastiansklausen IV. Da fröhlich unter den

S.	Page
Sadhu Sundar Singh, an Indian gusher....	413
Auburne, Alsace 280; at Wheat Ridge, Colo. 333.	
Satanic godlessness	444
Sheep of Jesus, anointing and refreshing of 21; temporal and eternal provision 41.	
Scripture, truth of which, proved anew	9
Schools, public, and dancing 175; and Bible 229;	
dangerous textbooks 210. parochial schools: our synod and the Christian parochial school 174; a' curious saying 411; it goes forward 5; zeal in erecting and conducting them 227. 391; school dedications: at Wellston, Mo. 392; Red Bud, Ill. 392; Topeka, Kans. 409; Concordia, Mo. 189; school and home 273; religious schools in summer 209; of teaching professions 242; glory of school board 316; what better can be done? 427; school superintendents 243; school struggle: in Oregon 409; Michigan 6; Alberta 62. 98, 189; Scottsbluff, Nebr. 49; Compulsory Education Bill 378; a very distressing bill 363; enemies stir everywhere 309; colleges, unchristian 28; why the hatred of parochial schools? 442; only religion to be driven within? 443; what God wants to teach us through the school struggle 443.	
Suicide of a crime novelist 428 Seventh-day Adventists ..	394
Socialisimus and Christianity	81
Spiritists, the heaven of 175; whether Paul was a Spiritist 99.	
Saying, a strange one (Ps. 139, 16)	289
State, duties against the	428
Sites, Biblical	65
Statistics of our Synod 117; of the Saxon Free Church	
139; of the church communions in our country 139; of the Protestant church communion 47; about the Lutheran church in our country 443.	
Street Sermon	411
South America: Porto Alegre 176; Rio Grande 430;	
Buenos Aires 193; Urdinarrain 213; Concordia, Argentina 230; Paso de los Libres 264; Santa Angelo 281; Paiol Grande 295; Marcellino Ramos 364; General about our work 445.	
Sin upon sin 9; abolition of the words sin and punishment 331.	
Synod; see Missouri Synod.	
Synodal Conference; see Jubilee.	
Synodical Assemblies: Alberta and British Columbia District 292; Atlantic 208; Brazilian 260; California and Nevada 292; Canada 347; Colorado 261; Iowa 348; Manitoba and Saskatchewan 393; Minnesota 293; Middle 261; Nebraska 309; Northern Illinois 293; Northern Wisconsin 245; North Dakota and Montana 277; Eastern 278; South Dakota 246; Southern 348; Southern Illinois 393; Southern Wisconsin 278; Texas 293; Western 380; Central Illinois 379. A review of this year's meetings 406. Meetings of the Free Church in Saxony 332; of the Norwegian Synod 294.	
System and God's Word	63
T.	
Dance History 11; Dance in Free Schools 175.	
Testament. Beautiful example 173. 349. 379; a still more beautiful way 173.	
Obituaries: Pastors: Bangerter, E. 267; Bayer, G. 399; Bohn, E. W. 67; Böse, Karl, 432; Böse,	
S.	
W. C. 30; Brunn, A. 103; Castens, H. W. 179; Dawidowski, J. 399; Döderlein, P. 335; Döring, E. 447; Erck, H. 351; Fackler, J. 317; Frank, C. A. 51; Friedrich, A. O. 250; Grimm, A. 384; Hahn, J. L. M. 215; Hassold, S. J. 448; Henkel, G. A. 67; Höller, L. 298; Knuf, W. 12; König, F. 233; Lothringer, F. 51; Mühlhäuser, J. 267; Müller, A. W. 335; Notz, F. W. A. 7; Ösch, J. 12; Paul, H. C. A. 233; Pfotenauer, H. A. 30; Radermacher, G. 233; Ramelow, H. 299; Reinking, F. 86; Rudolph, W. E. 384; Scheips, E. H. 30; Schulenburg, J. Ch. 351; Tönjes, J. G. 433; Traub, G. F. W. M. 142; Wahl, L. C. A. 317; Wolbrecht, G. F. H. 215; Wolfs, M. 12; Wüst, O. 317; Zollmann, C. 234; - teachers: Arndt, C. F. 216; Beyer, G. M. 317; Hafner, J. L. M. 318; Hartmann, H. 318; Keyl, E. D. 67; List, J. L. 142. - students: Friedmann, P. 384; Hinze, O. 103; Overbeck, A. G. 336; Polster, A. 336. - Mr. B. Bosse 138.	
Death penalty, abolition of	123
Trinity Sunday, for	195
U.	
Intolerance of the unbelievers	139
Fearlessness	30
Unbelief: desolation 383; an evil fruit 350;	
Storm bell of unbelief 394; intolerance of unbelievers 139.	
Union	279
Universities are hotbeds of disbelief 123;	
Providing for our students there 258. 259. 311.	
V.	
Van Rensselaer Day	428
Criminals and Higher Education	349
Union, a godly one 221; Unification efforts between Episcopallians and Presbyterians 295.	
Bequest; see will.	
Assembly, an important 345; of visitation circles 6. 61.	
Utilities Authority, Report of the 358	
Attempt to create a unique	314
Estimate for 1923	440
Occurrence, a rare	308
Principal election	422
W.	
Walther League, Assembly of 294	314
Wandelbilder	382
Wanderlust	101
Works, the praise of the good	169
Scientific studies and the belief in the Da	
God's Being and Doing	363
Charity Conference, Lutheran 310	
Word, a beautiful	211
Word of God, praise of the same	50
Miracles and manna	429
Y.	
Y. M. C. A.	280
Z.	
Journals, ecclesiastical, serve mission 425. 432; do you value yours so highly also? 264; gaining new readers 408. 441; secular and ecclesiastical 390 f.	
Train delay, a significant	431
Speaking in tongues	139



Published by the Evangelical Lutheran Synod of Missouri, Ohio, and other states.

Edited by the faculty of St. Louis Theological Seminary.

Published biweekly by Concordia Publishing House. St. Louis. Mo. Subscription price, \$1.25 per annum, payable strictly in advance. Entered as second-class matter at the Post Office at St. Louis, Mo., under the Act of March 3, 1879.

Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized on July 5, 1918.

Vol. 78.

St. Louis, Mo., January 10, 1922.

No. 1.

JESUS.

In thee is joy in all sorrow, O sweet JESUS CHRIST! we have you, it can't hurt us
Through you we have heavenly
Gifts,
You who are true savior;
Help from shame, save from gangs;
He that trusteth in thee hath built well,
Will last forever. Hallelujah!
To thy lovingkindness our minds are stayed;
In thee we beside in death and
Life;
Nothing can part us. Hallelujah!

Devil, world, sin, or death.
You've got it in your hands, you can turn
it all around,
What may be the name of the trouble.
Therefore we honour thee, increase thy
praise.
With a bright sound, let us all rejoice
At this hour. Hallelujah!
We rejoice and triumph,
Loving and praising your power up there
With heart and mouth. Hallelujah!

...to give. But the fathers of our synod did have strength. They had the pure Word of God and were determined to keep it and stand by it in good days and bad. In addition to this, God had decided in unspeakable kindness to give our synod an open door that no one could close.

Wonderful was the spread of our Synod at the time of the first generation. Although it had been prophesied here in America, as a foreign plant, that it would soon die, it grew like a tree planted by the streams of water, stretching out its branches in all directions. One congregation after another entered into her association. The number of pastors and* teachers increased in an astonishing manner. This growth happened in spite of the fact that the years were years of struggle, and the evil enemy from within and without wanted to hinder the work.

When D. Walther and his co-workers had gone to sleep, and the second generation of our Synod arose, the pure Word did not disappear with the founders, but the faithful God preserved it for us, and with it the open door, and so our teaching institutions were enlarged and increased, and wide mission fields opened up to us almost in all parts of the world.

At present, the second generation is entering its chamber and will soon be gone. The third generation is already coming to the fore and will soon be in full control of our congregations and our synod. Now, while on the one hand the Word of God is still on the scene with us, and God still keeps the door open, it cannot be denied that there is so much indifference to the dear Word, so much earthly mind and worldly love, so much sloth and laziness in the spreading of the Kingdom of God. More and more the lines of demarcation between us and the children of the world are fading, more and more we are making ourselves equal to the world.

We cannot, therefore, celebrate our Synodal Jubilee without deep shame and heartfelt remorse that, with all the

The year 1922 a jubilee year of our synod.

The year 1922, into which we have now entered, is a jubilee year of our dear Synod. It was in April of the year 1847, seventy-five years ago, that our Synod was founded in Chicago. Though the beginning was quite puny and unsightly in the sight of men, yet there was true of it what the Lord said of the church at Philadelphia, "I know thy works. Behold, I have given before thee an open door, and no man can shut it: for thou hast a small strength, and hast kept my word, and hast not denied my name," Revelation 3:8. The founders of the synod had but a small strength. They were small in number and reputation. We are told that our synod was composed of 12 parishes and 23 pastors. Nearly all of its members had been recently consecrated and were still strangers in the land. Great poverty prevailed among them. The members of the city parishes occupied very low positions in life, and the members of the country parishes had to cultivate the field, so that he could make his fortune

The rich grace and kindness of our God have shown us to be so ungrateful. Surely the words which the Lord said to the church at Ephesus are applicable to us: "I am against thee, that thou shouldest put away the first love. Remember from what thou hast fallen, and repent, and do the first works. But if not, I will soon come to thee, and will cast away thy candlestick from his place, where thou hast not repented. He that hath an ear, let him hear what the Spirit saith unto the churches!" Revelation 2:5, 7.

Church history teaches that corruption is carried into the church primarily by false teachers. So it was after Luther's death. No sooner had the great reformer closed his eyes than all kinds of false teachers appeared in our church who obscured the truth. And it was precisely the University of Wittenberg, which had previously been so richly endowed, that was chiefly to blame for the great misery and wretchedness as a result of which the second human age of the Lutheran Church turned out to be so sad that it often seemed as if it had come to an end.

The gracious and merciful God has given our synod, without our merit, faithful teachers up to the third generation, who have steadfastly held to the Holy Scriptures and especially to the two great truths that the Bible is the infallible Word of God and the only source of all teaching in the church, and that Jesus Christ is the only Saviour and Beatificator of all men. Thus, through the ministry of our professors, men have emerged from our institutions to this day who have led the congregations rightly and have shown the way of life to both large and small.

That the faithful God has kept our educational institutions pure and clean for so many years in these evil and dangerous times is a miracle before our eyes. For this goodness we want to give special thanks to our God in this jubilee year and praise his high name. It is a significant coincidence that in our jubilee year we are preparing to build a new home for our most distinguished teaching institution, our seminary in St. Louis. This is to be done because the space in the old home has become too small and the open door that God gave to our fathers has not yet been closed.

May the same spirit that animated the children of Israel when they built the temple inspire all the members of our synod in the building of the seminary! King David, who had already made great preparations for the temple ban, in his farewell address laid this work especially to the heart of his people. As we read in 1 Chron. 30, he explained that the Lord had given the people the means for this building and had also made all willing to contribute according to their wealth, so that on the one hand the participation was general, but on the other hand also the rich people in Israel brought great, princely contributions. Moreover, David exhorted haste, because human life is short and fleeting. He exclaims, "What am I? What am my people, that we should be able to give freely, as this is done? For from thee have all things come, and from thy hand have we given them thee: for we are strangers and sojourners before thee, as were all our fathers. Our life on earth is as a shadow, and is no endurance."

The Lord has also given our synod the means necessary to build a seminary. May he now also make us free! Haste is truly necessary. Not only is our own

life like a shadow, but also the end of the world and the time of grace is fast approaching. We must not procrastinate. May we therefore, in this jubilee year, begin the building of this, our most distinguished teaching institution, and then finish it shoutingly and cheerfully, so that from it a great multitude of pious and well-prepared preachers may enter the open door that still looks!

Our prayer is:

Oh stay with your word With us, Redeemer value, That both here and there Be good' and salvation bestowed!

F. Pf.

False Doctrine.

Lying is what I am grief-stricken for. Ps. 119, 163.

Honest people do not want to have anything to do with a liar. And if lies are told in the field of doctrine, then it is said in the heart of the Christian: "I am sorry for lies.

We hate false teaching because it is lies. You don't like to call a person a liar. It is a harsh, nasty word. And this is the very word Scripture uses when describing false teaching. It is the standing term for it. The false prophets "deceive my people with their lies," Jer. 23:32. St. John might have said: No false teaching comes from the truth. But instead he puts, "No lie cometh of the truth," 1 John 2:21. How can he call it otherwise? False doctrine denies divine truth. God says that man is not justified by the works of the law. Now if any man say that he is justified by the works of the law, he is a liar; and if he say that he is half justified by the works of the law, he is still a liar. God says that man cannot in any way be converted by his own efforts. And he who says that in the work of conversion there is somewhere and somehow something that man accomplishes by his own powers, denies divine truth. To such lies we are averse. Such a man dares to go against God. He commits a crime against the divine majesty. This is diabolical wickedness. And it is the devil, after all, who drives to such wickedness. We fear God and therefore hate false teaching. We hate Satan, and therefore we are envious of his lies. We love God's law, therefore we abhor his lies.

The false prophets, however, not only proclaim lies instead of divine truth, but on top of that they lie that God teaches their lies in his holy Word, and we see why the Scriptures have no other name for false teaching than "lie. But we hate it the more, because it is the very most abominable kind of lie, a lying and deceiving by God's name. "They speak their own word," exclaims the Lord in holy wrath, "and say: He hath spoken it," Jer. 23:31. Can there be anything more abominable than to pass off man's word, the devil's word, for God's word, to put lies into God's mouth, to make God the preacher of lies, in order to win men the more easily to the lie? It disgusts you when the slanderer lies to you-.

Nativist hatred of their surroundings. The hostility of the "hundred percenters" was especially directed against the new "Hun School", which was in the process of being built and at which a parish teacher was employed. With undaunted courage, the pastor and congregation confronted their attackers outspokenly and took the wind out of their sails by firm and skillful defense, and in spite of the rising waves of warmongering, this congregation carried out the construction of a splendid, modernly equipped school building. Moreover, they appointed a second teacher and, since a teacher was not immediately available because of the teacher shortage, they hired a school vicar, increased the salaries of their ministers of the word in accordance with the price increase of all foodstuffs, and hope in the near future to be able to appoint a second permanent teacher to their school.

The teacher of a rural community of barely medium size was compelled to discontinue his school service because of an ailment. The municipality gave him a vacation with full salary and hired a substitute with salary for the school. When, after months of waiting and hoping, the teacher's suffering still would not subside, he considered it appropriate under the circumstances to offer his resignation to his community. But the community could not decide to accept the resignation, but decided, in the hope of a final improvement of the suffering, to grant their teacher further holidays with salary and in the meantime to keep the assistant.

A pastor with a larger family had two sons in college. Considering his only moderate salary and the increase in the cost of living, the father felt compelled to either take the sons away from college or draw on the district's student fund. Owing to the lack of workers in church and school, he decided, though reluctantly, upon the latter. Then one Christmas Eve, after the close of the children's service, the superintendents of the church came to the pastor and presented him with a gift from his church members in the amount of \$150 "for the students," namely, for his sons who were studying. This support was given to the pastor annually while his sons were in college, and thus the student treasury was relieved and could provide otherwise needed support.

A son of a large parish family, after his confirmation, had a desire to go to college to prepare for the ministry of the Word. But where would the funds come from in those expensive times? Trusting in the rich Father in heaven, of whom they knew, "'Away' hath he all ways, and lacketh not means," the parents decided to let their son study. After a time a member of the congregation comes to the pastor, and says, quite correctly, that the pastor will probably find that study costs money; that he has no son in college, but that the good Lord has given him earthly blessings; therefore he wants to help defray the expenses of supporting his pastor's son in college - and on parting leaves an envelope immediately in the father's hands. To his astonishment, he finds \$100 in it. This contribution the charitable benefactor made annually until the second son also went to college; then the generous friend increased his gift to \$200.

Without a doubt, dear "Lutheran", faith and

The examples of the love of our Christians in other places are equally lovely, but they are not the subject of this communication. However, since these examples have become known to me, I would like to put them in your pocket as a testimony to the love of our Christians for their Savior and his Word, for their appreciation of the ministers of the Word, for their willingness to make sacrifices for the promotion and preservation of the church school, and for their zeal in sending out messengers of the Gospel. In addition, may these examples strengthen and inspire others to emulate them.

Warm greetings to you and your many readers from your long-time and consistent readerN . N.

On the ecclesiastical chronicle, --

From our Synod.

With today's issue, our "Lutheran" enters its 78th year in this jubilee year of our Synod. It should therefore be remembered on this occasion that in God's hands he was an important means for the founding of our Synod. It was he, above all, who brought together the three circles: the Saxon immigrants (Walther, Löber, Brohm, Fürbringer, and others), the Löhe sendlings (Sihler, Ernst, Hattstädt, and others), and Wyneken, and that these united with their congregations to form a synod three years after the appearance of the "Lutheran." It was Walther who started the "Lutheran" and published it on September 7, 1844. Sihler, who was then still in the Ohio Synod, tells in his self-biography, "A great joy it was to me in 1844 when the first number of the 'Lutheran' appeared in St. Louis, . . . and having received the subsequent numbers, I did not fail to recommend the paper to my congregations and to spread it in them." And Wyneken, who at that time still belonged to the old "Synod of the West," Lutheran in name only, when he had received and cursorily perused the first number of the "Lutheran," exclaimed with high glee, "Thank God, there are more Lutherans here in America!" Then, in the years that followed, these three circles came closer and closer together, eventually forming our Synod. And at the very first synodal convention in Chicago, in April and May, 1847, Walther offered the "Lutheran" to the synod. This accepted it with joy, and from the first number of the new, fourth volume (September 8, 1847) the "Lutheraner" bore under its main title the further statement: "Published by the German Evangelical Lutheran Synod of Missouri, Ohio and other States," as it still bears this statement at its head. Thus, from the very beginning, the "Lutheran" has been most closely and intimately connected with our Synod.

Seventy-five years have passed since then. The "Lutheran" has faithfully served the Synod for three quarters of a century under all the changes and changes of the times. He has become old, but, thank God, not obsolete. He is still fresh in his mission and proclaims "God's Word and Luther's teaching" in the service of our dear Synod. Comfortably and joyfully he continues his wanderings into the Christian houses, especially of our Synod, and in this Jubilee Year he will also seek to fulfil his task properly. This is his will; but the accomplishment comes from the Lord. Therefore, let all who work on him and for him, together with all who love him and read him, lift up their hearts and hands to him who creates willingness and accomplishment, who gives holy courage, good counsel, and right works.

that he would bestow his divine blessing on our dear old "Lutheran". "They that wait upon the Lord shall renew their strength, that they may mount up with wings as eagles; that they may run, and not faint; that they may walk, and not be weary," Isa. 40:31.

L. F.

The year 1922 will be a special anniversary year for our church. In April of this year, seventy-five years will have passed since our synod was founded. When we think of what great things God has done for us in these seventy-five years, what blessings He has bestowed upon us in our Synod, our hearts must break out in praise and thanksgiving. It will therefore be but a voice in our Synod that we wish to celebrate this jubilee in due honour to God. The committee entrusted with this matter by the President of our Synod, consisting of Prof. G. Mezger, Prof. Th. Gräbner and the undersigned, therefore takes the liberty of making the following suggestions to our congregations:

1. to celebrate the jubilee in all our congregations with a festive service on Sunday Jubilate, May 7, since the opening service of the first synodal assembly in Chicago was once held on this day, on Sunday Jubilate in 1847 (which then fell on April 25). We leave it up to the congregations in the larger centers of our Synod to decide whether they want to hold a larger communal celebration on this day in the afternoon or in the evening.

2. to designate the festive collection of this day in all festive services for one purpose, namely for the General Church Building Fund of the Synod. We make this proposal, which has also been approved by the Board of Directors of our Synod, because we consider this fund to be especially important for the further expansion of our church work, and because this collection will then become a permanent fund which will remain known under the name "Jubilee Collection 1922" and will always be a blessing. We ask all Synodal Districts, even if they have a special church building fund to which greater demands are made, to take this opportunity to collect for the General Fund, since it can be arranged that the gifts collected at this celebration in one District can, if necessary, also be used again in the area of that District.

The committee also announces that two larger books on the history and work of our synod have been completed in manuscript and will soon appear in print, one in German and one in English; that smaller occasional publications are also being prepared; that suggestions and material for the worship celebration will be communicated in due time; that reference will be made to the event in our church periodicals, and that suitable articles will also be supplied for the secular press. We will contact the American Lutheran Publicity Bureau for this purpose. Any further suggestions should be addressed to the committee, who will consider them and, if practicable, make them known.

L. F.

The Synod Jubilee, however, is not the only celebration our church will have in 1922. Twenty-five years after its founding, our synod joined with other orthodox synods of our country in a larger union, the "Lutheran Synodical Conference of North America." This took place at Milwaukee, Wis. on July 10, 1872, and the church bodies then united, besides our Synod, were the Synods of Ohio, Wisconsin, Illinois, Minnesota, and the Norwegian Synod. The Ohio Synod and the Norwegian Synod afterwards withdrew, the Wisconsin and Minnesota Synods united, the Illinois Synod merged into the Missouri Synod, but the Slovak Synod already joined

In 1906 the Norwegian Synod joined the Synodal Conference, and likewise in 1920 the small Norwegian Synod, which did not want to and could not enter into another church union with the majority of Norwegians. Also through this union of the Synodal Conference many blessings have flowed to us and especially a larger church enterprise, our dear Negro Mission, has been initiated. Thus this fiftieth anniversary shall also be celebrated by us with praise and thanksgiving to God, in July of this year. The "Lutheran" will bring further announcements about this, too, and will go into more detail about the significance of this event.

L. F.

In many places, progress is also being made with the parochial schools, despite all kinds of obstacles and difficulties. Praes Pfotenhauer says in his "Review of this year's synodal meetings" in the last number of the "Lutheran": "The school matter was given the necessary interest and the Christian education of our children was emphasized." This is bearing fruit, namely, when the pastors are freshly leading the way as leaders, the teachers are working diligently for the school and in the school, and the members of the congregation are faithfully standing behind their pastors and teachers. We do not have a complete survey of the increase in our schools last fall, but individual news items have come to our attention that inspire joy and hope. We share them with our readers. The parochial school at Melrose Park near Chicago (P. E. Zapf) was founded in 1889. On and on it has grown. Two years ago the sixth teacher was hired, and last year the seventh. The new enrollment last fall amounted to 103 children, and the total is 455. - Fine growth has been experienced by other schools in Chicago. St. Luke's Boecler) has added 100 new pupils, and is the largest parochial school in the city. - The success of the all-English Pilgrim parish in Chicago (P. H. C. Steinhoff) is especially gratifying. It has had an increase of 32 pupils in the school it established last year, and has a total of 62 pupils taught by one male and one female teacher. The community is building a new school with six classrooms. - A second parochial school in an all-English Chicago community (Grace Church) was opened by its pastor, A. Jarus, last fall with 22 children.

From Michigan, the "Lutheran" recently brought the picture of the beautiful new school of the congregation at Halfway (P. W. O. Leitz), and news of its growth and prosperity. From the congregation at Reese, Mich. (P. O. Rupprecht), which has just dedicated a new church costing P55,000, it is written to us, "Notwithstanding the great burden of debt still remaining, the congregation, numbering 90 voters, has yet had the courage to convert the old church building into a parochial schoolhouse. The same was opened on September 22 with 58 children on the roll. It is the first parochial school in Reese, founded in defiance of the enemy of schools and children, the old' evil enemy, who is now in earnest, especially in the state of Michigan. This is a proof of genuine Lutheran missionary spirit, about which one cannot rejoice enough and thank the dear God, the giver of all good gifts, enough. Such a spirit in the hearts of the members can only fill a minister of the Word with delight and joy, with new courage and zeal to labor in the vineyard of the Lord."

At Shawano, Wis. (P. Th. E. Kiehling), the parochial school has also shown a special growth: 43 new pupils and a total number of 258. - It is also very gratifying that in many an older parish, where for years one has managed without a parochial school or at least without a proper school, things are moving forward. Thus we have a report

from a very old community. They had a school there 50 and 60 years ago. "But it was hard to get teachers. You hired who you could get. How happy people would have been back then if students or female teachers had been available to help out!" As a result of insufficient teachers, the parochial school went out of business. For decades one was content with the pastor teaching the most necessary subjects for a few days, and later with sending the children to the state school and holding German school for a few weeks or months. But things gradually changed. The pastors went ahead and held school diligently themselves. They overcame the difficulties that crowded into the way in the congregation itself. The pastor obtained permission, as many had no confidence in the matter, to collect for the salary of a teacher. More was raised than was needed. A new school was built. And now the school is established, and progressing from year to year. - At last there is news from California that the Sacramento congregation, a small body of 8 voting and 51 communing members, has dedicated a school. . The report says: "The building now occupied by our weekly school, which opened in September, has recently been purchased by the congregation. It is a commodious two-story dwelling house, the lower story of which has been converted into a handsome classroom. The total outlay is about P5000. Truly, the LORD our God has been kind to us and blessed above petition and understanding of our hands work. With the foundation of our school he has fulfilled a long cherished wish of our congregation and on top of that he has given this little garden a well established home. To him alone the ear of corn! And now we ask our dear Lord to grant us the joy, perseverance, willingness to make sacrifices, and courage that are necessary for the preservation and prosperous progress of the work we have begun, so that we may enjoy more and more the blessings God bestows on us through our school." Yes, things are moving forward. And we are not misled when, as recently in Anderson, Tex. the "one hundred percent", in truth un-American fanatical lodge brothers of the Ku Klux Klan have succeeded in closing our school there. Like many other things, this shows the true sentiments of the Ku Klux Society, which fortunately has become quite evident in recent months, and which the world also condemns and hopes is nearing its end.

L. F.

A new battle is being waged in the State of Michigan on the **school question**, and our brethren there are already eager to meet the enemies of our parochial schools and to do all they can to win the day, as they did in 1920. Indeed, petitions are being circulated and signatures collected to amend the State Constitution there to the effect that from August 1, 1924, all children in Michigan from 7 to 16 years of age must attend a public State school until they have graduated from the eighth grade. We communicate the English text of the petition because of the importance of the matter.

Copy of Petition for New Michigan School Amendment.

Petition to amend the Constitution of the State of Michigan so as to require all children residents of the State, between the ages of seven years and sixteen years, to attend a public school, Until they have graduated from the eighth grade, and to require the Legislature to enact necessary legislation to give full force and effect to such amendment.

To the Secretary of State, Lansing, Mich.

We, the undersigned, qualified electors of the State of Michigan, hereby respectfully petition for an amendment to Article XI

of the Constitution by adding thereto two new sections to be known as Sections 16 and 17, said proposed sections to read as follows: - *Section 16.* From and after August 1, 1924, all children residing in the State of Michigan, between the ages of seven years and sixteen years, shall attend a public school until they have graduated from the eighth grade.

Section 17. The Legislature shall enact all necessary legislation to render said section 16 effective.

From this wording it is apparent that the proposed amendment differs in three respects from the amendment submitted to the voters in 1920. First, if adopted, it grants the parochial schools two more years, whereas the earlier amendment, if adopted, would have resulted in the immediate closure of the parochial schools. Second, it requires attendance at the state school between the ages of 7 and 16, whereas the earlier amendment would have required this from the age of 5. Third, it only generally requires attendance at a public school, whereas the earlier amendment required that a child attend the public school in his or her school district, which would have made institutions for the blind and similar state institutions ineligible for schooling. These very changes, however, only make the amendment more dangerous than the previous one, because the enemy has thereby strengthened his position. The vote will take place in November of this year. But, as I have said, our brethren and those who make common cause with them are diligently at work to educate and inform the citizens of the State of the hopeless, dangerous, un-American character of this Amendment. And we in the other districts want to stand firmly behind them with our interest, with our prayers, with our gifts if necessary. It is our treasure, our parochial school, that counts.

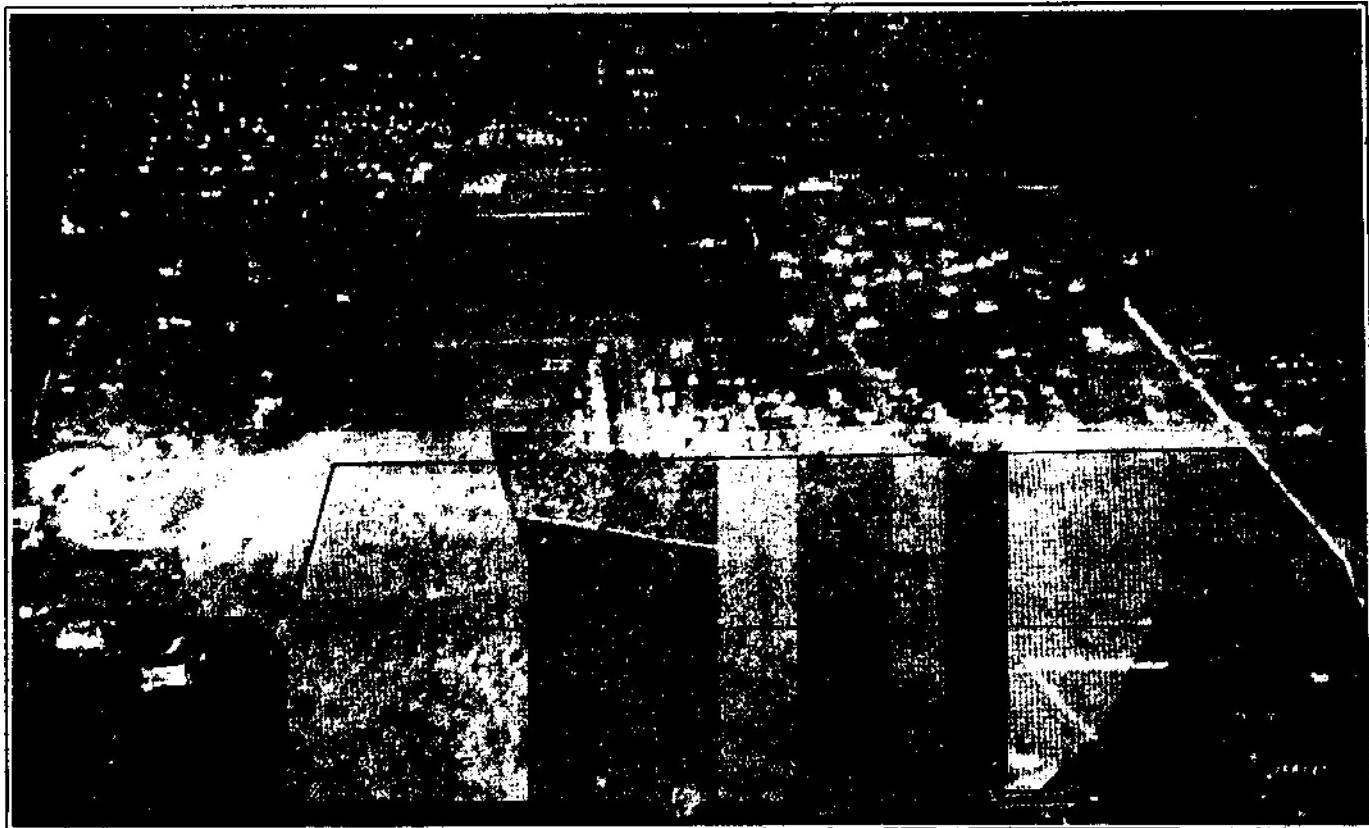
L. F.

The visitators of our Synod are now holding meetings everywhere with the lay representatives and pastors to encourage each other to raise the necessary funds for the operation of our church work in 1922, if they have not already held these meetings in the last weeks of the past year. According to the information we have received, the work is being done willingly, eagerly and purposefully. From a larger center of our synod, for example, it is written to us: "The day before yesterday we had a successful, long meeting of 250 to 300 representatives of our synodal district concerning the synodal finances. The facts of the matter were laid out in great detail. Our goal should now be" - our rapporteur now allows himself a little play on words - "the 'pure doctrine' in the newly built seminary, but not the 'pure emptiness' with Treasurer Seuel. Resolved, to regard the quota as the minimum that every congregation should attain. Resolved, not to be hindered in this by gifts to charity, but also not by parish debt. Congregational debt is no excuse for not giving the full quota to the synod. One shall bear another's burden' does not apply here, for the quota has never been a burden. The aim of every congregation should be to exceed the quota." If we all put our hands to the work, the work will succeed. L. F.

The first third of the sum needed for our synodal institutions, K500,000, has been secured. If now work is done everywhere in the whole area of our Synod as it has been done in the last weeks and months in many congregations, then the second and third thirds will also come together and the construction can be started. Pictures of the new seminary site, taken in the air from an airship, show the reader how beautifully and conveniently located it is. The larger picture shows the location of the 70 acre site when looking north.

University City

Washington University St. Louis



The new seminary site in St. Louis. Looking north.

looks. The square itself is outlined by black lines. Immediately to the east is a beautiful residential district called Hillcrest, and further north is a large suburb of St. Louis, Universith Eity, with a large university, Washington University, on an even larger square, and a number of handsome new university buildings. Our seminar place is located outside the area of the city of St. Louis, but still very conveniently in the immediate vicinity of the city to the east, since at the eastern border of the place the streetcar runs from south to north and at Washington University a Hanpt streetcar runs from west to east, which makes connection with the former. To the west of our Seminary Square is a park-like residential district called Brentmoor. This environment guarantees that the area will not deteriorate, and even if in the course of time the whole area should be built up except on the

large area of Washington University, this will not be a dense settlement; also our own place is so large that this cannot disturb us. - The smaller picture looks eastward from our new seminary site and shows that only a small, very valuable, but - just like our own site - still completely undeveloped strip of land separates our property from the most beautiful and largest park in the city of St. Louis, comprising 1372 acres, the justly famous Forest Park, which will always remain its present purpose. We have every cause to be thankful for this very conveniently situated and truly singularly beautiful spot. L. F.

Domestic.

Dr. F. W. A. Notz, a well known, deserving professor of our sister Synod of Wisconsin, died in Milwaukee December 16 last. He was born in Wuerttemberg, Germany, February 2, 1841, and came to America in 1865, after completing his studies, in which he had also earned the degree of Doctor of Philosophy. He first worked at institutions in the east of our country, but from 1872 to 1912, a full forty years, at the Northwestern College of the Wisconsin Synod in Watertown, Wis. as a teacher of the Greek and Hebrew languages. A severe heart ailment then compelled him to resign his office. Besides his teaching activity, in which he prepared most of the pastors of the Wisconsin Synod and also many who now work in our Synod for their later profession, he also distinguished himself as a writer, especially by his translation of Dietrich's so-called Large Catechism, which he prepared at the suggestion of D. Walther and which appeared in our circles. On the 20th of December he was laid to rest in Watertown. He was a learned, but at the same time a kind, humble man, whose memory shall be cherished in the Lutheran Church of our country.

L. F.

Forest Park



The new seminary site in St. Louis. Looking east.

A new year of grace. About this the "Messenger of Peace" writes, as follows: "A new year! New opportunities, new tasks, new obligations! What wonderful opportunities are presented to us when we look over the great, almost incalculable field of work of the Inner Mission in our country! One hundred and ten million people! More than half of these are spiritually neglected, lost, scattered, and languishing like sheep that have no shepherd. Twenty-seven million children and young people without any Christian instruction! Numerous groups of peoples still pagan or hostile to Christ! In the Church itself still so much lukewarmness, indolence and indifference, so much small faith, superstition or even unbelief! This great field of work, with its millions of immortal human souls, is white and ripe for the harvest. Therefore, out to the work! The New Year should not only be a year of salvation for us, but also a year of salvation for others. That we do our part, in word, work, and being, to build the kingdom of God and save the souls of men, that is our mission, both inward and outward."

These are words that certainly also concern us Lutheran Christians. Especially in the new year 1922 we have every reason to thank God for the many graces which he has so abundantly bestowed upon us and our fathers in the spiritual realm. Our dear Missourisvnode will be seventy-five years old this year; and fifty years have passed since the Synodical Conference was called into existence. How God's blessings have been so abundantly upon us during these years! Our Synod at present numbers 3283 congregations with 901 preaching places, some 3000 pastors and professors, about 1000 teachers, and the one district, once so small, has grown into 25 large districts. And with us has grown the Synodical Conference. To this union belong four synods, namely, the Missouri Synod with 1,009,092, the Wisconsin Synod with 185, 952, the Slovak Synod with 11, 929 souls, and the Norwegian Synod of the American Lutheran Church, which branched off from the Norwegian Synod in 1919 for the sake of doctrine. It presently includes 33 pastors. United with us in faith and confession is the Evangelical Lutheran Saxon Free Church, with 24 pastors, and the Evangelical Lutheran Synod of Australia and New Zealand, with about 16,000 souls. In spite of the preaching of the pure Word of God in this unbelieving time, yes, let us say, through the preaching of the pure Word of God, God has made us mighty, a light in dark times. Let us show our gratitude to him by working all the more diligently in his glorious kingdom of grace!

J. T. M.

Our ripe mission field. According to figures taken from the *Missionary Review of the World*, there are at present in our country 16,000,000 Catholics, and 78,600,000 people who count themselves Protestants. About 15,400,000 citizens of our country are not connected with any church communion. Were it only these fifteen millions who are wholly aloof from the preaching of the Word of God, the report would still be comparatively favorable; but it is calculated that, besides these, there are about 40,000,000 people living in our country who call themselves Christians, but never attend a church service. This is infinitely sad. But the prospect becomes still more gloomy. Among the 78,600,000 Protestants there are in this country about 357,000 Jewish families, that is, about a million people who do not want to know anything of Christ; furthermore, 435,000 Mormons who reject all the main doctrines of Christianity, 50,000 Spiritists who judge themselves, and a vast number of Buddhists, Bahaists, and other heathen idolaters, to whom we also add the numerous adherents of Christian Science and the free, that is,

unbelieving Protestants. Of the 110,000,000 inhabitants of our country, there remain only about 50,000,000 people who really still hear God's Word, even though it is often mixed with the teachings of men. Truly, these are distressing figures, which clearly prove that our country is not a Christian country, as is so often claimed. We desire gladly, and more zealously than has been done, to spread the gospel in foreign lands; but one thing we must not forget, that God has given us in our own land a field ripe for the harvest.

J. T. M.

Battle over doctrine. In many church communities in our country there is at present a fierce struggle between the serious Christians who still profess the teachings of Scripture and the faithless scoffers who trample the Bible underfoot. Then it becomes evident how God has preserved sincere witnesses of the truth everywhere in Christendom, even where deception is great, who fearlessly wield the sword of faith. But on the other hand, the wickedness of those who, blinded by Satan, have abandoned the gospel is also revealed. Sadly, however, the rational believers are tolerated in the church communities, and yet the serious Christians do not proceed from them. Thus, in spite of their testimony, they pull on the same yoke with the children of unbelief and make the victory of the truth more difficult, even impossible. In this Jubilee Year, let us also thank God for not only teaching our pious fathers to fight rightly against all false teaching, but also for giving them courage and strength to renounce all seducers and to shun all communion of faith with false believers. This is the course we must pursue in the future. J. T. M.

A new pagan religion. A few weeks ago there died in Haifa, Syria, a Persian named Abd ul Baha, whose pagan religion at present numbers thousands of adherents even in the United States. This false prophet was born in Persia on May 23, 1844, and after the death of his father, appeared as the chief teacher of Bahaism. After languishing in prison for sixteen years, he also visited the United States in 1912, and gathered here, partly among the educated, many followers, among whom at the present time a certain Dr. Florian Krug, a famous surgeon in New York, has taken the leading part. Last April the Bahaists held a four days' convention in Chicago, which was numerously attended. They now intend to build a temple at Wilmette, near Chicago, at a cost of \$20,000,000. Bahaism, in their opinion, is the new world religion which is to unite Christians, Jews, Mohammedans, and heathen into one great world brotherhood. It teaches that all religions are basically united, but have been corrupted by false confessions, thus preaching, with denial of all Christian truths, nothing but crass works doctrine. To the Bahaist, Christ is a mere human teacher, like Buddha, Confucius, Socrates, Mohammed, and other deceivers of the world. This doctrine of the devil therefore judges itself.

But it is not to be wondered at that this heathen religion has found such general acceptance in our country. What the Bahaist Abd ul Baha and his lying spirits present to the world as a new religion, our Freemasons, Oddfellows, Elks and other heathen lodges have long since believed and taught. That is why they are so quick to come to terms with Bahaism. But to the Christian, Bahaism and its rapid spread within Christendom is also a sign of approaching judgment. J. T. M.

Abroad.

Professor Dau, who has been in Europe as a representative of our Synod since August 5, 1921, returned happy and healthy on December 25 and will now resume his work in our St. Louis Seminary. He will first make a detailed report to our Commission for Inner Mission Abroad in Chicago, but then he will himself make announcements about his journey and its tasks in our "Lutheran". We have already informed you that he is visiting the areas of the Free Church associated with us in all parts of Germany.

The truth testified by the inspiration of the Holy Spirit has been objected to for many years and declared to be one of those errors of which the Holy Scriptures are full. Now, to the glory of God, the stones must cry out and testify to the truth of the Bible, even when it speaks of historical events. Among the important finds which we owe to the zealous excavations and explorations of the celebrated Scotch scholar, Sir William Ramsay, is a stone tablet found in a garden at the ancient famous Antioch, the inscription of which contains the Evangelist's declaration that Cyrenius was governor of Syria



The Pastoral Conference of the European Free Church with guests from America and Australia.

From left to right: Front row: PP. Werdermann, Hanewinkel, Dierks, Meyer, Prof. H. Z. Stallmann, D. O. Willkomm, Prof. Dau (America), President Nickel (Australia), President Löffler.

Second row: PP. Kern, Prof. Kirsten, Harms, Michael (Denmark), Reuter, M. Willkomm, Hinze, Wöhling.

Third row: Kerls, H. Eikmeier, Klaudat, Aug. Stallmann, Herm. Stallmann, Hempfing, Lange, Heinr. Stallmann.

Fourth row: Skov (America), Prof. Köhler (America), Dr. Koch, Schmeckenbecher, Petersen, Stud. Asmussen, Kutter.

Has. A picture of the pastors of the Free Church gathered with him for a conference in Berlin, of whom, apart from the guests, 16 have studied here in America for longer or shorter periods, will interest our readers. Except for the trips to Denmark, Sweden, Norway, Finland, and Elsatz-Lorraine, now part of France, already mentioned, Professor Dau has also been lately in London, England, to visit our congregation there and its new pastor. L. F.

The truth of the scripture proved anew. In the gospel of Christmas the evangelist Luke tells us: "And this estimation was the very first and happened at the time when Cyrenius was governor in Syria", Luk 2, 2. This is what we are told.

when the commandment proceeded from the emperor Augustus. Thus God himself proves that his word is the truth. Let us only not be afraid of the puffery claims of unbelieving scholars! J. T. M.

From World and Time.

Sin upon sin. Still the daily papers, at least from time to time, talk of the murder of James E. Coyle, a Roman priest, at Birmingham, Ala. by a Methodist preacher named E. R. Stephenson. While the ver-

One thing that has not been mentioned is how people's sin is their undoing, and how one crime brings another with it. Against her father's will, the preacher's daughter had renounced her faith and secretly engaged herself to a Catholic, a native of Portoriko. Disregarding all parental rights in the most shameful way, the priest had married the couple. Disregarding God's commandments, the unhappy father had taken revenge by shooting the priest. Disregarding the laws of the land, the jury finally acquitted the murderer. A mere reference to the fact that the marriage had involved a "colored man" from Portoriko was sufficient to induce the jury to make a statement to the effect that the murder had been necessary self-defense. Thus in this unfortunate transaction we find the principal sins of our time combined: Contempt of the Word of God, followed by a total abandonment of all divine and human laws. First apostasy from the church, then secret betrothal, then a marriage of shame, then executed self-punishment, and finally acquittal of the murderer! What a Sodom is our present time! How near must the final judgment be, since one lives in such atrocious sins every day! J. T. M.

College for Girls, which has a student population of about 240. I was most amazed at the number of theology students. Karen Theological Seminary has over 140 naturalized students. About thirty enter the ministry each year. And because they come from different tribes of Burma, the needs of the mission can be met to some extent. I learned, however, that in no year had so many candidates entered the field that all the fields could have been filled. Of course the Baptists could not show such numbers in their high schools unless they took very special care of the children's schools. The Berlagshaus in Rangoon is not far behind our Concordia Publishing House in St. Louis. The work done there seemed to my eye to be truly exemplary. The not inconsiderable annual surplus goes to the mission. And through this again a large part of the missionary work is made possible.

In Rangoon I also visited a widely famous Buddhist temple, which surpasses all the temples I have seen in Japan and China in its richness and splendid construction. Also, the temple priests are so up to date that they have introduced electric light into the temple, covered the temple tower with real gold leaf, and fitted the top of the tower with incandescent lamps. At night, the magnificently illuminated tower carries the memory of their sanctuary far out into the surrounding countryside.

On my visit to the temple I arrived before seven o'clock in the morning, and to my no small surprise found the temple already full of visitors. The temple is perhaps three miles from the city, and many must have made the journey on foot. Nor had they come empty-handed. I saw none without offerings of fruit or flowers. Some also brought doves, incense, gold leaf, and other offerings. I met the monks at their prayer exercises. They were on their knees before their idols, had two candles in their hands, and were saying their prayers aloud. But the vast majority were not so absorbed in their devotions that they could not keep looking and watching. The steps of the temple and the main corridors were so thickly crowded with sick people of various kinds that one could hardly squeeze through. The most disgusting and frightening diseases were displayed here to arouse pity in passers-by. In the spacious courtyard of the temple, hawkers' stalls were spread out, and it was as busy there as it had been in Jerusalem when the Saviour tied his ropes and cleansed the temple courtyard.

On my arrival in Ambur the dear brothers were there in large numbers and received me in the flowery manner customary in the country. In the hospitable house of Missionary Hamann I found a loving welcome.

The day before yesterday we celebrated the Reformation feast. The local pastor, Samuel, preached the sermon, of which, of course, I understood nothing but the dear name of Jesus. But I was captivated by the lively manner in which the dear brother, who is already over seventy years old, spoke. And only those who have gone through it can feel how I felt when I heard our dear old familiar Lutheran chorales sung in Tamul dialect by our dark fellow Christians. Even the Tedeum (No. 337 in our hymnal) was ventured by Pastor Samuel and the larger school children. After the festive service the dear congregation prepared a reception for me and offered me the customary tamul greeting, which I then answered in a short address. I based my words on the exhortation of St. Paul: "Remain in what you have learned and trusted!" 2 Tim. 3, 14.

Travel letter.

Madras, India, November 1, 1921. Dear "Lutheran"!

A few days ago, under God's gracious protection, I happily arrived at our Northern East India Mission Area in Ambur. From the bottom of my heart I thank the kind Heavenly Father that He has graciously protected me from any serious accident on the long journey from China to here. Small ailments have not passed me by, but the Lord has always helped again. Through God's goodness I am now completely healthy again.

I had originally intended to spend some time in northern India in order to visit old and widely known missionary institutions and to familiarize myself with their methods, their outward successes and failures. However, I abandoned this plan, firstly because I had just arrived in the rainy season and it rained so much for days on end that the streets were flooded from gutter to gutter, and then also because some higher-ranking officials advised me not to make the planned visits at this time, but rather later, because then the civil conditions would perhaps be more favourable. Basically I was happy about this advice, because now I could travel directly to Ambur.

By the way, before my arrival in Calcutta I had already had the pleasure of visiting some Indian missions, namely in Burma, Hinterindien. In Rangoon, the capital of Burma, our steamer had to stop for several days in order to unload its large cargo and to salvage new cargo. I used this opportunity to become acquainted with the missions there. I was most interested in the work of the American Baptists, about whom I had already read many things in America. If one wants to speak of outward successes, one must not pass by the work of the Baptists. Their school system, both lower and higher, is in full bloom. The buildings are solid, fit for the purpose, and even occasionally erected and furnished at great expense. In their college they have a surprisingly large number of students, over 1150. The number of students in Judson College at present is 145. In Mandalay they have a

To the

From our Synod.

House parents have now been found for the mountain home in our East Indian mission. This fulfills a fervent wish of our missionaries there. For these house parents are to

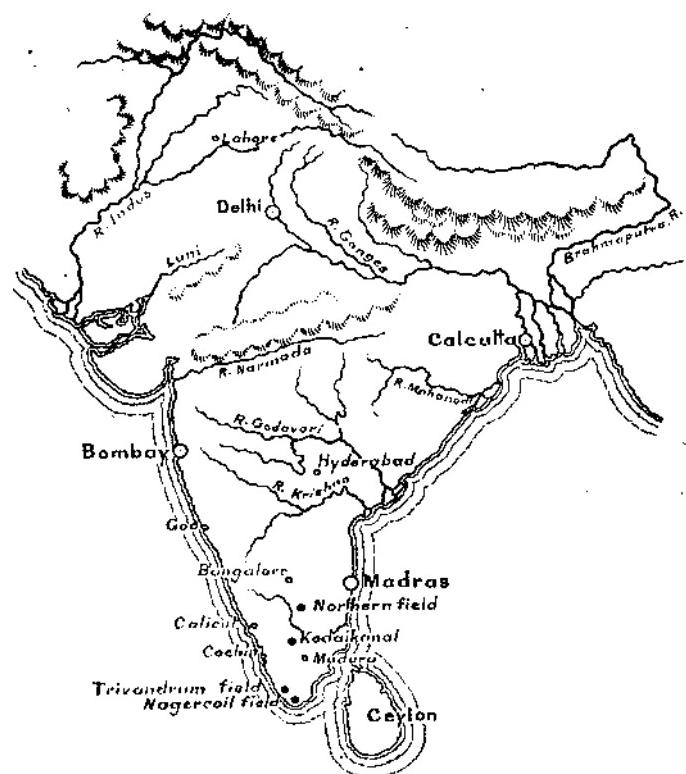


Our missionary workers now working in India.

From left to right, standing: Missionaries Noffze, Heckel, Harms, Kauffeld, Ehlers; seated: Missionaries Fritze, Görtz, Hamann, Küchle.

educate and teach the missionary children in the beautiful home situated on the mountains in a healthy, cool climate. In this mountain home the growing children are spared the adverse effects to their health of the Indian climate as found on the plains, and therefore need not be separated from their parents by the sea of the world for years, P. C. Schulz of Sheboygan, Wis. writes us as follows:

"A solemn farewell service was held at Trinity Church, Sheboygan, Wis. on the evening of Jan. 8. Teacher Paul Bachmann and wife have accepted the call to the mountain home in India. As he was about to leave his present field of work on January 10 to bid farewell to friends and relatives, and then to begin the journey to his new field of work in the spring, the teaching staff decided to



Map of India,

showing our northern mission area, our southern mission area near Nagercoil and Trivandrum and our mountain home in Kodaikanal.

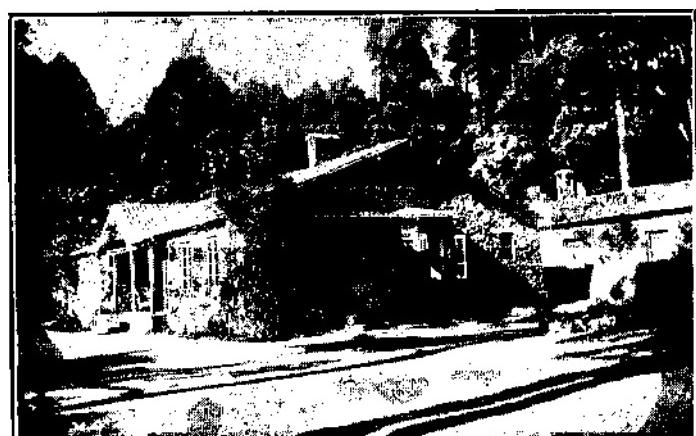
The sermon strengthened the faith of teacher Bachmann and his wife as well as of the listeners. The sermon was faith-strengthening for teacher Bachmann and his wife as well as for the audience. After the service, many took their leave personally, and their wish was: "The Lord bless you and make you a blessing for many! The collection went into the treasury for Heathen Mission." - The steamer which left New York last November 19 with our Indian Missionary Traveling Society of twenty persons, arrived happily in Karachi, India, on December 24, just in time for the holy Christmas. Of course, our travelers then had to go south to Bombay, and full thence overland partly to Ambur on our northern mission field, and partly to Nagercoil and Trivandrum on the southern mission field. Their arrival will have caused great joy among the missionaries and mission members already in India. We are enclosing some new pictures of them today, also a clear map of India and a picture of our mountain home in Kodaikanal.

L. F.



Our missionary workers now working in India, the married ones with their families.

of Sheboygan to wish their former colleague God's rich blessing in a solemn service and to give him right courage for his future work. The service was also intended to show him that his fellow Christians are taking a lively interest in the work of the mission to the Gentiles, that they remember him in prayer and will support the mission with their gifts. Director G. Chr. Barth of Milwaukee preached the sermon on Ps. 110, 3, in which he showed how the people of the Messiah are attached to the



Residence on our mountain home in Kodaikanal, East India.

The fourth year of study at our St. Louis Seminary. As is well known, the regular course of study at our St. Louis theological seminary comprises three years. Now, however, our last General Synod decided "that one year (elective) be added to the theological course at St. Louis". The elective means that not all students are to study here for a fourth year, but that those who would like to continue their studies are to be given the opportunity to do so at our own institution. It has been shown that this is the case with an increasing number of students from year to year. Thus a number of this year's class of candidates have decided to continue their studies for another year before taking up their posts, and the faculty and the supervisory authority are making the necessary preparations to open the fourth year's course in September. Since there is much interest in this in other circles of our Synod, we are announcing this today. The course will be arranged to correspond to those who have completed the regular theological studies, is, to use the vernacular term, a postgraduate course. Seven students in our candidate class intend to complete this fourth year here. These will probably be joined by a candidate from another Synodical Conference institution. These courses are of course also open to those who are already in ministry. We will "revenge" further announcements about the individual courses and subjects later.

But there is one thing we would like to mention today. There has often been talk in our circles of endowing scholarships for those who wish to continue their studies here under the supervision and guidance of the faculty here. Now is the opportunity to do so. For it is the financial side that is still causing difficulties. Although, of course, tuition is free and these fourth-year students are granted the same privileges as the other students of the Seminary, as far as board and lodging are concerned, they must, like the others, pay for the cost of their maintenance. Whether this is possible for all of them, or whether they can earn so much during the summer vacation, is the great question.

L. F.

The synodal collections, which are now being held back and forth in the synod, especially for the synodal treasury and for the building treasury, also give rise to many a communication to the editorial office. And just as we have always brought such communications to the attention of our readers, we want to do the same this time. We are assured that just such news from the life of the congregation is read with interest by others and inspires others to imitate it according to the scriptural word: "Your example has provoked many", 2 Cor. 9, 2. Thus a pastor wrote to us in the middle of the Christmas season:

"I have not yet finished my festive sermons, but I do want to send you a festive greeting from----- . I was just thinking whether at this time the Christians of our Synod are helping to 'spread the word' like shepherds by paying off the debts in the main coffers. To say the least, it is painful to see how many do not do their part and how the others have to help pay off the debts of the 'lazy'. The blame lies almost exclusively with the pastors, almost never with the members of the congregations. I have still found that our people are moved by the gospel to give, many also to give abundantly for the Saviour. I have a church of workers, about 925 communicant members. Many have no work now. We have a poor box in the church that really needs to do something. So there are poor people there in our own midst. Yet we have collected over P1500 for the seminary building and ^800 for the synodical fund, and our

The mission festival collection amounted to P1000, for a total of P5500. For the other "needs" we have contributed more than last year, although the income of my people was much lower. But all zealous Christians will say here too: It could be much better if everyone had done their part. So I have nothing to boast about. Who could boast of human works in this festive season, when the saving grace of God has appeared! But is not this grace of God also a chastening grace, a driving grace, a loving grace, a grace of good works? The P 175,000 debt in the main coffers convinces me that not - not for a long time - all the Christians in our Synod have been told it, have it put on their hearts, and have been given the opportunity to become rich in good works. Many churches (as churches) think too much of themselves. You build a church that costs tens of thousands - a congregation can do that. Can't the thousands of congregations build a seminary in three years? The synod is supposed to 'save'! But why don't the congregations save for their synod? If only our congregations would all come to the realization that the money for 'external purposes' is not 'for others', but for our own congregation! After all, the synodal work is our work, and the blessing of the gifts always flows back to our own congregation. There it is said: 'Give, and it shall be given unto you!' Bless, and God blesses you!"

L. F.

Nice sums. According to **the** news we have received, people are really busy collecting for the three main funds of our Synod, the Synodal Fund, the Synodal Building Fund and the Mission Fund. And especially the planned new seminary building is arousing general interest. Our financial secretary has expressly requested no less than 114,500 collection envelopes for this purpose of building a seminary. If these are all returned with a contribution - many congregations have provided their own envelopes or have taken up another method of collecting - then we will once again have come a good deal closer to your goal. And have our readers taken a closer look at the receipts in the last issue of the "Lutherauer"? When we skimmed over them, our eyes were caught by three receipts. There the treasurers of the Middle, Michigan and Northern Illinois Districts report what was received by them during the two weeks from December 1 to 15, 1921. How much was it? We quickly wrote it down and added it up. The treasurer of the Middle District reports a receipt of ^40, 586. 98, that of the Michigan District such as P31, 507. 22, that of the Northern Illinois District such as P30. 706. 47, Summa: over Hl.00,000. That is a nice sum. True, these are three large districts, but most assuredly, if we all lend a hand, we can also carry out the church works which God assigns to us. We want to do it in his honor, out of gratitude for his holy gospel.

L. F.

In this inaugural year of our Synod, when especially the departed fathers will be commemorated, the name of the one who was first called by all, already six years before the founding of the Synod, may be mentioned today. This was the elder brother of C. F. W. Walther, who later became so well known, Otto Hermann Walther, a highly gifted and very noble, pious man. He died just 81 years ago, January 21, 1841, the first pastor of the St. Louis mother church. A letter recently came into our hands from the pen of the faithful Rev. F. J. Biltz, also long since departed, one of the first pupils of our first institution in Perry Co, Mo, giving the particulars. Many readers will read the letter with interest both for the sake of the man and the writer, who was then but a boy of fifteen. It reads verbatim:

"Dear brother!

"I have to tell you today an unexpected, but for me and probably also for you sad news. Father Walther passed away from this transitory world into blessed eternity on January 21 of this year. He had previously had an inkling of his death, which he expressed in his last sermons, but especially in the New Year's sermon, where he said who would be the first in the new year whom God would call away through death. He was ill for only a fortnight and died of bilious fever and phlegm. In the beginning there was hope of his recovery, but this soon vanished. For this reason, he spent the last week preparing for his death, praying for himself, his family and the whole congregation, and tasting the grace and mercy of our Lord Jesus Christ. He was warmly loved by his congregation, although he had not yet been with them two years. The following Sunday he was solemnly buried, and Father Wall, Candidate Schieferdecker and Candidate Bünger honored his memory in eulogies and funeral sermons. All three of them gave a speech and, without having discussed it beforehand, chose the saying in the letter to the Hebrews, 13, 7: 'Remember your teachers who have told you the word of God; whose end look on and follow their faith' as the starting point. At his funeral he was accompanied by 26 chariots and 30 horsemen, and there was a great movement and participation in the city. His wife and relatives, though much depressed, are not without consolation. Oh, God help that we also prepare ourselves in the same way and daily for our end, so that we may sooner or later, when God's call also sounds to us: 'Set your house in order, for you will die and not live!' we may be ready to enter the eternal tabernacles! Then we will also see this deceased again, because the teachers will shine like the sun forever and ever. Farewell!"

"Your loving and faithful brother...

"Franz Julius Blitz.

"Altenburg, February 16, 1841."

Domestic.

Our thank offerings in the year of salvation 1922. We also want to bring special thank offerings to the Lord in the new year! Truly, the Lord is in need of them! Our dear Lord Jesus Christ is extending the borders of our beloved Lutheran Zion ever further, and the cry of distress that resounds to us far and wide is becoming ever more urgent: "Come over and help us!" So let us open our hearts and hands on occasion of our glorious jubilees of thanksgiving and let our gifts flow abundantly to our Saviour with joyful singing of praise. The "Missionary Dove" rightly writes about this: "You know the grace of our Lord Jesus Christ. Yes, we Christians know it; we have recognized it in faith and live in its warm, bright glow. But there are still so many people of whom this cannot yet be said. Darkness covers the earth and darkness the nations; this is sadly true even today of the vast and great heathen countries, where hundreds of millions live who do not know the grace of Christ. And in our country, too, there are still millions of such poor people. Will God not bring them the blessed news of the Saviour who became poor for them? Shall they, according to his will, be eternally lost in their misery? It is God's will that all men should hear of this grace and be saved through it. He wants to accomplish this will through his Christians, including you. Thou also shalt help that this gospel of the grace of Christ may be preached to the world."

The jubilee collection, which will be raised on the occasion of the celebration of the fiftieth anniversary of the Synodal Conference, is to be used for the promotion of the blessed rescue work "among the heathen or religiously neglected and abandoned Negroes of this country". The "Missionstaube" reports on this in another place: "In this blessed work there is at present a particular lack of suitable buildings. In some places our missionaries have had to work for years in miserable, unhealthy buildings. Even in the two training schools for equipping faithful colored workers in the vineyard of the Lord, there is a lack of space. Therefore, do not forget to put this important matter on the program for the annual meeting!" - The operating expenses of this mission amount to over \$100,000 annually. During the last fiscal year our Negro Christians contributed to this sum \$16, 282. The institution at Greensboro, N. C., is attended by 162 pupils, and that at New Orleans by 48. J. T. M.

What is the need of the church? Recently a Methodist bishop named McConnel wrote these words about this that are worthy of consideration: "As ministers of Christ we have been too busy getting people to join the church. But we have forgotten that this is only the beginning of the Christian life. We must see to it that the members of our Church continue to be educated and trained. Real Christianity is moving forward. We cannot, however, entirely eliminate evil in our flesh, but there must be progress in knowledge and in sanctification."

To these words we say a strong yes and rejoice that others also come to this realization. Christians, however, must progress in knowledge and sanctification. To stand still in this regard is to decline. The Lutheran Church has therefore always been a church of education, that is, it has not lacked progressive instruction in doctrine. This is especially to be praised by our pious fathers. How faithful they were to the continual treatment of doctrine in their sermons, their catechism services, at their conferences, in their confirmation classes, not to speak of their schools, which they attended to faithfully and conscientiously, in spite of much work. And how they succeeded in making their parishioners so eager for the pure milk of pure doctrine that many of them read not only their "Lutheran," but also the learned periodicals, such as "Lehre und Wehre," "Schulblatt," etc., with eagerness and blessing, and therefore knew very well how to judge between pure and false doctrine. And as they advanced in doctrine, so also in sanctification, in all Christian works, in hearing the word, in praying, and in giving; for the holy life comes by the working of the Holy Ghost, out of God's word. Let us therefore walk in the footsteps of our fathers, and follow their faith! If we grow cold in our zeal for God's Word, God will spit us out of His mouth! Luther rightly says about this: "Because we have time, let us do good, Gal. 6:10, each in his profession, that we study the Holy Scriptures and practice good morals, because the teaching of the gospel still goes on with us in a joyful swing and leads us on; as Christ admonishes Jn. 12:36: 'Believe in the light because you have it,' etc. For the devil doeth the contrary, and at all times bringeth his cunning and darkness by force upon the necks of the unwary." (I, 1637.) These are thoughts with which all of us, pastors and laity alike, should be concerned in this jubilee year.

J. T. M.

Religion and Education. Of the 152,461 students attending the various state universities in our country, 130,486, or more than 85 percent, belong to a Christian denomination.

Church Communion. Of these, 7 per cent are Roman Catholic, 2 per cent Jewish, and the remainder Protestant. On the necessity of a Christian education, the President of the State University of Illinois, Dr. Kinley, has recently spoken thus:-"There is simply no complete education without religion. Education consists largely in character building, and character building includes moral instruction. But the foundation of moral instruction consists in religious principles. Thus a complete education must necessarily be a Christian one, and since the State University, in consequence of its constitution and ordinances, cannot furnish a religious education, it must be procured in some other way."

It is gratifying to see men like Kinley and others speak out in this way about the need for Christian education. Their words have all the more validity because they speak from experience. But they are not alone in their testimony. In all the periodicals dealing with the education of youth, secular as well as ecclesiastical, similar sayings have lately been expressed. Even the world feels how its faithless and religionless means of education are failing. Our church has a splendid opportunity to point out its parochial schools, in which children are educated in the fear of God as well as in worldly knowledge; indeed, it has, as it were, an exhortation from the mouths of strangers to cherish and cultivate its parochial schools even more than before.

But should there not be more Christian colleges in our midst, in which what has been taught in the parochial schools is further expounded and fortified? In some cities, as Milwaukee, Chicago, Fort Wayne, Deshler, Mankato, there are already such; but how small is their number compared with the size and extent of our church! In some St. Louis congregations the question is at present being considered how such colleges might be established in connection with the parochial schools, and God willing, a beginning shall be made therewith in the not too distant future. This is right and well done. When our fathers founded their first college, they also had in mind general Christian instruction; they not only wanted to train pastors and teachers for service in the church, but also to give other Lutheran youths, even Lutheran virgins, the opportunity to receive genuine Christian instruction in the teaching institutions of the church. On the proper Christian education of our youth depends the future welfare and continued existence of our church. The matter is truly important and deserves continued consideration. J. T. M

But the **reading of the Bible in the public schools of our country does** not make the education in our state schools Christian. Those who indulge in this thought are only deluded. As President Kinley has correctly stated, a state university, by virtue of its constitution and its laws, cannot give a religious education. The same is true of our state schools. They are not the place where children can be given a Christian education, precisely because the state has no duty or right to do so. Therefore the Bible does not belong in the state schools either, for it is the actual textbook of the Christian religion. Now, however, our state educators do not actually want the Bible taught, but only read in their schools. But this does not help, for it does not give the children a Christian upbringing. So the whole thing amounts to deception. This is what we want to tell our fellow citizens again and again, and to show them anew where and how the Bible is to be used properly for the Christian education of children. At the present time the reading of the Bible in the public schools in the various states of our Union is thus: In the vast majority of states.

reading the Bible is permitted, even commonplace. In five states the reading of the Scriptures is compulsory. In the state of Pennsylvania, a passage of ten verses must be read every day in the public schools, but without any further discussion or explanation. Only in a very few states, especially where Roman, Mormon, and Lutheran influence may be exerted, is the reading of the Bible forbidden in the public schools, especially in Utah and Arizona. However, a strong effort is now being made to make the reading of the Bible a part of the required curriculum in all state schools. Against this we wish to bear further testimony. J. T. M.

Adultery and divorce. A magazine writes: "A people is usually judged by its moral status, namely how this is characterized in the home and in marriage. Among our Western peoples there is at present a tendency to successive polygamy. Marriages are entered into with the firm intention of dissolving them again as soon as difficulties appear in them. Indeed, it has come to such a pass that one party may require the other to say yes to the dissolution of the marriage if the man or woman imagines that he or she can live more happily with another person. Children, of course, must not be born of such marriages! In England there were 4401 divorces last year, and there was great concern about them. But in America there are as many divorces in eleven days as there are in England in a whole year, and they do not get excited about it. In 1920 over 133,000 marriages were dissolved in the United States! In the past twenty years in our country 3. 767, 182 men and women have been judicially divorced, and over 5. 600,000 minor children have been involved. The following has been calculated: Every four minutes in every hour, day and night, a marriage is dissolved in the United States!" - If these figures are even approximately true, conditions prevail in our country which cry out to heaven. And if we knew the vices that creep in darkness, our horror would exceed all bounds. Verily, God is a long-suffering God, who has such astonishing patience with the ejection of the human race. But his judgment will be all the more terrible.

J.T.M.

Abroad.

Under the heading "A Dying Lutheran Church," the General Lutheran Conference, which is composed of representatives of the Lutheran regional churches, especially in Germany, issues a poignant distress call. It says, among other things:

"Is there a pain like my pain? Has our Church ever had to see such misery as now among our fellow believers in Russia? They are dying daily, their old and their children, consumed by hunger and misery. Throughout Russia there is unprecedented famine. But what our brothers are suffering is the highest degree of suffering. Because they were Germans, because they were Lutheran Christians, the Bolshevik mobs fell upon them like bloodhounds. They murdered what they felt like murdering, often inflicting great tortures; they turned the villages into deserts and robbed everything that belonged to life. Many fled; others, seized with despair, made an end of their lives, or loaded wife and child into barges and sank them in the river. Abandoned children wandered by the thousands. What has become of the flourishing Lutheran congregations in Moscow or in Petrograd, what of the blessed regions on the Volga? Everywhere death and hunger have come. Last but not least, the pastors have fallen victim to the fury of the enemy; of their once great number not a hundred are left;

and these are starving with their communities. Do you want it all to die?"

In this appeal for help it is especially important to note that it comes from Germany, which itself is suffering greatly from the consequences of the terrible world war. For this reason, the appeal says: "In Germany, too, there is much lack and privation, but it is far behind the Russian misery. L. F.

The distress among the Lutherans of Russia described in the foregoing is set forth in detail in a long article in the "Allgemeine Ev.-Luth. Kirchenzeitung. We will highlight a few of the messages from it. The Lutheran Church in Russia has always had to suffer under the regimen of the Greek Catholic government and its often downright tyrannical officials. With the overthrow of the Empire in March 1917 things seemed to become different and better. The Lutheran Church was freed from the shackles of the state, and full equality with the Greek Catholic state church and independence were granted to it. Then came the second upheaval of the state in November, and the situation became worse than before. "The soviet government enforced the separation of church and state with the utmost cruelty. All worship buildings were nationalized, all movable and immovable property of the church was confiscated by the state. Parsonages, interest-bearing church houses, estates, schools, charitable institutions, cash and papers, bequests and donations - everything is gone."

And that was not the only hardship. In addition, there were persecutions by fire and sword, famine and terrible epidemics, in addition to pneumonia and tuberculosis, especially a terrible epidemic of typhus. Those who could flee, fled; but most could not. Many towns are now only empty burned places. The Lutheran congregations in large cities like Moscow and Petrograd, once flourishing and well off, have become small and utterly impoverished. But the situation is even more severe in the provincial towns. There, even for money, the most basic necessities are often unavailable. There is also a constant danger of losing life and limb, possessions and goods. The highest secular official of the Lutheran Church in Russia died of lack of food. And as in Russia proper, so also in the colonies. Especially the Ukraine has suffered terribly, because bloody battles between the Reds, Whites and bands of robbers have taken place there for three years. There Wohl most of the communities are almost completely destroyed. The men were slaughtered en masse, usually after cruel torture; the women were violated, the children murdered. The Volga colonies suffered less at first, since the civil war was not so bad there, but the famine there is now all the worse. In a letter from there it says: "We are getting sadder and sadder. The last supplies are being called in, the spring sowing can no longer take place. The angel of death is going about the villages as never before. Diseases and epidemics rage in every colony. Doctors and medicines are scarce. God have mercy on our poor people! It is foreseeable that thousands will die of hunger in the spring." 70,000 orphaned children are starving. In their misery, people eat gopher mice, two of which cost 6,000 rubles. And here again it is especially the Lutheran pastors who must suffer hardship, because they must now be maintained entirely by their impoverished congregations. The value of the Russian ruble has fallen even more than that of the German mark. For example, a congregation can give its pastor only 500 rubles a month; that is just enough for a quarter of a pound of bread. Especially in the parsonages there is sickness.

typhoid fever and pneumonia. In one parsonage twelve people were sick at the same time. A parsonage in the Caucasus region was the center of the battlefield for twelve days. Often pastors had to flee from the soldiers, wandering for months through the woods. Others have been imprisoned for months, others have been executed, often after horrendous tortures and hours of torture. Through such hardships goes the Lutheran Church of Ruhland. L. F.

A sun child.

In one of our churches lives an unmarried Christian woman. She is completely blind. She earns a small living by teaching music. She takes a lively interest in the affairs of the kingdom of God, and especially in the mission to the Gentiles. She hears of the need in the treasury, hears the appeal of our missionary commission. This moves her to present her pastor with P10 for the mission. Her accompanying letter - she is able to write on the typewriter - is before us. It reads verbatim:

"The Lord has done great things for me, and I am glad. I live under the sound of the dear Word of God, I have celebrated a merry Christmas, I have rejoiced in the little manger of the dear Christ Child, and in all my joy I have not forgotten that the Gentiles also celebrate Christmas and must also come to know the dear Savior. And since God has given me much in Christ, I will also bring Him a small gift - an offering for the mission to the Gentiles. I send this gift with the silent prayer that the all-knowing God may awaken and remind many more hearts that their gifts - even many and more abundant than mine - may be collected for the mission to the Gentiles, so that the bright light may also shine on them, and that many souls from the distant Gentile countries may be led to Christ. Amen! Lord Jesus, help! O Lord Jesus, prosper! Amen."

Yes, a sun child who will know how to sing with the sunny Paul Gerhardt in his well-known Kreuz- und Trostlied (No. 366):

My heart goes in leaps and cannot be
sad, Is full of joy and singing, Sees
nothing but sunshine. The sun that
smileth upon me is my Lord Jesus
Christ; That which catcheth me is that
which is in heaven.

L. F.

It's a strange Bible.

In the London Bible Museum, which has many a strange and rare Bible on display, there is still a Bible on display today that has had a particularly strange fate. It had been the common possession of some Christians on the island of Madagascar, which they did not want to lose at any price. They therefore consulted, in the time of persecution, how and where they might best conceal their Bible. At last they thought they had found the right hiding place.

Near the village of Fihaonana rises a hill, at the foot of which is piled a heap of boulders. Among these boulders the Christians used to gather ten to thirty persons on Sunday morning and worship. Under one of the boulders, however, was a kind of cave, which had been artificially enlarged to serve as a smallpox hospital for the neighboring village. In this then empty cave the Bible was now hidden between two granite slabs.

Rosserius has prayer rooms and a publishing house in Helsingfors. In Sweden there are small groups of Rosserius people who have been gathered by the biblical testimony of the earnest Rosserius, just as in Denmark the testimony of Blessed Grunnet brought together the faithful Lutherans in the national church into small associations. In Christiania, in addition to the theological faculty of the Norwegian University, there is a so-called minority faculty of four professors, which is maintained from private funds of Norwegian Christians and prepares students, who do not want to expose themselves to the rationalistic influences of the professors at the Norwegian University, for service in the Lutheran National Church of Norway, especially in places where serious Bible-believing preachers faithful to the Lutheran confession are desired, or where a group of such people exists.

Anyone who gives the matter a little thought will soon realize that the institutions just described are purely embarrassment devices and makeshifts which cannot satisfy the consciences of believing people who are truly caught up in God's Word, and which continually force one to partake of other people's sins. There is much discussion in Germany at the present time of the question of the "equality of the directions" within the Church. One wants to allow serious and lax members of the church, conscious Lutherans and deniers of the Lutheran confession to exist side by side. At the present moment this very question is probably the most acute in the ecclesiastical circles of Germany, because ways and means must be found to carry out the principle of the separation of Church and State which has been adopted by the new Imperial Constitution. More on the difficulties to be overcome in this respect and other remarkable ecclesiastical conditions in Europe next time.

D.

1921 compared to the previous year by \$84, 374. 39 have increased. Expenditure has increased because the Synod is now paying for the firing of all the institutions, an expenditure of about \$50,000, and in addition the kind God brought us last autumn a larger than expected number of pupils and students, who of course had to be provided for.

As far as the Synodal Building Fund is concerned, it is to be expected that there will be no lack of the necessary funds when the plans are completed. The authorities concerned are therefore working diligently and hope to be able to select the architect soon.

Two important mission funds have closed this year with a significant deficit. These are our heathen mission and our mission in South America. As the treasurer's report shows, great demands have been placed on these funds. This is partly a consequence of the war. During the war, the seas were unsafe and the doors were closed, so that we were unable to send missionaries, nor were our workers able to take their home leave in the distant countries. In the past year relatively large sums have been spent on travel, since the seas have become free again.

For those who are not familiar with our synodal institution, it may be noted at this point that the report of our General Treasurer does not include the income and expenses of our 25 synodal districts for their own budgets, especially for the great work of the Inner Mission, nor the collections for all kinds of charitable institutions.

May our Lord Jesus Christ, who has hitherto provided our dear Synod with the proper means for the building of His Church, namely His pure Word and the unadulterated sacraments, further make the children of God in our midst willing to contribute from their earthly gifts as much as the Lord requires; and let us not do this with a sullen spirit, but with hearty desire and blessed eagerness. F. Pfotenhauer, President of the Synod.

Our cash report this year.

The previous issue of the "Lutheran" brought the annual report of our esteemed treasurer, E. Seuel. From this it is evident that the kind God again filled the hands of our diligent and prudent treasurer for a whole year, so that he was able to meet all the demands that were constantly placed on the many coffers. In the month of December last, the offerings flowed so abundantly, that the fears we entertained in regard to our coffers were not fulfilled, nay, that it is now to be expected, that if the participation of the special collection for the discharge of the debt during the festival season was a general one, all our coffers will be in a state of approximate health. For this praise and thanks be to the Lord, to whom both silver and gold belong, and to whom it is easy to direct the hearts of Christians according to his good pleasure.

In comparison with the preceding year there has been an increase of \$611, 457.06. Whereas in 1920 §1, 323. 635. 99 flowed through the hands of the treasurer, in 1921 it was §1. 935,092. 25. Our synodal treasury closed on December 31, 1921, with a debt of \$96. 837. 23 against \$74. 835. 70. The debt in the preceding year has thus increased by \$22,001. 53. This has happened in spite of the fact that the income of the synodal treasury in the year

To the ecclesiastical chronicle.

From our Synod.

From our Milwaukee Institution. On the afternoon of the 4th Sunday after Epiphany (Jan. 29), in the Immanuel Church (PP. C. F. Dietz, sen. and jun.) at Milwaukee, Wis. the induction of Prof. Martin Gräbner, of Warfield, Kans. as teacher of the ancient languages at our Concordia here, took place with impressive festivities. The church had already been decorated for the occasion, and members from nearly all the Lutheran congregations of the city appeared in large numbers to witness the ceremony. In solemn order the members of the Board of Supervisors, the newly appointed professor, his future colleagues, the pastors of the city, and the students of the institution filed into the house of worship. After some of the pithy Lutheran chorales had been sung by the assembled multitude, Rev. J. F. Bürger, of Racine, Wis. first vice-president of the Southern Wisconsin district, delivered a delicious sermon, drawing upon Gen. 16:8, 9, in which he showed by parable that science is the handmaid, theology da-

He said that if the office of a professor of science in our ecclesiastical institutions was to be a blessing to the students entrusted to him and to the whole Church, then he must remain a man of the Lord and a free man. In heartfelt words he exhorted the students present to devote themselves with ardent zeal to the study of the languages, especially the Hebrew and Greek languages, by means of which the Holy Spirit had given us the Word of eternal truth, so that they might thus grasp the spirit of Holy Scripture in all its depth. But he also encouraged them not to forget one thing in all their study of languages and sciences, that loving Christ is better than all knowledge. Thereupon, with the assistance of the

B. Sievers, C. F. Dietz, F. F. Selle and the director of our institution, G. Chr. Barth, the proper introduction of Professor Gräbner by President H. Grüber. In the same, he committed himself to the symbols of the Lutheran Church and to faithfulness in his office. The assisting brethren wished him God's blessing and strength from on high for the difficult and responsible duties of his profession. With the singing of another hymn, during which a collection was made for the budget of our local Concordia College, with blessing and prayer, the celebration came to a close.

On the evening of the aforementioned day, a convivial after-celebration followed in the spacious school hall of the Immanuel congregation, where the women of the congregation had prepared a dinner for the newly appointed professor and his family and the professors and pastors and their wives. At this celebration, many a beautiful word worthy of consideration was spoken by proven men from both the teaching and preaching ministries with regard to the building up of our institution as well as the Kingdom of God in general. Such ceremonies at the inductions of our professors, although they have not been customary everywhere in the past, can only serve the growth of Christ's kingdom on earth. In this way our teaching institutions, which are often known to our congregations only by name, are brought closer to them and interest is awakened in them. The newly called professor is presented to the congregations as their servant, and the consciousness is nourished in him that he is responsible for his actions and deeds to the whole church. It must also be of special comfort to him in his difficult office that thousands of fellow Christians implore God's grace upon him and accompany him with their prayers on his way. And between professors and pastors the bond of faith is strengthened by such celebrations, and the unanimity and brotherhood which we so need in these perilous times, when enemies assail us from all sides, is thereby promoted. And let us all remember to pray diligently, "Dear Heavenly Father, bless our Christian teaching institutions for the equipping of faithful laborers in thy vineyard!"

Mrs. F. Selle.

For the announced jubilee celebration of our synod, we have received a number of suggestions that should be carefully considered. Particularly the use of the jubilee collection has been discussed. And we would like to add something today that has been on the committee's mind from the beginning and for which we are counting on the agreement of wide circles in our synod. The recommendation of the committee is that on the feast day a general collection be made for the church building fund of the Synod. Now the committee, after consultation and in agreement with the president of the synod, also recommends that a part of the collection, one eighth, be earmarked for church and church hall buildings in the European Free Church and another eighth for necessary buildings in the heathen mission, especially in China.

be. The committee takes the liberty of stating the following in support of this matter. According to all the reports we have received, especially from our representative in Europe, Prof. Daus, the procurement of larger church rooms is the most urgent need if our Free Church is to properly fulfill its task and its calling in this time of reorganization of ecclesiastical matters. This applies to Germany as well as to Alsace. The church buildings that have been used up to now are either very inconveniently located or much too small. And in the same way, buildings are an indispensable need in our beautifully blossoming mission to China. We do not yet own any property in China, although we are now working on three larger stations with various sub-stations. All buildings for churches, schools, and missionary homes we have rented up to now, which is not only very costly, but also connected with many inconveniences. During the war and immediately after it was not advisable to buy or build, but it cannot be put off any longer now. Instead of setting up separate general collections for these two purposes, it seemed best and simplest to all of us to combine them with the Jubilee collection. We are confident that this will not harm the collection for the church building fund, but will rather promote it. For if there is one fact that has come vividly to our attention in recent months and years, it is that our Christians are eager and willing to help in every way possible the physical and spiritual needs in Europe. And that they have a lively interest and a warm heart for our mission to the Gentiles, they have already proved more than once.

L. F.

Not much has reached the public about **our relief work in Europe**, but it has made its quiet, blessed progress and has helped much physical need in Europe. We have not been able to bring many reports about it, nor have we been able to bring testimonies of gratitude, because we simply do not have the space for them in the "Lutheran". Even now there are a number of beautiful reports to our New York Relief Committee, and we want to make an effort to get at least some of them into print. Our New York committee has faithfully and skilfully performed its duties and distributed the gifts without incurring any significant costs or so-called overhead expenses. However, it will no doubt interest some readers to know how much has actually been sent to Europe from the circles of our Synod. Since we had a special reason to do so, we contacted our New York committee and asked for a compilation. Here it is. Up to the 31st of December last, more than half a million, about \$510,000, has passed through the hands of our New York treasurer. These funds are distributed as follows:

"In cash remitted to the sub-committee in Europe: §58, 454. 56. Individual sums shipped: §124. 793. 51. Food carried to Europe: 7000 pounds of lard, 2501 cases of milk (48 churns in each case), 2489 sacks of flour, 3700 pounds of rice, 3700 pounds of bacon, 1161 cases of sugar (50 pounds in each case), 11, 150 pounds of coffee, 144 ready packed cases of groceries. These shipments had a value of §207, 388.08. Also sent were: 30 bales of muslin (about 48,000 Uards), 7000 pairs of new shoes, 172 gros of twine valued at §28, 342. In all, 2377 shipments were also made in clothing, linen, etc. The individual shipments of foodstuffs amounted to §2837. 89. Foodstuffs to the amount of §4567. 92 have been sent to Russia up to now. For Alsace-Lorraine cash to the amount of §7430 has been carried, and for Poland §9062. 33."

But that is far from all. Everyone among us knows that a good part of the aid money, which has been

The donations that were distributed to support the "Evening School" came from the circles of our Synod. In addition, many from our circles have participated in the collections organized by others for Europe, in part with considerable sums and gifts. And finally, as we reliably know, many sums and donations have gone directly to German institutions and individuals. The half million figure refers only to what has passed through the hands of our relief committee. We do not mention this today in order to praise the work of our Synod, but because here and over there, in part publicly and by those who want to make a compilation of Lutheran aid from America, it has been asked how much has come from our Synod. Nor do we wish to cease to take care of the distress of our suffering fellow-men while there is still such bitter, crying need as even the latest news still reports. L. F.

The large collection of our Lutheran Lay-Lisa (L. L. L.) continued in 1921, although no special efforts were made, since the members of our congregations were approached for contributions for the synodal collections and the L. L. L. therefore, in agreement with the opinion of our synodal officials, almost stopped its canvassing. Nevertheless, quite a handsome sum has been received, and the fund for the care of the sick and infirm preachers, teachers, and professors of our Synod, and their widows and orphans, has been increased by a full \$79, 962. 22. If the fund on December 31, 1920, amounted to \$2, 335. 781. 91, it amounted on December 31 of last year to \$2, 415. 744. 93. This increase of nearly \$80,000 during the year 1921 has been brought together mainly by the regular annual contributions of the standing members. This is a fine result, for which the generous donors deserve our thanks. It also shows that the sum of three million dollars, which the League has set as its goal, will probably be raised.*^{*)} And knowing the officers and members of the League, they will not cease until they have reached the full goal, without in any way detracting from the other works of our Synod, which we must now especially emphasize. So it is right and good. That the goal will soon be reached, we all want to expect with joy and wish the officials and members of our Lay League God's blessing and soon rich success.

L. F.

Domestic.

Mission among the Indians. The messengers sent out by Pastor Löhe were to work in America first among the Indians, the original inhabitants of our country. They also took up this wonderful work and preached the Gospel to the Indians. Our Indian mission at Red Springs, Wis. and that of the Wisconsin Synod in Arizona, are to be regarded as the fruits of this missionary spirit. Official reports state that there are over one-third of a million Indians in our country, speaking fifty-seven different languages. Their numbers are increasing rather than diminishing, although thirteen per cent of them suffer from consumption, and for every five children, three die before they reach the age of five. Among the Indians there are 705 missionaries, of whom 275 are Roman Catholics. The total number of Indian Christians is 93,000, of whom 42,000 are Protestants and 51,000 Catholics. More than two-thirds of the natives of our country are still blind heathen, who know nothing of

Christ, their Savior. May our missionary prayers and gifts also be directed to them! Let them also be enlightened by the light that has come into the world. J. T. M.

Protestant church denominations, their size and activity. According to the statistical reports we have of the most prominent Protestant church denominations in the United States, the Baptists number 7, 263,000; the Methodists, 7, 165,000; the Lutherans, 2, 463,000; the Presbyterians, 2, 257,000; the Disciples, 1, 231,000; the Episcopalians, 1,093,000; and the Congregationalists, 790,000 members. The Sunday schools of our country are attended by about 20, 600,000 children. The Northern Methodists are at the present time zealously engaged in collecting for charitable purposes, both in their own and in foreign countries. On the occasion of the celebration of their one hundred years of missionary activity, they intend to raise one hundred and eight million dollars for missionary purposes within the next five years. That is 108,000,000 dollars! So far forty million dollars of that has been paid in. During the last year the Baptists of our whole country, that is, the Northern, Southern and Colored Baptists, have raised together 2, 500,000 dollars for missionary and benevolent purposes. The Episcopalians want to build a cathedral in Chicago for six million dollars, and one each in Boston, New York, Philadelphia, Baltimore, Washington, and San Francisco, and plan to raise 36,000,000 dollars for the purpose. That is spending money uselessly! Large churches serve the glory of God only when God's pure Word is preached in them, not forgetting the mission in their own heathen country and in foreign heathen countries.

J. T. M.

The Mormons gained many followers during the war years as well as afterwards. Especially the northwestern states of our country have been a fertile mission field for their recruiters, and they have spread far and wide there. In Utah and the adjoining States the public schools are under their control, and politically also they know how to take advantage of respective circumstances. Abroad the Mormons have been especially successful in England, while in Germany they have less to record, and in France none at all. Their active missionary work is due to two circumstances. First, their children are instructed in it at an early age. As soon as the boys reach the age of twelve, they are instructed in "preaching," and all the men are obliged to engage in missionary work for two years at their own expense. Two at a time they then go out into the world, and wherever opportunity offers them, do their seducing work, executed with falsehood and dissimulation. To maintain their church and mission, all adults contribute a tithe of their annual income. Would that we had the same zeal for the propagation of the pure Word of God! J. T. M.

Abroad.

Pope Benedict XV On the occasion of the death of Benedict XV, the papacy was again praised much and highly by the secular press. In particular, the deceased Pope himself was praised as a personality who had distinguished himself by Christian humility, sincerity, and a rare love of peace combined with great goodwill. It was therefore generally regretted that his activity took place at a time when, because of the terrible struggle between nations, his good qualities, especially his love of peace, could not be fully brought to bear. could not come to full fruition. In general, however, his effectiveness was considered less important than that of his immediate predecessors. In addition, so one judges, he lacked strength and decisiveness.

^{*)} During the month of January this year have already received again \$4073. 92.

So one praised Benedict XV on the one hand, but on the other hand also bluntly rebuked him.

To this we want to remark: However, the late Pope was not a person who liked to make noise publicly. His work was mostly done in silence and secrecy. He may have tried once or twice to restore world peace, but he did not succeed. This too is true: the Pope found himself in a most difficult position during the seven years of his public ministry. Chained to the House of Habsburg, he naturally leaned towards the central powers of Europe, but also had to maintain a good understanding with the Allies. At all events, the influence of the Papal See had not only to be preserved, but possibly even to be strengthened and extended. This task the Pope accomplished quietly, but generally to the satisfaction of his subordinates. He knew how to exploit suitably every opportunity for the benefit of papal power. For the first time in a long time, representatives and deputies of almost all the nations of the world appeared at his court, thus acknowledging his presumptuous claims to earthly power. Even England sent him a deputy, and the United States almost followed this example. Furthermore, Benedict XV knew how to make the world press useful to him; in addition, special press bureaus were set up under him in many countries of the world in order, on the one hand, to exploit news favorable to the papacy, and on the other hand, to keep unfavorable reports out of the public press. In other respects, too, under Benedict XV, all kinds of institutions, for example, associations, missionary societies, etc., were set up in order to promote the Macht and the prestige of Nom throughout the world. In short, under Pope Benedict XV the glory of the Roman Church has not diminished, but rather increased in friend and foe, so that, as Roman periodicals also boast, his successor can take office under extremely favorable circumstances.

How far the expectations of the Roman church will be realized remains to be seen. But it remains true that the Pope, even with all the apparent development of power, stands before the whole world as the directed Antichrist. No one other than Luther saw through the pope's wiles so deeply, and no one other than this God-sent reformer of the Church has so put them to shame. Luther judged of the pope thus: "As long as he sthe pope) does not prove that he loves Christ, he cannot pasture nor be pope, and all the world is free to think nor know anything of the papacy." (XVII, 1108.) He justifies this judgment thus: "Thus the pope and his company are all idolaters and servants of the devil with all their nature and life; for he asks nothing of God's word, yea, he condemns and persecutes the word, and directs all his specters to lead away from the pure faith in Christ. He pretends to great holiness under the appearance of outward worship, which he has wrought with caps and plates, with fasting, eating fish, reading the mass, and what is more of that kind; but in the bottom it is vain doctrine of the devil." (XXII, 131.) What moved Luther to this judgment was the pope's false doctrine of obtaining blessedness by good works, whereby he supplanted the pure doctrine of the gospel. This pagan doctrine of works is still held by the pope today; those who belong to the papal church must earn their blessedness by their own achievements. Thus Luther's judgment of the papacy still stands today.

But Luther also used the right means to destroy the power of the pope; and this means, the Word of God, is still valid today. Luther wrote about this as follows: "They want to destroy the pope and the bishops by force.

nothing will come of it. Just as the pope crushes the head when he wants to eradicate the gospel, so our nobles will also crush the head over the pope. God's word must break off the pope, or no arms will do him; for he is the devil." (XXII, 1387.) Let us also remember this, and bear witness the more diligently by the preaching of the Gospel against the power and wiles of Antichrist.

J. T. M.

The cross without the Bible. The cross is for us Christians the reminder of the atoning death of Christ, which once took place on Golgotha 1900 years ago for the redemption of the world. But the right enlightenment about the death of Christ gives us only the gospel. Thus, the cross has meaning only when viewed in the light of Scripture. Lutheran missionaries therefore bring the cross to the heathen peoples with the Bible, but Roman missionaries bring the cross without the Bible. Last year some missionaries had the following strange experience. They came to a heathen city on the Congo River in Africa called San Salvador, which means "The Holy Redeemer." But this name was also the only thing that reminded the visitors of Christ 'who had once been preached there centuries ago by Spanish Jesuits, for far and wide blatant paganism prevailed. Finally, however, the missionaries found among the idols of the king reigning there, besides some images of saints from past times, an old crucifix, which was idolatrously worshipped by the pagan king. In addition, a change sheet makes the following remark: "What the mission there lacked was the Bible, which alone can secure the future of the church. No Holy Scripture was left to the natives on which their Christianity could have fed, and so it happened that in the course of years every trace of Christianity disappeared, until at last only a few outward shells remained."

What is reported here confirms experience. All church customs and habits, even the cross, this powerful reminder of Christ's death, have no value in themselves. What has value, what makes sinners blessed, is the Word of God, the message of grace of salvation in Christ. For the gospel alone is the power of God to save all who believe in it, Rom. 1:16. And because the pope rejects this gospel, because instead of the scriptural doctrine of salvation by grace alone he teaches the doctrine of works through faith, he is the antichrist, and his doctrine is a piece of paganism adorned with Christian customs. Let us not forget this at the present time, when the papal church is so generally flattered.

J. T. M.

"Sin I Be-o." This name, which sounds so strange to us, is nothing more than the Chinese translation of the title which adorns our church bulletin, in German, "Der Lutheraner." It denotes a Lutheran periodical which for eight years was published quarterly, but now comes out weekly to help spread the gospel in China. May the "Sin I Be-o", like our popular "Lutheran", always present and proclaim "God's Word and Luther's teaching" purely and loudly!

Lutheran missionaries are also working diligently to spread the Word of God among the Gentile peoples who have not yet had the Bible in their native language. Recently, for example, a Lutheran pastor, Missionary J. Flier, of the Lutheran Mission in Holdsbach, New Guinea, translated the Gospels of Mark and Luke into the Cate language spoken by the Papuan bushmen of the hinterland on the Bubuiflnß. Another Lutheran, P. H. Kraft, translated the Gospel of Mark into the Manus Island language in what is known as the Admiralty group; also the first time that any part of the Bible has appeared in that language. A Lutheran layman, Mr. J. Lowder, has recently translated the Gospel of Matthew into the Jturid dialect of Swahili, in the Bei-

gic Congo, spoken by several widely scattered tribes.

These, however, are all unknown names to us, and few of our readers will know the least thing about these heathen tribes. But we too rejoice in the wonderful work of these missionaries, who, far from their loved ones at home, in silence and seclusion, make the precious Word of God accessible to the heathen who are wandering in darkness. And their work in the Lord will not be in vain, for the Lord Jesus, who commanded us to preach the gospel to every creature, will also bring his elect from these despised heathen peoples through the preaching of the gospel and make them believing disciples who will one day enter with us into the joy of the Lord. This was prophesied by the prophet Isaiah when he said: "The isles wait for me, and the ships of the sea long ago, to bring thy children from afar, with their silver and gold, unto the name of the Lord thy God, and to the Holy One of Israel, which hath glorified thee." Isaiah 60:9. The Lord is also extending our mission to the nations of the Gentiles, to India and China, so that at present there are more laborers in these fields than ever before. This blessing, too, should be a cause of joy and willing sacrifice for us in this Jubilee Year; after all, this mission requires annual support of about P125,000. May God always awaken and sustain in us the right love for missions throughout the world!

J.T.M.

Others come partly from our own midst, partly from other Lutheran synods, and partly also from religious communities which we must count among the sects. The work of our missionaries is therefore very difficult and laborious, and all kinds of sorrows and worries are not left out. They have to teach the Word of God to the great and the small, and at the same time do justice to the German and the English, so that no one falls short. They have to fight the spirit of the Lodges and of Unionism, and instead teach "unity in the Spirit" to their members and listeners, slowly but purposefully.

But the very greatest misery we have to complain of to God and his church is the great and bitter enmity against our innocent parochial school, so beneficial indeed to church and state. We in Nebraska have especially suffered from this. And to us here in Northwest Nebraska a peculiarly great and full measure has been given. An example of this.

Our district maintained a thriving three-grade parochial school in the undersigned's parish of Scottsbluff, Nebr. which was attended by nearly 170 children. We had to close it. And why? Because we could not and would not conduct it in the manner prescribed by the laws of the State? Not so, but because they were intent on the demise of this and all our schools. The negotiations clearly showed that the opponents were intent solely on our parochial schools; everything else, for example, the German language, served them only as a means to an end. Now it is a matter of teaching this large crowd of children Christian doctrine on Saturdays and Sundays, and this under conditions in which the children, if the worst comes to the worst, can only be in class for five months of the year; the rest of the time they are with their parents on the sugar beet farm; immediately after Easter or sooner they go out, and most families do not return home until the end of October or the beginning of November. It is evident that under such circumstances and conditions no other work gives so much trouble and anxiety to the pastor and missionary as the Christian instruction of the lambs of Christ entrusted to his care.

This, dear missionary friends, and many other things in addition - one cannot tell everything at once in a letter - was a main subject of discussion at the meeting of your missionaries at their conference. This missionary work in church and school under the circumstances mentioned above excited and moved the hearts and mouths of all of us.

But something else came out of the discussions, and that was like the bright ray of sunshine through dark clouds. I wish you could have been present to see and hear for yourselves that your missionaries, by God's grace and power, are intent on being what they are to be, "Christ's ministers and stewards of God's mysteries," and that their labor in the Lord and for the Lord has not been in vain, in spite of the devil, the world, and the flesh. The gospel is and remains a power of God unto salvation wherever it is preached.

And now, in conclusion, I would ask you to do something great and glorious: let us give thanks to God for the blessing of his word, and let us ask him to remain with us in his blessing. Let us prove that we are sincere in our thanksgiving and supplications by our willing and abundant gifts, and that we do not grow weary in them. In his time we shall reap, and we shall reap without ceasing. The seed is temporal, but the harvest is eternal.

Greetings fraternally
Your fellow Christian

W. Ludwig.

Missionary Brief.

Beloved Missionary Friends I

Our "Lutheran", 'which we know and which is dear and valuable to us, not only promotes our knowledge in spiritual things through edifying and scriptural doctrinal articles, but it also opens our eyes and hearts for the various work of our church by telling us what our church has to do and how its work is going. There one can read of struggle and victory, also of apparent defeats of our church and of the joys and sufferings of its workers.'

This time the dear "Lutheran" has been asked to publish a missionary letter. Where does it come from? Not from a foreign land, but from home: from our Synod. But our Synod - we say this to the glory of God - is large; it consists of many Synodal Districts. And all the Synodical Districts are busily engaged in missionary work; but some have especially much missionary work to do, and are therefore called Missionary Districts in a special sense. Now the Nebraska district is such a missionary district; it has much missionary work to do, especially in the northwestern part of the State, and in the neighboring State of Wyoming. And from that part of our Synod comes this letter. You see, not long before Christmas, our Northwest Nebraska-Wyoming Special Conference was assembled in Potter, Nebr. It is a right missionary conference; all but a few of the pastors are missionaries. This conference decided to send a missionary letter to our "Lutheran" through the undersigned. Therefore my letter is also entitled, "A Missionary Letter." It is to bring only that from our conference which belongs to missionary work.

Our missionaries in northwestern Nebraska and in the state of Wyoming have to deal with all kinds of people on their field of work. There are pure Germans and pure English and also people who can understand both languages equally well. Some people have been without any connection with any church for years.

Obituaries.

After a long infirmity, the faithful pastor of Trinity Church, Evansville, Ind, D. Karl Adolf Frank, has passed away to the joy of his Lord. He saw the light of day in Wimpfen, Hesse-Darmstadt, Germany. When eight years old he came to America with his parents, Jacob and Nosina Frank, and they chose St. Louis, Mo. for their new home. In the school of the old Trinity parish he received his first instruction under Teacher Roschke, and was confirmed by Father Schaller in 1859. In the fall of the same year he entered Concordia College, then located in St. Louis, and completed his high school education at Fort Wayne, Ind. in 1865, entering the theological seminary at St. Louis in the fall of the same year to prepare for



D. C. A. Frank.

To prepare for the sacred office of preaching. In 1868 he passed his examination with honors, and accepted a call to the church at Freedom, Pa. Here he ministered but one year, having accepted an appointment given to him as assistant preacher to Bro. J. A. F. W. Mueller's at Pittsburgh, Pa. recognized as a godly one. Soon afterward he followed a call to the church at Lancaster, O. In 1870 he married Konkordia Mueller, daughter of Mueller in Pittsburgh. To this marriage were born ten children, three of whom died in infancy. Two years later he accepted a call to St. John's parish at New Orleans, La. But as his wife could not stand the climate there, after three years he again followed a calling to his former congregation at Lancaster, O. From thence he was called to the theological teaching college of the Ohio Synod at Columbus, O., as professor, and remained there until that synod separated from the synodical conference in 1881. He then served the congregation at Zanesville, O., for thirteen years. On the advice of the Cleveland Pastoral Conference, the *Lutheran Witness* was published in 1881, so that the position of the Synodal Conference in the doctrinal controversy on the election of grace might be known even to those who are only of the English

language were powerful. U. Frank was elected chief editor. Later he took over the publication of the *Lutheran Witness* entirely by himself until the year 1890, when he offered it to the newly formed English Missouri Synod, which accepted it. In 1893 he followed an appointment to Trinity Church in Evansville, Ind. and has labored faithfully at the same for twenty-six years. In 1914 the congregation lightened his work by calling W. G. Polack, a candidate from the seminary at St. Louis, as assistant preacher. On June 20, 1918, he celebrated with his congregation and many out-of-town friends his fiftieth anniversary of ministry. Even then he was frail, but still able to preach here and there. But when in the following winter three children in their prime, P. A. C. Frank of Holyrood, Kans. and the daughters Tabitha and Amanda, died within less than two months of influenza, his strength declined more and more, and that quickly, so that in June 1920 the congregation saw fit to relieve him, albeit with a heavy heart, of all ministerial work and to transfer it to the previous assistant pastor. On November 10 of the same year, the faculty of the theological seminary in St. Louis conferred upon him the honorary title of Doctor of Theology in grateful recognition of his great services to the preservation and spread of genuine Lutheranism in our country. Last summer he was allowed to celebrate his golden jubilee, but because of his great weakness any "excitement" had to be avoided; it was therefore celebrated only in the closest family circle. His weakness increased more and more, until on January 18, the Archpastor Jesus Christ called the underpastor from the contending to the triumphant Church, from work to blessed rest, in order to give him the reward of faithfulness. - On January 22 he was given a Christian burial with a very large attendance. After a family funeral service had been held in the parsonage at 9 o'clock in the morning, in which the undersigned preached on 1 Cor. 15, 55-58 at the request of the family, the body was taken to the adjoining church and laid out for viewing. At the main corpse service, at 2 o'clock in the afternoon, Rev. W. G. Polack, pastor of the parish, preached the English sermon on Apost. 15, 26, and Rev. P. Clausen of Vincennes, Ind, visitator of the Southern Indiana District, preached on Phil. 1, 20. 21. The altar service was rendered by Pastors Hamm and Ambacher. Pastors Polack, Loose and Heidmann officiated at the graveside. - The deceased brought his age to 75 years, 10 months and 20 days. He leaves his sorrowful widow, two sons, one of whom is in the ministry, two daughters, zivei daughters-in-law and eight grandchildren.

E. W. Heinicke.

On the 14th of January, Bro. F. O. Lorraine fell asleep at Luverne, Iowa, in the faith of the Savior of sinners. He was born at Rock Island, Ill, May 1, 1866, and was educated at Fort Wayne and St. Louis. After passing his examinations well, he entered the ministry of holy preaching in 1888. For two years he served as a missionary in New Mexico; from 1890 to 1903 he was pastor of the church at Denison, Iowa; from 1903 to 1915 he served the church at Grand Mound, Iowa, and from 1915 until his death the church at Luverne, Iowa. In 1893 he married Miss B. Staudemeier, with whom he lived in happy wedlock. He leaves his deeply bereaved wife and eight children, some of whom are not grown. Earthly treasures the deceased did not acquire in the thirty-three years and six months of his service, but many hearts that loved him. He was a faithful, diligent minister of the Word. - On the 17th of January we laid his weary body in the last chamber of sleep. There were about twenty brothers in the ministry present.

Our treasurer and financial secretary gave a report on the state of our finances. It was clear from this that interest in the Synod's budget is growing in our congregations, and we have reason to thank God that He has provided us with the necessary means to carry out our church work in the past year.

The Board of Supervisors of our seminary in St. Louis reported that they were looking at the many bids from architects and that the choice of architect could be made by March 15 at the latest. The financial secretary reported that so far H7?2,000 had been secured for the building fund through payments and pledges.

Prof. Dau reports that our Free Church congregations in Germany have too small rooms for their worship meetings, so that in many places they cannot hold the people who come to the sermon. Missionary Arndt shares that in our heathen mission in China we need all kinds of buildings to run our work. The Board of Directors, in conjunction with the Celebration Committee, therefore decided that 121/2 percent of the Jubilee collection, which is intended for our church building fund, should be earmarked for the church building fund of our brethren in Germany and 121/2 percent for buildings in the heathen countries. Certainly this recommendation will be well received by our congregations.

The Synod has also entrusted the Board of Directors with the administration of legacies. It is now very gratifying that there are more and more cases of wealthy members making bequests to our Synod in their wills. A bequest of H 10,000 from the state of Iowa will be paid out in the near future, and another large bequest has been announced from the same state. A single man has left three-fourths of his estate, amounting to ^20,000, in his will to our synod. The deceased has stipulated that one-fourth of it shall go to the Negro Mission, one-fourth to the Church Building Fund, one-fourth to the Provident Fund, and the last-fourth to poor students. The memory of these dear Christians will remain blessed among us, and their endowments will produce much fruit.

(5) Various supervisors complain that the space of their institution is getting too small and that they can hardly contain the blessing. At first, the Board of Directors does not know what to do, but the Lord, who is not lacking in ways and means, will provide advice.

Chicago, III.

F. Pfotenhauer.

would have been helped locally. How often did our missionaries find themselves hindered in their otherwise blessed work, as long as they had to meet with their congregations in private houses or mostly very unsuitable, rented halls! In spite of faithful work and earnest efforts, there was almost no progress, and the result in not infrequent cases was discouragement of the pastor and failure in the field. But the situation was quite different when the small flock was provided with a church, albeit a modest one, and was soon able to call it their own! With the joy of their church came new life inwardly and growth outwardly. Now the little group could also look forward to the further goal of its independence and its independence from the missionary treasury. Admittedly, in most cases it took quite a long time until this goal was reached - we are dealing with such small groups in our southern mission field - but in many places it was reached in time. In grateful remembrance of what God has done for them through the church building fund, these congregations now also gladly and in part contribute abundantly to the furtherance of the Kingdom of God in other places. Thus the Church Building Fund, and especially the General Church Building Fund in our Southern District, has been a rich and lasting blessing. And it could also immediately provide further similar blessings here, if only the necessary means were available. The commission has just had to reject an urgent request from our district for lack of funds, and in many other places the early erection of a church would prove to be a blessing. God grant us in this synodical jubilee year a large church building fund as a constantly flowing source of blessing for the furtherance of his great and glorious kingdom cause! G. J. Wegener.

The meetings of the visitation circles, which in the last weeks and months have been held or are still being held by the visitators with lay representatives and pastors all over our Synod, are proving to be a good, excellent institution, according to the reports we have received. From a number of reports we pick out two. In a longer report from a still new area it says: "It was a beautiful meeting, in which also other laymen from the local congregation and other congregations participated. Our dear laymen have shown that they are gladly willing to do anything to remedy the financial distress of our main coffers, and in general to make our coffers better, so that the glorious kingdom of grace of our Saviour may be spread better, farther than before, to God's glory and to the salvation of many souls." And from one of the oldest synodical districts a visitator writes us after such a meeting, "I enclose a report of our last visitation district meeting which may interest you. There is no doubt in my mind that these meetings will be of incalculable blessing. The lay delegates are showing an ever-increasing interest in them, and some have even said that they would not like to miss them. Thus, especially in our congregations, a better and better understanding of the needs of our Synod is showing itself with ever-increasing zeal."

From the enclosed two-page report, which is to be sent to all members of every congregation in the district who are entitled to vote, we see that the laity were well represented, that a layman presided, and that not only finances were discussed. Other matters which were also discussed, though only briefly, were: the supply of our institutions with pupils; the distribution of our Lutheran Confessions in the German-English-Latin edition.

To the ecclesiastical chronicle.

From our Synod.

The blessing of the church building fund in the Southern District. Probably no district of our Synod has experienced the great blessing of the Church Building Fund so abundantly as the smallest of all, the Southern District, comprising the States of Louisiana, Mississippi, Alabama, and Florida. In this large territory in 1920 there were only 27 pastors serving 41 congregations, most of them quite small, and 20 preaching stations. At least one-third of these 41 congregations, as far as people can see, would still not have a firm existence to this day if they had not been helped by loans from the church building fund to a suitable place of worship.

(*Concordia Triglotta*); the lodge question and tracts against the Lodge business; the discussion of doctrinal matters at such meetings. That is right. Thus these meetings become small synods, which are very beneficial for the participants themselves and consequently also for the congregations from which they come. And if the financial matters are handled as in the address given in the last number of the "Lutheran," then all legalism will be avoided. And the gifts will flow. They are flowing now for the seminary building, for the synodical funds, for the missionary funds. L. F.

The church school in Alberta, Canada, is still fighting an uphill battle, and there is no telling how it will end. During the war, in this Canadian province, where we have such a large and promising mission field, all our parochial schools were closed. Then later a provision was made that only teachers who had been approved by the government could teach in schools. This made it impossible to reopen the schools, because part of such recognition is that even if a teacher has graduated from one of our seminaries, he must still attend a normal school in Alberta for eight months in order to receive a certificate. The difficulty was even greater in the case of school-keeping pastors. Nevertheless, the matter was not dropped, but efforts were made to get the church schools going again, especially the church at Stony Plain near Edmonton, Alberta. One of our young Canadian pastors, Rev. J. H. Böttcher, who served the mission at Camrose, Alberta, has at the same time attended the normal school there and earned a first-class teacher's certificate. The congregation at Stony Plain called him to be a teacher, and he accepted the profession for the sake of the good cause. In August the school was opened, and we will let Fr. Böttcher himself speak about the development of things, who writes us the following under January 18:

"A word about the present state of our school here in Western Canada may be of interest to you and the many friends of the parochial school. As you know, St. Matthew's parish here was the first to undertake to open, or rather reopen, its school after the storm had passed. The school started on August 22 last year with 39 pupils. There are 197 school-age children in the community, but to admit them all to the school as soon as possible was out of the question. At first it seemed as if no one would put anything in our way. After a month and a half the Chief Inspector came. At first he presented himself in a less than friendly manner, but then became more approachable. On leaving he was quite appreciative of some things, but was in doubt as to what final judgment he should pass on the school, whether to declare it viable or not. He promised to come again. Soon after, however, a letter arrived from the Department declaring the school insufficient ('inefficient'), that is, unviable. We have a law here according to which all children must go to the state school unless they are under efficient instruction elsewhere. Efficient is, of course, an elastic term, and so we soon asked: What does inefficient mean, and where is it lacking, in the teacher or in the curriculum? A lengthy exchange of letters ensued. We were also granted a personal interview. Various reasons were given for the judgement. Allegedly, however, the main reason was that the children were not learning enough English. At the same time, however, they also said: 'We have nothing against the children learning their mother tongue as well; we even think it is good.'

"By now, however, several of the parents had already warned

received letters. In these letters they were asked to send their children 'to school'. Because these letters became more and more threatening, a week and a half ago our district school board, together with our representative, appeared before the newly elected minister himself, with whom we had not yet come into contact. The reasons for the justification of such a school as we have were succinctly explained to him. He agreed with some, but not with others. But at least he had the frankness to tell us where the real reason lay. We don't like these kinds of schools,' he said. I prefer to see all children attending one and the same school. The Catholic schools are here, of course, but nothing can be done about that. We think these schools do not serve the good of the country. They arouse class feeling. They are a divisive element (they are a disintegrating force).' Nevertheless, he recognized the legitimacy of our school and therefore assured us: 'I will see to it that you are not persecuted any further.' We left him with relieved hearts, firmly convinced that we would now have peace. Our disappointment was great, therefore, when the day before yesterday all the parents of our schoolchildren received a letter asking them to send their children 'to school' within five days. The parents now all send in a letter in which they say: 'Our children are going to school. How the matter will develop is still difficult to say. For the time being, all we can do is watch, pray and stand firm. "The right man is fighting for us."

One sees quite clearly that it is the old thing again: hostility to the parochial school and religious intolerance. Neither the laws of the country nor those of the province forbid private schools. That the parochial schools do not accomplish what is necessary, no one will be able to prove. On the contrary, there are enough testimonies, at least here in the States, that especially in rural districts the schools kept by our teachers and pastors are among the best. In Alberta they have followed the curriculum of the state school, but have added two lessons, one for religious instruction and one for the teaching of German; they have introduced the textbooks of the state school, except for religion and German, and have endeavored in other ways to retain the goodwill of the state authorities. But one does not want the community school.

May God give our congregations, pastors and teachers everywhere in our synod holy courage, good counsel and right works in these evil times! May he preserve to us the ecclesiastical and civil liberty which the parochial school also affords us!

L. F.

First Colorado Teachers' Conference. It is well known to all readers of *The Lutheran* that the State of Colorado last year split off from the parent district of Kansas and formed its own district at Colorado Springs. Now how is the school system in this new district? Relatively quite well. Our churches here in Colorado are aware that Sunday schools are not sufficient to fulfill the command of our God: "Train up the children in the discipline and admonition of the Lord. They are also aware that if our new district is to grow and increase from within, the foundation must be laid through Christian church schools to raise up righteous members who are knowledgeable and well grounded in God's Word. At present there are eleven schools in the district, in which six teachers, five pastors, two female teachers, and two male students, instruct about 445 children in the one thing needful, and in the necessary secular subjects. This is quite a number when you consider that in the entire district there are only 25 pastors at 74 congregations.

and preaching points. Colorado is still primarily a missionary district. But there are good prospects that in the near future more schools will be founded and teachers employed.

The first conference was now held just before Christmas in the beautiful city of Denver, situated at the foot of the Rocky Mountains. Six teachers, two women teachers, one assistant teacher, and one pastor had joined in. Six sessions were held in all. Teacher O. Kolb gave a catechesis on "The Prophetic Ministry of Christ." The local teacher, M. Keul, held a half day's school. Teacher G. Schlichting recited a paper on "Practical Suggestions on Teaching U. S. History," the undersigned one on "School-laws of the State of Colorado," and Teacher Keul one on "How to Use the Blackboard in Teaching Geography." These items occupied the morning sessions. Of the afternoon, important and timely matters were also negotiated, church music, choir music, children's games during recreation, drawing, penmanship, and others. In a special conference service, the local pastor, F. Leimbrock, preached an encouraging sermon on John 21:15: "Feed my lambs!" District President, O. Lüssenhop, and Vice-President, Th. Hoyer, delighted the conference and showed their interest in the cause by attending the sessions for half a day and speaking words of encouragement. Also the PP. E. Drinkgern and P. Kretzschmar attended sessions. These were held in the school of St. John's parish, the oldest parish in the State, and the affectionate reception which the members of that parish gave to the members of the Conference will be remembered.

N. F. Leuthäuser.

Our Concordia Triglotta arouses recognition, praise, joy, wonder, thanksgiving wherever it goes, inside and outside our Synod. Just one word out of many may be shared. ^ A pastor of our Synod writes: "Concordia Triglotta" received. How finely Luther and the other fathers can speak English! I hope such English will come to our pulpits. " L. F.

Domestic.

God's Word and System. "Let all things be done honestly and properly!" 1 Cor. 14:40. Thus God exhorts His Christians of all ages through His servant Paul. God is a God of order. He loves order, and all His work in nature and in the church is carried out in the way of order. God's order in the kingdom of grace includes the preaching of the gospel and the administration of the sacraments instituted by Christ. By the way of this order sinners come to faith and are saved. So believing Christians, in the direction of their Christian works, should likewise make use of all good orders. In private life and in the life of the congregation everything should be done honestly and orderly. This also applies to the collection and distribution of love offerings for the church and missions. Also in giving for the kingdom of God Christians should keep good order, so that the gifts are collected and distributed according to the need. This is what Paul means when he writes: "Let every one of you lay up for himself the Sabbath, and gather that which seemeth him good: lest, when I come, the first thing that is to be gathered is the tax", 1 Cor. 16, 2. Wherever gifts are gathered and given according to order, something proper is also raised for the kingdom of God.

Nevertheless, it should not be forgotten that, in spite of all order, God's Word alone can create the right Christian life and Christian giving. About this the "Gemeindeblatt" writes correctly, as follows: "God's Word alone creates new life; this no

Do order. Bad order may tear everything down, but no order, no matter how good, builds up. Faith and love create orders, for faith and love they form the roads, but faith and love are not produced by orders. No system

creates fruits of the Spirit. No system mends the collections and increases the gifts that flow from love. A system may produce works of the flesh, but not fruits of the Spirit. When things are bad in the church and faith and love are on the wane, then no systems help; then only God's Word alone helps, which works repentance. And when people no longer want to hear that either, then God's judgment must come. But those who, in view of the decline of the Church, want to be wise and cry out again and again: 'The Church has no system; it lacks systems' should know that the salvation of the Church lies in the word alone." These are true words, and we do not wish to forget them in the collection of our Jubilee offerings this year.

J. T. M.

Dangers of large church bodies. As is well known, in recent years various larger church bodies have united in our country. This has led to the formation of large synods and church fellowships. Thus, among others, the great "United Lutheran Church of America" has come into being. Unification on a larger scale also took place among the Norwegians. These unions did not always take place on the basis of doctrinal unity. On the contrary, in many cases doctrine was simply set aside. Doctrine, it was thought, would be dealt with once other things had been agreed upon. This is an obvious denial of the truth, which God will not allow to go unpunished. But apart from this, difficulties and dangers present themselves from another quarter, if church bodies become too large. At the present time, the Baptists of the South and North of our country are in the process of trying to bring about a better understanding between the two bodies. But a Baptist paper warns against this, pointing out the following facts: 1. The larger the church body, the greater the number of "dead" members, that is, of hypocrites. 2. the greater the church body, the greater the danger of insisting on outward strength, and thus becoming an abomination to God. (3) The greater the synod, the greater the ignorance of the members with their own synod, their members, their duties, their needs, and their obligations. But this ignorance is only a hindrance to the building of the kingdom of God. (4) The greater the membership of the church, the smaller will be the contributions. For as the individual then loses in importance and influence, so he will also exert himself the less. The aforementioned paper advises all Christians to beat their breasts and pray with a contrite but believing heart: God, be merciful to us sinners! Teach us to do according to thy good pleasure!

We are glad about this saying and this advice. However, we gratefully accept all blessings from God, including the increase in new members, and we want to and should work all the more diligently to bring as many souls as possible to Christ. But from all pride and arrogance, as well as from all megalomania and delusions of grandeur, which easily come with outward growth, God preserve us in mercy! Our pious fathers rightly prayed, "Not unto us, O Lord, not unto us, but unto thy name give glory!" What this prayer means to say, they well understood. J. T. M.

What is lacking? There are three evils from which the Christian churches in America suffer and in part perish. This is the complaint in a bulletin. The following are mentioned: poor church attendance, lack of skillful and willing lay help, and a general lack of interest in God's Word.

Another paper makes the following remarks on this subject: "Thus the plight of the churches in our country is rightly marked. David rejoiced to be allowed to go into the house of his God; this joy is lost on our Christian people. Furthermore, one does not want to be 'tied down' and therefore does not come to the church meetings; but one ties oneself all the more to the world, sin and carnality. They read all kinds of things. Probably in no time has so much been read as in ours; but the Holy Scriptures are not read. The Bible remains a closed book to many Christians. Woe to us for this ignorance of spiritual things!"

To this it should be said: Every evil usually has its reason; so also the evil that is expressed here. That there is so much lack in the American churches of zealous worshippers, zealous workers among the laity, and zealous searching of the Scriptures, is because there is something else lacking there also. First of all, the preaching of the law is lacking in all its sharpness and in its entire scope. Individual capital sins may be punished severely, but the transgression of the divine law is not emphasized in the doctrine of works, and cannot be emphasized as long as man is taught that he can partly earn his own salvation. Furthermore, the preaching of the gospel is lacking. Christ, the God-man Redeemer, as the only Savior of the world, who by His vicarious suffering and death reconciled the world to God, is in many cases no longer preached. Finally, there is also a lack of proper education in God's Word from an early age. The seed of the Word of God does not penetrate deeply enough into the heart of the child, and "after this the devil comes and takes away the word from their hearts, so that they may not believe," Luk 8:12. But we want to be warned while the warning is still of use. Dear as our blessedness is to us, let us keep hard upon the doctrine of the word of God! J. T. M.

Hate and Love Ministry. The Federal Council of the Churches of Christ in America is considering ways and means of eliminating the hatred which at present prevails among the various "Christian peoples". This hatred is attributed to the various authorities who have incited their subjects to almost incessant hatred against each other during the World War. Even the soldiers in the field, they say, did not produce the hatred that was seen to break out again and again among the non-combatant part of the peoples. The time has come, therefore, for a change to be made in this matter. These statements are certainly true. During the World War the whole world was corrupted to the core by hatred. For many, hatred became, as it were, a religion and a worship. And the evil fruit of this evil sowing the world is now reaping to its lasting harm. This grieves especially the children of God, who have learned from Christ to love even their enemies and to do good to those who hate them. It is therefore a joy to all Christians to see how attempts are again being made to reconcile the nations with one another. But complete friendship among the various nations of the earth will never come about as long as they allow themselves to be led by sinful selfishness. A general covenant of peace, by which strife and hatred will be completely abolished, will therefore not exist in the world. Christians, however, can and should be a shining example to their fellow men in the spirit of gentleness and peace. And just now the exhortation of the apostle applies to them, "If it be possible, as much as is in you, be at peace with all men!" Rom. 12:18.

But what Christians hate and detest according to God's Word

The only thing that should not be taught is sin, and with sin all false doctrine, which springs up from sin like corrupt water from a corrupt spring. Christians should therefore never be silent about sin and false doctrine, but should testify to the truth everywhere. Luther's verdict on this is inane when he writes: "How does David boast here that he hates the assembly of the wicked and does not sit with the ungodly? Shall all good things be done unto them, and shall fiery coals be heaped upon the heads of their enemies? Yes, I should hate them, but not otherwise than for the sake of doctrine. For the sake of the person I should love them, but for the sake of the doctrine I should hate them. It is then a blessed hatred and enmity, which proceedeth out of love: for love goeth under faith, and faith is a master in love." (111, 306.) This also is to be blamed in the Federal Council of the Churches of Christ in America, that it does not punish and hate false doctrine, but, notwithstanding manifold doctrinal differences, extends the brotherly hand to all those who call themselves Christians. By this, however, true Christian love, which is intent on the eternal salvation of all men, does not prove itself. True love abhors all false teaching and departs from all who teach and lead it. And this is true love's service!

J. T. M.

Abroad.

Our books and periodicals in Europe. The readers of the "Lutheran" know that quite a number of our ecclesiastical periodicals from number to number, as well as especially important and suitable books of our Synod, have been sent as gifts to such persons in Europe who are interested in them and have asked us directly or through others to send them to them. Again and again we receive letters which show us that these books and magazines are useful and a blessing, and that the small amount of money spent on them is not in vain. We are only concerned with the testimony of truth. Some time ago, for example, we received a request from a pastor of our synod to send Walther's important and clear book "Die rechte Gestalt einer vom Staate unabhängig evangelisch-lutherischen Ortsgemeinde" to a pastor in Germany who was in correspondence with him. This was done. Recently this pastor wrote to the aforementioned pastor of our synod: "I am reading and studying the book sent to me with great interest and blessing. My judgment of the same I will communicate to you later." He then adds:

"The physical need is still great, but the spiritual need is almost sky-scraping. We have sown the wind for decades and are now reaping the storm. On all university chairs and in many pulpits and schools liberalism has been allowed to spread unbidden, disbelief to spread. The state church has utterly failed. But there are still many of God's children in it, and I cannot yet make up my mind, while I can still work, to leave."

Many a pastor who is otherwise serious about his ministry stands in the same way. But God's Word says clearly and firmly: "I exhort you, brethren, to watch for those who cause division and offence apart from the doctrine which you have learned, and to depart from them. Rom. 16, 17. Just in such a situation and with the separation of state and church that will sooner or later occur, such a writing as the one mentioned could do good service. Prof. Dau brought with him a number of numbers of a paper which bears the name: "Der Volksfreund. Wochenschrift für die Deutschen in Polen in Stadt und Land." This paper, in its number of Sunday, October 3 last, carried on the first page a passage from Walther's "Rechte Gestalt," and put

We continued this in the following numbers until the whole book was printed. If we had the necessary means at our disposal, we would have this book produced in a cheap edition over there and send it free of charge to such pastors as would be interested in it.

L. F.

The emigration from Germany, which is to be expected sooner or later, is occupying church circles over here and over there, and must not be left out of consideration by us either. At the great General Lutheran Conference, which met last summer in Greiz and was attended by all the Lutheran regional churches of Germany and beyond the borders of Germany, this matter was the subject of negotiations, and we also have private communications from which it is evident that the matter is important. The ecclesiastical periodicals of Germany also point to it. There are indications that this emigration will not pass our country by and will only turn to South America and Africa. We must be ready at any time to take up again vigorously the immigrant mission here and there, which had almost completely fallen away during the war. This may give our Inner Mission in our country new tasks in the German language. Especially South America, namely Brazil, Argentina and Chile, will be the goal of German emigration. And this will make our South American work even more important in the future. Let us prepare ourselves for even greater, further work in the Kingdom of God! Let us be ready to enter all open doors!

L. F.

passed by. Close to the north end of the Suez Canal we could see the old road that for millennia has led from Gaza to Egypt, along which, in any case, Mary and Joseph with the infant JESUS fled to Egypt and then back to Nazareth. Joseph with the Midianites, who sold him to Potiphar; his prudes, who wanted to chew grain, first without, then with Benjamin; then Jacob with his whole family of seventy souls, they must all have moved along a path which we have crossed on our ship in the Suez Canal. At length we have discussed what good may have been the point at which the children of Israel passed through the Red Sea under Moses. A Canadian university professor who was traveling with us thought he could pinpoint the spot so precisely that he said if he only had enough money to dig, he would promise to find the remains of Pharaoh's chariots! But although we were not as firmly convinced of this as he was, the fact that we had the region before our eyes, with a careful reading of the scriptural passages in question, brought these great events of ancient times vividly to our minds.

"We have been glad to have so good an opportunity for our own religious services. As our company forms the majority of the second-class passengers, and the other passengers partly attend our services, partly kindly let us have the smoking room for this purpose every time, we have been able to hold our Lutheran service on every Sunday of our voyage without any disturbance. With six Sundays at sea and an extra service on Thanksgiving Day, every preacher of the Society is taken into account; this does not include two extra celebrations planned for Christmas.

"Besides these meetings for edification, we have met once or twice on almost all the other days of the journey for instruction in connection with our future work, for the reading and discussion of several books on missionary work, especially in India, and also of the question why we cannot take part in the union efforts between churches of different confessions, as they are so eagerly pursued nowadays especially on the mission fields. This question is discussed quite thoroughly from seven different points of view, and not only the missionaries but also the women and the mission workers participate in these discussions almost without exception. This already shows that we do not have to suffer much from seasickness on this trip.

"Thus we have come to know and appreciate each other, and in a few days our sea voyage will now be at an end, when, God willing, we shall land happily in Bombay. The voyage has been on the whole very pleasant and instructive, and many impressions^A which it has brought us will long remain in our minds. On our entry into the mission field and later into the work, we hope that the incarnate Son of God will give us something of the love for people in need of salvation that is so urgently present in our souls during these Christmas days.

Greetings to your many readers: "Your missionary".

"F. R. Zucker."

A private letter written on December 24 still states:

"For our Christmas celebration we have three gatherings planned: Giving of presents this evening, early mass tomorrow at 6 o'clock, and the main service at 10 o'clock. The smoking room will be decorated for Christmas, and yesterday we managed to buy a fir tree here in Karachi."

L. F.'

At Biblical Sites.

We have already reported in the "Lutheran" that our Indian Missionary Society, which left New York on November 19 of last year, arrived happily in India at Christmas. The voyage went from New York across the Atlantic Ocean, then through the Mediterranean Sea, then through the Suez Canal and the Red Sea, and finally across the Indian Ocean to India. The voyage lasted over five weeks, although stops were made only at Port Said, at the entrance of the Suez Canal in Egypt, and then at Aden, at the exit of the Red Sea in Arabia. The whole sea voyage was 10,451 miles. The last overseas mail now brought the first letters from India, and among them one to the "Lutheran," which his readers will certainly read with interest.

"Karachi, India, December 23, 1921.

"Dear 'Lutheran'!

"In recent days and weeks we have seen many places and crossed paths which remind us of events which, though thousands of years in the past, will continue to be of great, and in some cases permanent, importance in the history of the world. First, we were reminded of world powers vying to rule the empires of this earth. As we entered the Mediterranean Sea from the Atlantic Ocean, we sailed close to the rocky fortress of Gibraltar. We got a vivid idea of a 'strong fortress' such as there is no firmer in all the world; the steep massive rocks, 1400 feet high, give the impression that any attempt at attack would be folly. A few days' journey farther, on the north coast of Africa, we saw in what is now Tunis the site of ancient Carthage, the harbour, and the hills which surrounded the old city. How completely and quickly the power and glory of the empires of this world often vanish!

"From there we were often on Biblical paths. We crossed the path of the apostle Paul twice when we passed north and east of the island of Malta (Melite, Apost. 28, 1).

Legions of angels are at his beck and call. But what do we see? Worked. And indeed, there has never been a work like it. So appalling is the effort that not simply drops of sweat, but drops of blood seep from his pores and fall to the earth. That is the picture that presents itself to us in Gethsemane. A few hours later we see Him hanging from the curse wood of the cross, again in indescribably hard labor. There the burden presses so intolerably that he cries out, "My God, my God, why hast thou forsaken me?" In his wrestling, fiery heat invades him, namely, that of the wrath of God and of hell itself. Never has a slave, forged in chains, whipped by inhuman hands, exposed to the murderous rays of the tropical sun without protection, had to undergo such labor torments as the only begotten Son of God.

And all this is work for sin, for our sin. What may illustrate the matter is the position of a father who, originally rich, has come to the beggar's stick through the frauds and embezzlements of his son, whom he wishes to protect from punishment, and whose debts he takes upon himself, and now, in unaccustomed hard labor, shovel in hand, tries to pay off the last of his child's debts. This, however, is but a faint image of what we see here. Here the sin of the world is borne; here the work consists outwardly in wrestling death on the cross, but in fact and in truth in enduring the torments of hell. But yet here as there it is foreign guilt that produces all the woe. "Ye have caused this!" cries the Scripture to us, pointing to the cross. The Son of God does not want to see us sink into hell because of our sins, and therefore allows Himself to be imputed all the evil we have committed. This explains the cause and at the same time the greatness of the work in which he suffers and dies. Should this not make us contrite, humble us in our innermost being, and fill us with abhorrence of our doings? The time of the Passion comes before us with a terrible accusation: "Ye have brought death and the stone of hell upon the Son of God!" That we may cover our heads, go into ourselves, and mourn our sins! Let each one of us turn to the cross and say:

The scourges and the bands, And
what thou hast endured, That my soul
hath deserved.

Yes, the passage from Isaiah shows us unparalleled work. But also fruit beyond compare. "I will blot out thy transgression for my own sake, and will not remember thy sins." Not in vain did the precious drops of Christ's blood fall to the earth. Not in vain did the great God Himself tread the winepress of divine wrath. It is thereby that the whole debt of man has been fully paid. The bill of debt is torn asunder, since all that was demanded, debt and penalty, has been put into the hands of the creditor, namely, divine justice, down to the last farthing. And the great Judge of the universe exclaims that sin shall be remembered no more. He forgives it, and "where there is forgiveness of sins, there is life and blessedness." Thus the Passiontide comes to us not only with a heavy indictment, but also with an inexpressibly glorious sermon of comfort: "Thy God, whom thou hast offended with thy sins, is reconciled." O blessed fruit of the work of the Son of God! Again let us cover our faces, but this time in worship, with

with a thankful heart, holding before us how we have been pardoned beyond all understanding through the suffering of Jesus.

And the reason for this work, undertaken to blot out our sin, does it lie in man? Is it in us? "For my sake," saith the Lord. He has driven Himself to it. His love, His mercy, His immeasurable grace, is the ground of the redemptive act of the Son of God, not merit or worthiness on our part. Look, dear reader, at the context in which the words which God makes Isaiah write stand, and you will see still better the greatness of the Divine mercy. The LORD speaks of the great benefits which he causes his own to enjoy. And then he says that what moved him to do so were not gifts and sacrifices of his own. On the contrary, his own had only made him labor and trouble with their sins and iniquities. No, he himself, precisely he himself, was the reason of his mercy-references. O great power of divine love! Shall we not even now join in the hymn of praise which we hope one day to sing in heaven: "Hail to Him that sitteth upon the throne, our God, and to the Lamb!"? Revelation 7:10.

Yes, "where sin has become mighty, grace has become much mightier," Rom. 6:20. That we may rightly recognize and consider this, dear Savior, bless your holy Word in this time of Passion! Amen. A.

Our Synod.

Reasons for the formation of our synodal association.

Since this year, God willing, we will celebrate our seventy-fifth Synodal Jubilee, it is right and proper that, in preparation for this celebration, we diligently study our Synodal history and our Synodal institutions. The more we do this, the more we will love our synod, and the more fervent our thanksgiving to God will rise to heaven, and the whole celebration will bear abundant fruit.

Now that we want to become acquainted today with the reasons that moved our fathers to form our synod, let us first be clear about what a synod is. A synod is a union of congregations. As individual Christians together form a congregation, so various Christian congregations form a synod and join together to form an ecclesiastical body. Now while it is God's expressed will that Christians in one place should unite into one congregation and establish among themselves public preaching and the use of the sacraments, and while it is further God's will that all orthodox congregations should mutually recognize each other as such and give expression to their community of faith, the union of congregations into a synod is not commanded by God and is therefore a mean thing which a congregation may or may not use.

Our Fathers had important reasons for which they formed a Synod. They announced them in the first chapter of our Constitution. And history has taught that they were not mistaken. Our Synod has proved to be a splendid aid in the building of the

Church, especially as it was able to develop and operate freely and unhindered in our blessed country thanks to the complete separation of Church and State.

Now the following are the reasons that led to the formation of our synod:

"The Model of the Apostolic Church." In the Acts of the Apostles we are told that the various Christian churches of Asia and Europe were in intimate intercourse, diligently caring for one another and doing many a work together. Thus a synodal meeting was held in Jerusalem when the church at Antioch was troubled by false teachers. At this synod the churches were represented by deputies. The doctrinal question was thoroughly discussed and debated, and the result was communicated to the churches. We also read that the individual congregations united to carry on the mission, deputized men from among themselves, and supplied the missionaries with funds on their journeys, and raised a general collection for the needy brethren in Judea during a great dearth. This example of the apostolic church, seventy-five years ago, caused a number of congregations, united in faith, to unite together in the Lutheran Synod of Missouri, Ohio, and other states, to do together works which one congregation alone could not do.

This leads us to the second reason for the formation of our synod, which our fathers mention: "The will of the Lord, that the various gifts should be shown to be of common use, 1 Cor. 12:4-31." In this passage we read that the Lord Jesus gives to his church from the earth various gifts, such as deep knowledge of sound doctrine, great skill in interpreting the word of God, discerning the spirits and counseling in difficult cases of conscience, wisdom and understanding to guide the churches, and joyful courage to take up and carry out a work. These gifts are to be used for the common good, that is, they are to serve the whole church. Congregations which have able men in their midst should not think that they alone may enjoy them, but should be ready to serve other congregations with them. That the individual congregations and the individual Christians should exchange the gifts they have received with one another is shown by the Holy Spirit, who compares Christianity to a body and tells us that just as in a body one member lives and cares for the other members and the whole body, so also Christian congregations should serve one another and together use their gifts for the benefit of the church, which is the body of Jesus Christ.

In order to comply with this command of God, our fathers founded our Synod. They joined together to spread the kingdom of God and to help each other on the way of life. They called special attention to some points. They declared that they would maintain one another in pure doctrine and faithful confession, and see that the rights and duties of pastors and congregations were protected and preserved, and that the children of the congregations were provided with Christian schooling, and united in doing such ecclesiastical works as one congregation alone could not well perform, as the establishment and maintenance of institutions for the training of preachers and school teachers, the publication and distribution of Bibles, church and school manuals, and the teaching of theological literature.

The church is also involved in the production of religious books and periodicals and in missionary work within and outside the church.

From the foregoing it is abundantly clear that our fathers had good reasons for uniting themselves into a synod, and these same reasons should move us to hold our synod dear and to do our utmost to see to its welfare.

F. Pf.

The fathers and founders of our synod.

The Saxons.

Members of a synod should know its history. Those who do not care about the development of their synod will hardly grow together with it and make its cause their own.

Mindful of this fact, our Synod, as early as 1864, commissioned Prof. George Schick, then Principal of Concordia High School, Fort Wayne, Ind. to prepare a detailed history of the Synod. The choice could be called a fortunate one. Not only had Schick been a member of our Synod since June, 1854, but he had been permitted to serve it as a teacher in intellectual freshness for nearly sixty years. Had Rector Schick fulfilled this mission, there would probably be fewer sagas in circulation today about the prehistory of our 'Synod, since so many landmarks of its history have dwindled. He would still have had ample opportunity to educate himself at that time, and was of sufficient character to write down impartially and truthfully what he could have investigated from eye and ear witnesses.

But even now, as the seventy-fifth anniversary of the Synod approaches, it is in many cases not too late to go back to the original sources. The two Jubilee books in prospect will undoubtedly reveal to us a wealth of hitherto undescribed history. Before the appearance of these books, a disciple of the old rector wishes to bring before the readers of the "Lutheran" the pictures of those fathers and founders of our Synod, to whom we as a Synod owe so much, who by instruction, example, and change have exercised the most beneficent influence upon us.

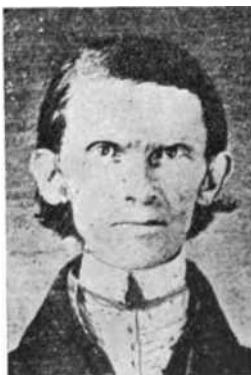
One hundred years ago the Lutheran Church of Germany was in the deepest decay. The country had forgotten the great visitation of God's grace in Luther's mission and had turned from a stronghold of divine truth into a hostile Babel. Unionism and the religion of reason had almost entirely displaced the Word of God which had been preached in Germany until then. It was therefore almost self-evident that the distinction which had been made between the Lutheran and the Reformed doctrines since the Marburg Religious Discussion had to be dropped. In his decree of September 27, 1817, King Frederick William III of Prussia commanded: "Henceforth Lutherans and Reformed shall hold ecclesiastical communion, and all difference of denomination shall be obliterated." Serious voices were raised against such a union, but their words fell flat, and the union was inexorably carried out.

In Saxony, both in the kingdom and in the duchies, the union was not introduced. It was not politically necessary there because of the small number of Reformed. Also had

Der Lutheraner



Martin Stephan.



G. H. Löber.



E. G. W. Kehl.



S. F. Walther.

the Catholic King of Saxony had to swear an oath to leave the Lutheran state church with its public confessions and institutions untouched and to protect it. Furthermore, the preachers of the Saxon state church were at that time still sworn to the entire Book of Concord. Unfortunately, however, this obligation was in most cases mere form. The worst enemies of the church sat in the church regiment, and on the chairs of the state university,

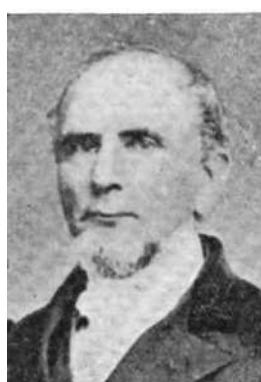
In the course of the increasing decline of the Saxon church, he was more seriously occupied with the plan of emigration. At that time there was no free right of assembly, and there was no prospect of the formation of a free church in Germany. At Stephen's instigation, a meeting of some Lutheran pastors and laymen took place at his home in Dresden around Pentecost of the year 1886, at which the conditions of the Landeskirche at that time were discussed, and since they turned out to be a



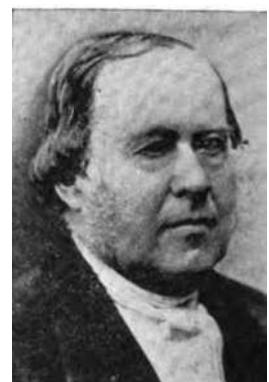
S. M. Bürger.



Th. J. Brohm.



J. F. Bünger.



O. Fuerbringer.

In the pulpits and in the elementary schools almost nothing but pagan virtue teaching resounded. Only now and then did a lonely witness cry out the message of grace and peace from Christ into the night of unbelief.

Among the few witnesses to the pure doctrine in Saxony at that time, one of the most important was Martin Stephan, since 1810 pastor of the Evangelical Lutheran congregation of Bohemian exiles and German preacher at St. John's Church in Dresden. The latter had become a member of the always

hopeless, it was decided that "the departure to another country, where the Church would enjoy full religious freedom, had become an urgent necessity.

The necessary preparations for emigration were now made in all peace and order. For the temporary payment of the necessary expenses for the transportation of the emigrants to St. Louis, Mo., for the purchase of a land complex in America and for community and school needs, an advance or credit fund was set up, the proceeds of which were used to finance the emigration.



G. A. Slater



C. L. Geyer.



J. J. Benefactor.



F. Grüber.

depended on everyone's free will. 117, 244 thalers in gold - \$80. 900. 74 - were deposited for these purposes.

In November 1838, 668 emigrants left the land of spiritual bondage on five sailing ships in order to preserve the goods of the orthodox church for themselves and their children in the land of freedom.

Among these emigrants were the following pastors: Martin Stephan from Dresden, Ernst Moritz Bürger from Lunzenau, Ernst Gerhard Wilhelm Keyl from Niederfrohna, Gotthold H. Löber from Eichenberg, Otto H. Walther from Langenchursdorf and C. F. W. Walther of Bräunsdorf; also the following candidates of the sacred office of preaching: Theo. Jul. Brohm from Waldenburg, Johann Fr. Bünger from Etzdorf, Ottomar Fürbringer from Gera, Georg Albert Schieferdecker from Leipzig, Karl Ludwig Geyer from Zwickau, Gottlob Klügel from Dresden, Johann Jakob Gönner from Leipzig, E. J. Moritz Wege from Dresden, Karl Wilhelm Welzel from Dresden and Ernst F. A. Fröhlich from Ronneburg.

Six teachers had also joined this Saxon emigration of 1838: Joh. G. Hellwig from Dresden, Friedrich Koch from Langenchursdorf, Julius Schütz from Leipzig, C. A. Schützler from Zeitz, Joh. Fr. Winter from Halle and Karl Zöge from Dresden.

The place of settlement for these Saxons, who were still joined in December, 1839, by P. F. Grüber, of Reust, with 141 members, was chosen Perry County, Mo. Here limited parishes, or Kirchspiele, were now erected, and the pastors who had been sworn in with them were appointed to the same. At St. Louis, too, a parish had been established, and the pastorate erected, by Saxons who had remained there, or had returned thither. For the candidates who had been baptized, congregations were soon found which called them to be their pastors and ministers, and thus all soon worked in church offices and built God's kingdom in faithful work, without, however, joining one of the 22 Lutheran synods existing at that time.

After they had worked for about six years in quiet seclusion and under severe trials, which cannot be mentioned in detail now, they received the invitation to discuss with like-minded people first the guiding principles for the formation of orthodox synods and then from them the outlines of a common synodal constitution. This invitation had been issued by Father Friedrich Wyneken and some of the Löheans Sendlings who were intimately connected with him. These Löheans had decided to separate from the German Lutheran Synod of Ohio in consequence of the openly announced unchurchlike direction of the synod, and for the purpose of ordering their synodal relations held a meeting in Cleveland, O., from September 13 to 18, 1845. At this meeting in Cleveland, the plan was then discussed of forming a new, an orthodox, Lutheran synod with the Saxon pastors in Missouri. In order to inform them of their plans, an essay appeared in the "Lutherische Kirchenzeitung," edited by Fr. Friedrich Schmidt in Pittsburgh, under the heading: "What are the guiding principles for the formation of orthodox synods of the Lutheran Church in these lands? A fraternal word, offered for discussion and debate to the like-minded and inclined." On December 13, 1845, the

C. F. W. Walther published this article in the "Lutheraner", which he edited, with the following comment: "We believe that we owe it to most readers of the 'Lutheraner' to share this important essay, which is also addressed to them. May it achieve its purpose of promoting the outward connection of the orthodox congregations of this country!"

The pictures of the publishers of this essay will, God willing, be in the next number.

W. K.

A review.

District.	1919.	1920.	1921.
1. Atlantic	\$15, 228	\$18, 474	\$23, 015
3. California and Nevada	3, 990	3, 727	6, 770
4. Canada	2, 966	5, 280	6, 305
5. Medium.....	66, 800	73, 149	91, 579
6. Central Illinois.....	24, 336	31, 156	33, 852
7. Eastern	19, 205	24, 789	25, 561
8. English	7, 620	15, 164	21, 3, 54
9. Iowa.....	41, 712	37, 310	37, 121
10. Kansas *	16, 890	10, 655	
11. Michigan	44, 728	57, 161	63, 461
12. Minnesota	20, 820	26, 666	27, 074
13. Nebraska	11, 915	23, 681	35, 321
14. North Dakota and Montana.....	'3, 327	2, 247	3, 787
13. Northern Illinois	46, 248	60, 335	60, 439
16. Northern Wisconsin	13, 102	12, 262	12, 202
17. Oregon and Washington.....	2, 908	3, 057	2, 044
18. South Dakota	3, 920	3, 259	10, 768
19. Southern	545	1, 451	1, 256
20. Southern Illinois	21, 014	21, 923	23, 205
21. Texas	3, 590	5, 244	6, 095
22. Western	37, 146	45, 872	50, 816
23. Southern Wisconsin	32, 784	40, 084	37, 524

\$450. 794 \$531. 949 \$600. 895

* Closes Colorado District

with it.

** Includes the Alberta and British Columbia districts.

with it.

The above figures show the gifts of the congregations and mission fields received by the treasurer of the Synod from the district treasurers during the last three years. The report relates merely to the General Synod coffers shown in the budget, with the exception of the building fund. They show progress. They sufficiently prove that our Christians approve the appropriations made by the last Synod, and that they are anxious to raise the necessary funds. When we consider that the economic conditions throughout the country, both in the cities and on the Laude, were not the best, the progress is all the more "lehr i" striking to the eyes. Conditions were even more unfavorable last year than the year before. Therefore we must all the more gratefully acknowledge the progress in giving in 1921.

And yet, although the figures appear so satisfactory, they still give us many things to consider." Only one district (South Dakota) raised its full quota for the various synodical funds in 1921. Four districts raised over 90 percent and five others raised over 80 percent.

We have generally not kept pace with the increased needs of our coffers. The synod treasury has

\$25,620.30 less was needed than budgeted, and yet we were still P22,001. 53 short. For this fund, only the Middle and South Dakota Districts raised their full quota and five other districts raised over 90 percent.

The receipts for the various missionary funds of the Synod were unsatisfactory. They amounted to \$8569. 51 less than the year before. The Central Illinois, Nebraska, South Dakota, and Western Districts furnished the sum expected by them so necessary to the continuance of this important part in the work of the Lord.

In general, progress has been very good, although we have not achieved everything. The figures are such that we can be hopeful. No doubt a good part of the increased income to the synodical treasury is due to the fact that the matter has been abundantly discussed at the district synods and in our periodicals. The work in the meetings of the visitation circles and in the congregations has also contributed much.

After all, there is still much to be done. If one is to divide his gifts with wisdom and understanding, he must be acquainted with the purpose and requirements of the various funds. The latter are given in the district budget. And anyone who reads the church bulletins regularly and listens carefully to what his pastor and congregational delegate says about them can be familiar with the purpose of those funds. Let every one strive to gain this knowledge, and accordingly arrange his gifts for 1922, driven to it by heartfelt gratitude for the pure gospel of the grace of God in Christ which he has received, and out of love for the work of the Lord which the Synod is doing. Then the gifts will flow all the more willingly and abundantly and serve the purpose in the desired measure.

Theo. W. Eckhart, Financial Secretary.

nod better prove than by spreading this blessed doctrine of the gospel.

"Therefore, out, dear brothers and sisters, let us all praise and celebrate with heart, mouth, and hands on May 7! Remember the great thanks which our West, in particular, owes to the Synod for sending its first traveling preachers here. What would Nebraska be in church relations without the Missouri Synod? How many of our souls would have fallen to the sects or to the world!"

After consultation with the General Church Building Commission, we can give the assurance that the Jubilee collections received from a Synodal District will again be used mainly in the same district, if there should be a special need there. And what is received from the districts which do not at present make any great demands on their district building funds, shall then be used in the mission districts especially in need of such help, according to the best judgment of the Church Building Commission. It is much to the purpose of all of us, as one man, in all our great Synod, to collect for one purpose, and to raise a beautiful, large, rich collection to God's praise and glory.

L. F.

Our congregations in St. Louis, through their representatives, have resolved to hold a grand joint jubilee celebration on Sunday Jubilate, the 7th of May, in the afternoon. After each individual congregation has celebrated either in the morning or, where this is not feasible, on the Sunday before, in its house of worship for itself, this joint celebration is to be held either in the Coliseum, the largest hall in the city, or in the open air on the new Seminary Square. The order of service, with German and English sermons, German and English chorales and choral songs, is now being worked out. The entire festival collection goes into the general church building fund. As a post-celebration, the following week on May 18, the festive cantata *Soli Deo Gloria* will be sung by a mass choir numbering over 600 singers in the largest concert hall in the city. L. F.

Our Schools and the Jubilee. Recently the conference of pastors and teachers of St. Louis and vicinity met. Among the papers presented was one dealing with mission in the school. It was especially emphasized that in this jubilee year our school children should also be made acquainted with the history, mission, and works of our synod. It was generally felt that this subject should be placed on the timetable of every school in the coming weeks and months, so that half an hour could be devoted weekly or fortnightly, or at least monthly, to acquainting the children with the missions, the teaching institutions, and the other works of the Synod. This is certainly a good idea. Now this is already done in many schools, but it should be done generally, purposefully, and permanently, not only in this Jubilee Year, though this year especially. For if we want to raise up young men and young women, men and women who are really interested in the Synod and its works, the beginning must be made and the foundation laid in the school.

L. F.

For the holy time of Passion. During the holy season of Passion we are especially occupied with the suffering and death of our Saviour. Here Christ's great, glorious work of redemption comes clearly and sharply before our eyes. Here Jesus is shown to us in His full glory of grace. There we learn to understand what the reconciliation of the world is all about. But this only happens if we do not think for ourselves about Christ's suffering and death, but simply believe what the Scriptures tell us about it. According to Scripture

To the ecclesiastical chronicle.

From our Synod.

The necessary preparations are already being made in many places **for the anniversary celebration of the seventy-fifth anniversary of our Synod.** The "Nebraska District Messenger" took up the matter in its last number, and in a lengthy article says, among other things:

"Hopefully all the congregations of our district will join in the celebration and none will stand back, not only rejoicing for themselves and praising God, but, where possible, organizing a wonderful jubilee celebration in larger and smaller circles. Our Mission Commission, which administers the church building fund of our district, now thinks that we should ask our congregations to take part in this jubilee collection, as the festival committee recommends, for the general church building fund. The committee of this fund will certainly be asked to leave the money collected here to our district, especially since our district treasury is now in greater need than ever before, as our Christians have seen from the treasurer's report. Our church building fund serves the mission churches, and we can give thanks to God for the golden teaching of our dear synod, which God has given us without our merit,

Christ is the Son of God, true God and true man in one person. Because he is true man, he is also our right representative, who suffered and died for us. His suffering and death was a real suffering and death. But because in this suffering and dying was the suffering and dying of the Son of God, it also has real, eternal value before God; for "the blood of JEsu Christ his Son maketh us clean from all sin," 1 John 1. 7. And only the blood of JEsu Christ maketh us clean from all sin. There is salvation in none other than in the God-man Redeemer, who offered Himself, and that willingly, on the curse-wood for our sin, 1 Pet. 2, 24. He that believeth not the gospel of the substitutionary satisfaction of Christ, and of His reconciliation of the world to God, shall be damned, Mark. 16, 16.

This is what Christians are called to consider, especially during the Passion season, which is so serious, but also so full of consolation. In Christ's Passion the whole Gospel, the only salvation of sinful mankind, is set forth. Satan, therefore, has ever and always directed his fiercest attacks against the doctrine of Christ's person and work. Thousands of preachers today teach that Christ is not the God-man Savior, but was only a human teacher of virtue. Papists and reformers falsify the doctrine of Christ's person and office. Those who embrace the doctrine of the Papacy reject the doctrine of Christ's vicarious satisfaction for our sins. Those who believe the equally false teaching of Calvin and Zwingli abandon the scriptural doctrine of the universal reconciliation of the world to God through Christ, the Son of God, true suffering. All false teachers do not want to believe what God Himself tells us about Christ's suffering and death, but make up their own, and indeed false and soul-destroying thoughts about Jesus' passion, and this because they do not want to become blessed through Christ, but through their own works and their own piety. But concerning this Luther rightly writes: "Therefore it is an intolerable and terrible blasphemy if thou invent any work whereby thou missest to reconcile God, seeing that he cannot be reconciled otherwise than by this immeasurable and infinite treasure, namely, by the death and blood of his Son; for one drop of the same is more precious than all creation." (IX, 237 P.) But let our highly praised Saviour, for the right contemplation of His Passion, "give us spirit and devotion" IJ . T. M.

Preparations for our new seminary building are progressing steadily. After the Building Committee has held numerous meetings and discussions with a number of architects from various cities in our country during the past few months, a smaller committee recently undertook a trip on behalf of the Board of Directors and the Building Committee to visit larger facilities, some of which have been built by the architects consulted. The members of this committee were Mr. H. W. Horst of the Board of Directors, President R. Kretzschmar and Mr. A. G. Brauer of the St. Louis Board of Supervisors, and Prof. Th. Gräbner of the Seminary faculty. They have been either together or separately to Rock Island, Ill., Dubuque, Iowa, Chicago, Ill., Buffalo, N. Y., New York, N. Y., West Point, N. Y., Boston, Mass., Philadelphia, Pa., Princeton, N. J., and Baltimore, Md. In the next few days institutions here in St. Louis will then be more fully inspected, and hereupon the building committee will settle upon the architect and bring him before the Board of Directors in nomination. After the architect has been chosen, the plans will be drawn up. In a building of such magnitude and importance, it is most assuredly of special importance that our Christians back and forth accompany the whole affair with their earnest intercession.

L. F.

Two more mission workers will leave New York for India on March 15: Teacher Father Bachmann with his wife and child, who will take over the position of housemaster and teacher at our mountain home in Kodaikanal, and Father Th. Gutknecht with his wife and children, who had already joined our Indian mission in 1907, returned to America in 1915 on home leave, and then followed a call to the pastorate in Minnesota because of the World War. He was, however, glad to be found willing to return now to the missionary work that had become dear to him. This is all the more valuable, since he can immediately return to the work fully and completely, since he speaks the Tamul language. Teacher Bachmann was seconded to his home in Perry Co., Mo. on February 19; Missionary Gutknecht was to be seconded again to missionary work in his brother's church at Niagara Falls, N. Y. God also guide these travelers safely to their destination, and set them to rich blessing in the mission!

L. F.

A few weeks ago Prof. L. C. Rehfeldt returned to **Brazil** with his family to resume his work there at the Concordia Seminary in Porto Alegre. He first went out in 1907, and first served the Brazilian Mission, but for some years past has served the aforesaid teaching institution. He too, has gladly returned to the not easy work in South America, having served the Brazilian Mission by lectures during his vacation time here in the country, and also having continued his studies at our St. Louis Seminary from September to Christmas. - Before him, Aug. Burgdorf of Chicago, a member of our Commission for Inner Mission Abroad and its correspondent for South America, traveled there at the end of January to attend the meeting of our Brazilian District in April and to visit and become better acquainted with the large and increasingly important field of work in Brazil and Argentina. May God also richly bless the work of these two brothers as well as all our South American workers!

L. F.

A sympathetic recommendation, evincing proper synodal interest, was submitted by the Finance Committee of the Northern Visitation District of Chicago to its congregations. We hereby bring it to the attention of other circuits.

"Resolved: 1. That all moneys given for synodical purposes should be forwarded immediately by the treasurer of the congregation to the district treasurer; 2. That our congregations should send in moneys for the synod to the district treasurer monthly, or at least quarterly. A congregation should rather borrow the money to regularly meet its obligation against the synod, than that the treasurer of the synod should be compelled to borrow funds." L. F.

Domestic.

Church communities in the United States will, it is reported, assume the leadership and pecuniary support of Christian missionary activity throughout the world. This was decided at a recent conference held in Atlantic City, N. Y., of representatives of Protestant missions in Asia, Africa and the South Seas. Representatives of German missionary societies also attended and were warmly welcomed by the International Committee. The churches of America will henceforth bear three-fourths of all the expenses of the entire missionary enterprise. These expenses of the proposed missionary enterprise amount to \$40,000,000 for America, \$13,000,000 for England, and \$5,000,000 for the rest of Europe, including Germany, The report before us states.

said: "Never before have all missionary friends been so closely united in their endeavors and so unanimously active in their work, a high tide of missionary nationalism is spreading over the whole earth. The doctrinal differences of Protestants in America no longer exist, it has been unanimously declared. In all mission fields they have disappeared."

On the one hand, it is a joy to read how willingly Christians give themselves to the work of the mission and sacrifice their gifts for it. Never before has so much interest been shown in the work of the mission as now. The sum of ^40,000,000 means that individual Christians contribute hundreds, even thousands of dollars annually. On the other hand, however, it must grieve every sincere Christian to learn how lightly doctrinal differences are disregarded. One involuntarily asks oneself: Have these people completely lost their Christian conscience? They want to bring the Gospel to the Gentiles, and they want to do so as purely and as loudly as possible. But how can they then reach out their brotherly hand to those who, according to their conviction, deny the truth, and make common cause with them? If there is no longer any difference in doctrine, it is either due to indifference to God's Word or to hypocrisy. But thus the kingdom of Christ is not brought to the Gentiles. Not external power, not money, nor business expertise, but only the truth of the gospel converts the Gentiles to God. Where God's Word is suppressed and faithful adherence to the truth is set aside, only works doctrine finally remains. But "Christian" missionaries do not need to preach this to the heathen; the devil has already taught it to them.

J. T. M.

The Southern Baptists report numerous preacherless churches in their midst, but inform us that 2397 young men are at present undergoing the study of theology in their seminaries. Never before have their institutions been filled with so large a number of students. The seminary at Louisville, Ky., now has 400 students; that at Fort Worth, Tex., 242; the new Bible Institute at New Orleans, La., already has 75 students, and at other institutions another 765 pupils are preparing for the study of theology. This church community rightly rejoices in the large number of those who are willing to enter the service of the church in general and of missions in particular. For the teaching institutions are the heart of a synod. If the teaching institutions are filled with many pious students who want to become preachers one day, this is not only a sign of a lively, zealous Christian life in the church, but also a justified, hopeful assurance of further active missionary work in the future. Christ wants laborers in His vineyard. His gospel is to be preached to all creatures. In this way the building up of his Zion is accomplished, the foundation of his kingdom of grace, in which he himself works and reigns through the gospel in all the world.

These are thoughts that should move all Christian parents, especially during the holy season of Passion. The Saviour, who died for us, rose from the dead and ascended to heaven, wants us to place ourselves and our children at his service, after he himself has rendered us such an unspeakably great service in his holy Passion. Through this service salvation has come to us, heaven has been opened to us, and eternal blessedness has been given to us. But not to us alone, but to the whole world. So let us, as the redeemed children of God, proclaim this salvation to all men. The great Prince of Peace, who gave himself to death, "thirsts for the salvation and life of men". He wants his victory cry, "It is finished!" proclaimed to all the world. Can we therefore be silent? May

we slacken in our work of preaching the gospel? There are only 292 students in our seminary in St. Louis this year, 106 in the first class, 98 in the second, and 88 in the third. (To these, however, must be added 61 who are vicars, and 7 who sit out for other reasons, so that the total number is 360). This is not nearly enough to meet our needs. So we must continue to recruit. Would our pastors and teachers therefore already now keep an eye out among their confirmands and pupils for pious and gifted boys who are inclined and able, God willing, to dedicate their lives to the preaching of the blessed Word. Therefore, use time and opportunity! The Saviour dying on the cross also approaches us with this petition in the holy season of Passion.

J. T. M.

A useless lay movement has recently been started by the Unitarians of our country. Its purpose is to spread Unitarian heresies in our country and in Canada. A "missionary" has already been employed and is giving lectures in many large cities, such as Philadelphia, Atlanta, Detroit, Chicago, Kansas City, Los Angeles, etc., in which he blasphemes the Christian religion and extols the blatant unbelief of pagan Unitarianism to his hearers. It is reported, however, that he has not been very successful thus far, and in many places Christian preachers have been induced to deliver counter-lectures in which they expounded the inerrant truth of the Christian religion and the lies of all Unitarian heathenism.

Thus even the enemies of Christ must serve His word and encourage the separation between unbelievers and believers. But the unfortunate "missionary" would be advised to place himself under the cross of Christ and to consider the bitter death of the Saviour, who also died for his own good, in true repentance of his sin. Like the Masons, the Unitarians also belong to the Jews, who still today crucify Christ anew. God preserve us from such "missionaries"!

J. T. M.

Abroad.

"My words do not pass away." Some years ago the notorious German professor Arthur Drews wrote a book that made a mockery of all Christianity, in which he presented the Gospel of Christ, and indeed Christ Himself, as a fable and a fairy tale. At that time he said that views on Christianity would change greatly if a real historian were to investigate the origin of Christianity. This has now been done by a great historian, namely the "first historian of the first university of the German Empire", Prof. Eduard Meyer. In his book "On the Origin and Beginnings of Christianity," however, he did not arrive at the result of which Drews raved, but at a quite different one. After a thorough investigation of all the circumstances, he came to the conviction that the Gospels were not invented and therefore not fables or fairy tales, but on the contrary must be truthful accounts. Eduard Meyer, too, is not a strict Bible-believing Christian. But he must hold to the truth of the Gospels in spite of his personal unbelief. - So once again a liar's mouth has been full and his slander of Christianity has come to nothing. But until the day of judgment, yes, until all eternity, Christ's words will remain true: "Heaven and earth will pass away, but my words will not pass away," Matth. 24:35. Luther judges God's word thus: "This is such a rock and solid foundation that the infernal gates cannot stand against it. Where this abides and works, it happens in the end that even some of the enemies are converted who were the devil's scales." (V, 1277.) Let us therefore abide in JEsu's word!

J. T. M.

Socialism and Christianity. Some of our country's newspapers, on the occasion of the pardon of the much-named socialist leader Eugene Debs, have taken the opportunity once again to glorify socialism before the whole world. This, however, is nothing new. Socialist papers, after all, generally extol the glory of the golden age that will dawn upon the world with the rule of Socialism, and praise it as the only salvation of the world oppressed by injustice. But how hostile he often is to Christianity is shown by a message from the "Ev.-Luth. Freikirche". It says: "At the end of the 'red school week', which was intended to promote the secular school, a street rally took place in Neukölln (Berlin). About 2000 to 2500 people took part, two thirds of them children from the six secular schools in Neukölln. The flags of the three socialist parties were carried in front of the march. Noteworthy were the posters that were carried: Parents, free us from religious instruction - We demand socialist teachers! 'Down with the spirit of Potsdam!' The girls with wreaths in their hair carried, among other things, the sign: 'Let the little children come to us in the secular school,' and so on. Quite obviously the party walk was aimed at disturbing the service in the Martin Luther Church (Fuldastraße). For conspicuously, immediately in front of the church, the brass music began, a speaker stepped forward, waved his hat and shouted: 'Pfaffen 'raus!' To this signal the demonstrators, group by group, answered with repeated 'Down!' In Herzberg Square the procession ended with a meeting. The first Nedner elaborated roughly: 'Let the little children come to me, so the great Nazarene said, and so we say. Religious instruction must be removed from the school. The children must enlighten and educate their parents. The reluctant parents should be forced by the children to deregister from religious instruction; and if the parents cannot be forced, let the children come to us without the permission of the parents; we will then see to it that they are allowed to remain in the secular school.'"

We do not need to say anything about this terrible outburst of hatred against the Christian religion; the mere report clearly shows what becomes of man when he abandons God's Word. Yes, without faith in Christ and without the Word of God, man sinks below the cattle! J. T. M.

Christians and showed them anew how Darwinism is not only a mockery of human reason, but above all a hideous mockery of all Scripture. Darwinism is contrary to human reason. It is unreasonable, and flies in the face of all experience, to suppose that man evolved from an ape-like animal in the course of many millions of years. Even the most blind pagans know and testify in their religious books that man, like the world, was created by God. But above all, Darwinism is a mockery of the Word of God. Darwinism knows no all-powerful and all-wise Creator, no gracious Redeemer, no law and no gospel, no consolation in life and no hope of blessedness after death. There is nothing left for the Darwinist - if he wants to remain consistent in any other way, that is, if he wants to carry out his doctrines strictly - but to live in a beastly way and to die in a beastly way. Darwinism, therefore, is the paganism of an educated world, which thereby debases itself beneath the deeply degraded paganism of the most illiterate primitive peoples. In view of the suffering Saviour, a Christian is justifiably horrified when he thinks of the infernal deception of Darwinism.

J. T. M.

Birth control, we want to let the "messenger of peace" speak about this horrible vice of Sodom. There we read: "It is about twenty-five to thirty years since this wind swept through the leaves; for the devil also has his messengers. Now the same wind is sweeping through the leaves again! What is a Christian's attitude to this? According to Luther's translation, the apostle Paul says of her: "But she shall be blessed through childbearing, if she continue in faith, and in love, and in sanctification, and in discipline. 1 Tim. 2:15 - 'They are new every morning,'" said old Kniest, when his wife gave him his tenth child. Now ten children hardly bring it to half. What a wretched race they are! Instead of taking pleasure in a crowd of children in marriage, they now look for it in the 'movies,' in society, and on the dance-floor. They want to be free and unattached. And not women alone, for instance! 'How can I support a large family?' complains the husband. 'His cigars alone would pay for such a father's more in the house as the children used to be called, not to speak of the frivolity with which nickels, dimes, and quarters are sacrificed for the dear self and his prestige. A large family? Impossible-such a thing is out of the question! These are the heroes of our time, a wretched race! Because one lives for oneself, therefore one lies to oneself that the quality of the children replaces the quantity. Yes, the quality of selfishness! That is the evil of which our young generation is sick and wasting away. And this is also true of many pious church Christians."

What the paper indignantly complains about is, however, worthy of warning and attention. At the present time, a satanic literature is pouring into all the homes of our country, unpunished by the laws, which aims at preventing the very purpose of marriage, and knows no fifth commandment: "Thou shalt not kill. Both in Germany and in our country the immoral movement of birth control is growing stronger day by day, and the masses are already poisoned. Especially of our time is true what Luther already lamented: "Thus you will find many to whom the great number of children is disagreeable, as if marriage were used only for sour lusts, but not for the sake of the exceedingly delicious services with which we serve God and man when we wait for the children God has given us and bring them up. These do not realize the exceeding lovely things which marriage has." (IV, 1999.) It is therefore true.

From World and Time.

Bryan's battle against Darwinism. Noted speaker William J. Bryan is currently waging a fierce battle against the devilish doctrines of evolutionism. In word and writing he testifies mightily against this "monkey" Satan-betraying, and his warnings do not resound entirely in vain. At his suggestion a bill has been introduced in the Kentucky Legislature that all state schools up to the highest university shall be deprived of all financial support from the people if Darwinism is still taught there. This bill will probably not become law, and evolutionism will not be abolished in the colleges of our country. A bill of exchange justly complains that so many of the preachers of the country, who supported Bryan so vigorously when he advocated Prohibition, are now brazenly deserting him in this fight.

After all, Bryan has the conscience of many serious-minded...

Obituary.

Frederick Reinking died suddenly of heart failure at his home in Dover, O., Feb. 10. He was born November 11, 1866, in Adams Co. near Decatur, Ind. a son of Ferdinand Reinking and Maria, nee Blecke, and was baptized and confirmed by Heinr. Steeger. Four years after his confirmation he moved to our institution at Springfield, and in 1890 entered upon his ministry as a preacher of the gospel in the congregation at Lodgepole, Nebr. Here in the same year he married Maria Grothe. This marriage was blessed with four children, all of whom are still living and are already grown. In 1892 he answered the call of a congregation in Toledo, and after two years became pastor of St. John's congregation in Henry Co, Napoleon, O. In this congregation he ministered seventeen years, besides serving for shorter or longer periods the St. James congregation in Fulton Co. and the newly formed congregation in Ridgeville Corners. July 26, 1911, he was introduced to succeed Father Rupprecht in the parish near Dover, near Cleveland, O. Here, after eleven years of faithful and blessed service, he was suddenly recalled by the Lord of the Church. His mortal remains were interred in the parish cemetery on February 14, with a large attendance on the part of his conference and fellow believers.

At the house of mourning Fr. Kleinhans conducted the service. In the church the English sermon was held by Father H. C. Sauer and the German sermon by the undersigned, who also officiated at the grave.

The deceased brought his age to 55 years, 3 months and 29 days. He leaves behind his sorrowful widow, a son and three daughters.

"We live or die, we are the Lord's," Rom. 14. 8. J. H. Meyer.

Light from above. By D. Otto H. Willkomm. 31 pages 6x8/2 Published and printed by Johannes Herrmann, Zwickau, Saxony. Price: 12 Cts. To be obtained from Concordia Publishing House, St. Louis, Mo.

We are pleased that these timely, beautiful articles are already in their third edition. Originally they appeared in the "Hausfreund-Kalender". They deal with the following subjects: "We are created for eternal life" (against materialism); "We have God for a father" (against the poison of worry); "We are all brothers" (against selfishness and self-interest! It is better to go to the house of mourning than to go to the house of drink" (against the lust of the world and the flesh); "We have brought nothing into the world, therefore it is evident that we shall bring nothing out" (against avarice); "God gives grace to the humble" (against pride); "Not above ability" (against impatience and despondency); "Death is swallowed up in victory" (against the fear of death).

L. F.

Places and ways of JEsu. By Gustav Dalman. Second, improved and increased edition with 40 illustrations and plans. 321 pages 6s/2X9s/L. Printed and published by C. Bertelsmann in Gütersloh. Price: \$4.00.

I have just examined this work more closely and am now writing this advertisement under the impression of what I have read. It is a valuable work for the Bible researcher and really demonstrates what the title says: the places and ways of Jesus. And the guide in it is one who knows his business, one of the very first investigators in this field in the present day. For Prof. Dalman was for fifteen years, from 1902 to 1917, the head of the "German Protestant Institute for the Antiquities of the Holy Land," and the most important part of his task as such was to teach the Promised Land to be understood as the land of JEsu. Because of the World War he had to leave Palestine, but is now back there, and the Preface was written in Jerusalem on the Greek Easter of 1921. One always has the impression of having in him a reliable guide, who calmly and matter-of-factly, without any special ornamentation of speech, examines and describes in detail the places which are so well known to us from the history of Jesus according to the four holy Gospels, and separates truth from fiction. . The work is divided into 20 chapters, and we need only mention a few headings to indicate the rich content: Bethlehem. Nazareth. Jordan. Cana. Magdala. Capernaum. Nain. From Galilee to Judea. From Jericho to Jerusalem. The Mount of Olives. The Upper Room and Gethsemane. The high priest's palace and the field of blood. The judgment house of Pilate. Golgotha and the sepulchre." The value of the book is significantly enhanced by the pictures and maps. I do not expect that the wish of my youth to visit one day the places where the Saviour lived and walked will be fulfilled in my approaching old age. But should the unexpected come to pass, I know this: Dalman's book will find a place in my travel bag unv my constant companion. It is a precious gift for the theologian.

L.F.

Luther our House Friend. By Paul Scheurlen. 280 pages 6X8I/2, bound in paperback, with spine title and cover decoration. Chr. Belsersche Verlagsbuchhandlung, Stuttgart. Price: **LJ. 30.**

This beautiful and also beautifully decorated book was published for the first time in the jubilee year of the church reformation, for the second time last year. It describes, as the title already indicates, our Luther in his domestic life; and in all these descriptions - and this is the best thing about the book - Luther himself speaks extensively. The book is divided into six chapters after an introduction that deals with Luther's decision to marry, his bride, Katharina von Bora, and his marriage to her. The headings of the six chapters already indicate the content. They read: "O how blessed marriage and house! The more children, the more happiness. Joy and good courage in honor. The dear holy cross. Our shield and protection in prayer alone stands. Behold thy office and profession!" Those who wish to learn to know the great man of God just on this side of his life will find all the material beautifully compiled here. We know of no other similar compilation.

L. F.

Lights of the Homeland. Poems by F r. Gillhoff. With pictorial supplements by R. Schäfer and O. Rothe. 178 pages 5^X8, bound in half j lein cloth with gilt edges. Published and printed by Johannes Herrmann, Zwickau, Saxony. Price: \$1.00. To be obtained from Concordia Publishing House, St. Louis, Mo.

A collection of poems, which the free-church teacher Gillhoff in Niederplanitz puts on our table, and which take into account the natural and ecclesiastical life of the Christian. For the headings under which the individual poems are grouped are: "Lights of the Parental Home. Own hearth. The eternal light. Passion. Resurrection. Pentecost. Reformation. Pilgrim's Song and Home Light." Adorned with four beautiful pictures, this book is recommended to friends of Christian poetry.

L.F.

Up, up, my heart, with joy! Festive song on Easter for male choir. By J. Wambsgaß 6 pages 7x11- Concordia Publishing House, St. Louis, Mo. price: 15 Cts.; the dozen \$1. 50!

A Chorsticli that first presents the Paul Gerhardt pearl of all Öfter lieber in its own setting and then in the incomparably beautiful,

New printed matter.

All books, music, pictures, etc., shown in this place, may be obtained through the Concordia Publishing House, St. Louis, Mo. at the prices enclosed. Where any other source of supply is indicated, let it be noted, if to be procured, if not in stock.

Synodical reports of the Missouri Synod. Year 1921. Ar. 17. Iowa-District. 76 pages. Price: 36 Cts. No. 18.

(Middle District). 36 pp. Price: 18 Cts. Concordia Publishing House, St. Louis, Mo.

Unfortunately, we do not find the longer synodal address of Fr. Th. Wolfram, with which he opened the proceedings of the Iowa District, in No. 17, but we do find Fr. F. Wolfram's paper on "The Fourth Petition for Teachers and Hearers", in which he treats his material from the following four points of view: 1. Teachers should pray. 2. the hearers should pray 3. they should pray for one another. 4. and also with one another (pp. 14 to 45). From page 68 to 76 is an excerpt of both the teaching and the business talks in English.

In the Report of the Middle District we find a German paper by Father W. Georg on "Jesus Christ, the Son of God, who is our Lord," and an English one by Father F. J. Lankenau, "The Church and Missions." If the former is to be read with the addition of the quotations from Luther, which are only hinted at, in order to bear full fruit, the latter gives a really very readable survey of the field of external and internal missions; and every pastor who wants to hold missionary lessons, or at least preach here and there at missionary festivals, will find valuable material in Lankenau's paper. Nor do the other appendices of both reports want to be overlooked.

IL.

The Death of Christ. By William Dallmann. 24 pages 3%y5%.

Concordia Publishing House, St. Louis, Mo Price: 5 cts; the dozen 48 cts; 100: \$3.00.

A suitable tract, especially for distribution in the Passion services, which are now held from time to time in our Synod, also for out-of-towners. Its subject is the miracle of the Passion: Christ's atoning death on Golgotha.

L. F.

The one who tries to bring the matter to a conclusion is committing a sad abuse which can only have the most "pernicious" consequences.

But while confirmation must not be overestimated, let us not overlook the fact that it is an excellent institution in which we can rejoice. Apart from the fact that the confirmands confess their faith in this act and the congregation prays for them, it can and should serve to ensure that the means of grace are used. Where confirmation is properly administered, it is preceded by a thorough instruction in God's Word. This instruction is not really a part of Confirmation, and yet it may be said that it forms the main blessing of Confirmation. This is the most glorious thing we can boast of in our Confirmation, that it has such instruction as a prerequisite. Even if it is not itself the one thing that is needed, it does have this one thing as a prerequisite.

Furthermore, according to our custom, an examination is connected with it, which must determine whether the confirmands are sufficiently advanced in knowledge to be able to examine themselves in the right way before partaking of Holy Communion. The Lord's Supper belongs to the one thing that is necessary; baptism and the Lord's Supper have rightly been called the visible word. In so far as Confirmation leads to the Lord's Supper by the examination which accompanies it, it serves the use of this means of grace. It is not the nourishment of the soul, but it is a handmaid that serves well for the enjoyment of the nourishment of the soul.

And finally, just at the confirmation service, where it is right, the one thing that is needed is urged upon the hearts of the confirmands. Every Christian pastor who strives for the welfare of his confessed children will, in the service where the confirmands are once again all gathered around him, tell them the Word of God in a warm way. And one of the pieces he will present to them from Scripture will be just this: Prove right faithfulness in hearing and learning the one thing that is needful, namely, the divine Word! It will all culminate in the exhortation: "Stand thus by Christ's word,

As Mary was eager for the enjoyment of the one,

When she sat down at Jesus' feet full of devotion.

Confirmation is then a means of leading the confirmands to the green pastures and the fresh streams of water where God's Spirit rules and gives strength. And if parents and guardians follow the confirmation ceremony with earnestness and devotion, they will hear in it for themselves the admonition to pray and work so that the connection of their children and foster children with the saving gospel is not destroyed.

One thing is necessary! This year, too, this was the basic tone of the reflections of old and young in view of Confirmation. God grant it!

A.

In matters of faith, not our reason, not the reputation of men, but only the Holy Scriptures are valid, and that because they are word for word inspired by God and therefore infallible truth.

Furthermore, our Synod accepts all the symbolic books of the Evangelical Lutheran Church as the pure and unadulterated exposition and explanation of the Word of God. These symbols are first of all the three general symbols: the Apostles' Creed, the Nicene Creed, and the Athanasian Creed. In these the Church confesses the Triune God as our Creator, Redeemer, and Life-Giver. These are followed by the unamended Augsburg Confession, its Apology, and the Schmalkaldic Articles. In these confessions our church takes a firm stand on the doctrines of Holy Scripture and renounces all papist error and other fanaticism. Furthermore, we count among our confessional writings Luther's Large and Small Catechism. These are the wonderful textbooks of our church, according to which young and old are to be taught in our church. The last confession of our church is the Formula of Concord, in which primarily those errors are rejected which arose in the midst of the Lutheran church after Luther's death. To all these symbols our Synod unreservedly confesses, because in them a bright and clear tone is given, and the doctrines of Holy Scripture are set forth pure and unadulterated.

And with these confessions our Synod is in earnest. In its meetings it does not tolerate any doctrine of men, but demands that "if anyone speaks, he speaks it as the word of God" and that everything is judged "according to the law and testimony", 1 Petr. 4, 11; Is. 8, 22.

All pastors and teachers of the Synod are conscientiously examined before their appointment as to whether they are well grounded in the Scriptures, and must, at the time of their introduction, solemnly vow to confess the Bible as the infallible word of God and the confessional writings of the Lutheran Church as the correct exposition of the Holy Scriptures without reservation. If a teacher speaks or preaches anything among us that is contrary to sound doctrine, he will no longer be tolerated among us after fruitless admonition, but will be expelled by us. This is done by the command of our Savior, who absolutely cannot tolerate any human word in his church, but wants only his voice to be heard.

Nor will any congregation be admitted to the Synodal Union which does not fully confess the Holy Scriptures or does not fully stand on the confession of our church. Whenever a congregation seeks admission, its congregational order or constitution is carefully examined on this very point and, if everything is not in order, admission is refused until further notice. It is also not enough that the right confession is only on paper in our congregations, but it should also be practiced and acted upon in their midst. Our synod does not tolerate that in its congregations there should be a war of faith, as is the case in the united church, in which the Lutheran and the Reformed doctrine should have equal authority, and Reformed and Lutherans take communion at the same altar, or that its congregations should hold services with false-believing congregations, or engage in common church works, such as the erection of doctrinal and religious institutions.

Our Synod.

Your confession.

Our Synod confesses without reserve the Holy Scriptures of the Old and New Testaments as the written word of God and the only rule and guide of faith and life. The Synod hereby declares that in

sending out missionaries and distributing tracts.

Furthermore, the Synod expects all its congregations to follow the exhortation of the Apostle Paul, 2 Cor. 6:14-17: "Do not pull on a strange yoke with unbelievers. For what enjoyment has righteousness with unrighteousness? What fellowship has light with darkness? How does Christ agree with Belial? Or what part hath the believer with the unbeliever? What part hath the temple of God with idols? . . . Therefore come out from among them, and be ye separate, saith the LORD, and touch no unclean thing." According to this saying, a church should exercise discipline on members who live ungodly lives and do not walk as they should. Just to point out one thing: If a member of the congregation joins a secret society, a lodge, the congregation, according to the above saying, is to admonish this member, and that, even if with all long-suffering, yet with all firmness and holy earnestness, so that the person concerned will be convinced of the sinfulness of his step and will leave the lodge or will be revealed as an impenitent person who may no longer remain in a Christian congregation.

In order that all the congregations of our Synod may be firmly grounded in doctrine and steadfastly stand by the confession of our church, the Synod sees to it that the word of Christ dwells among them abundantly, and exhorts them that they especially provide their children with thorough school instruction, and, wherever possible, maintain and cultivate weekly schools for this purpose.

F. Pf.

among the Lutherans scattered here. This was in May, 1840, Husband taking charge of the congregation served by Wyneken in Marion Township, Ind. In May of the following year he received his second assistant from over there, the missionary sent by Goßner, A. F. Knape, to whom he turned over the congregation in Adams County.

This kind of help, however, was too slow for the fiery, restlessly active Wyneken, and so he himself set out on a journey to Germany in order to set hearts and hands in motion through the oral, convincing word.

In a stirring writing, "The Plight of the German Lutherans in North America," he described: 1. how these Lutherans, for the most part, were completely deprived of the benefits of the church; 2. what dangerous enemies they had in the many sects and the Roman church; 3. what deficiencies the American church was suffering from within; 4. how dangerous these ecclesiastical conditions were for the future; 5. what must be done, or how help should be given. This writing, addressed to the German Church with great love and holy earnestness, caused a great stir in the ecclesiastical circles of Germany and won Wyneken and his cause many respected friends. Among these I mention at this point Johann Friedrich Wucherer, pastor at Nördlingen, and Wilhelm Löhe, pastor at Neuendettelsau in Bayetn. These energetic and loving men promised help in every possible way: with advice and action, with money and people. They immediately began to equip suitable young men for missionary work in America. As early as July 12, 1842, provided with the necessary means of travel, they sent the firstlings of their restless labors, Adam Ernst and Georg Bürger. The amiable and kind-hearted Bürger took charge of a congregation in Hancock County, O.; the humble but servant-like Ernst was called to Union County, O.

The following year, 1843, brought to the local church, through Löhe's agency, the finely educated Adolf Biewend, gifted with great knowledge, the highly gifted and restlessly active Dr. Wilhelm Sihler, and the modest Paul Israel Baumgart. Biewend took over a congregation in the capital of our country, Washington; Sihler first ministered in Pomeroy, O., and Baumgart, an Israelite by birth, began preaching his found Messiah and Saviour in Logan, O.

In 1844, Löhe again sent three conscientious and faithful workers for the North American mission: the noble Wilhelm Hattstädt, the benevolent Andreas Saupert, and Georg Konrad Schuster, who was always content even under the most miserable circumstances. Hattstädt was called to Monroe, Mich., Saupert to Cleveland, O., and Schuster to Marshall County, Ind.

The more the work in the west of our country expanded, the more abundantly the money flowed for it, and the more numerous the men willing to do this work made themselves available. Therefore, in 1845 Löhe was able to release five capable men into the North American field of work: Friedrich August Crämer, who was equipped with astonishing energy and drive, the straight, honest and truly pious Philipp Jakob Trautmann, the gifted Johann Friedrich Karl Lochner, who gave rise to the best hopes, the Missionary Adam

The fathers and founders of our synod.

Wyneken and the Löhe volunteers.

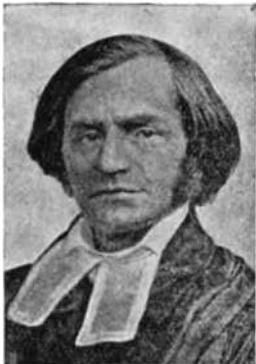
Among the pastors and missionaries of the past century whom God has used to bring salvation and blessing upon the Lutheran Church in America, Frederick Konrad Dietrich Wyneken towers above most of his contemporaries by a head's length. Wyneken had read of the great spiritual need of the Lutherans who had immigrated here and had come to America in the summer of 1838 to minister to these fellow believers in love. He was then twenty-eight years of age, and enjoyed a healthy, vigorous body, in which dwelt a sprightly, lively spirit. After six weeks' temporary service with Father Häsbärt in Baltimore, he came as traveling preacher of the Pennsylvania Synod to Fort Wayne, Ind. then a village of about 600 inhabitants in The congregation there, orphaned by the early death of its pastor, asked Wyneken to remain with it. With this congregation in Fort Wayne he at the same time took over the congregation in Adams County, in what is now Friedheim.

From Fort Wayne, Wyneken undertook his often extensive missionary journeys and sought out the scattered Lutherans in order to minister to them with Word and Sacrament. He also kept up a constant correspondence with Christian friends at home, the noblest purpose of which was to get still more workers for the Lutheran Church of North America. In this way he succeeded in getting Friedrich Wilhelm Husmann, who was active in the school board in Bremen, to work for him.

Detzer and Eduard Romanowsky, about whom Löhe always gave himself new hopes when he was told good things about this Sendling.

Our church received the greatest blessing from the hand of Löhe, who worked so selflessly for the mission in America, in 1846. In March he sent Christian August Lehmann,

Löhe at once accommodated himself to this plan with joyfulness and energy, and thus was born our practical Seminary for Preachers, which now continues in blessing at Springfield, Ill., what was once begun with entreaty and hope at Fort Wayne. Toward the close of this eventful year came three more of Löhe's sendings, influential in the history of our Synod-.



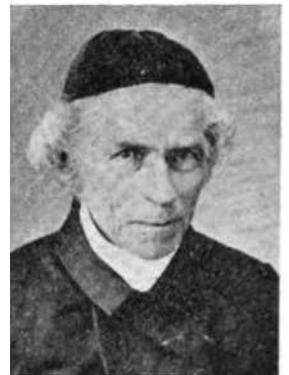
F. K. D. Wyneken.



F. W. Husband.



A. F. Snape.



J. F. Usurer.



Wilhelm Löhe.



Adam Ernst.



Ad. Biewend.



W. Sihler.



P. J. Baumgart.



W. Hattstädt.



A. Saupert.



G. K Schuster.

Johann Georg Streckfuß, Johann Lorenz Flessa, Karl Friedrich Wilhelm Scholz and Ernst Otto Wolf. In July Karl August Wilhelm Röbbelen followed with eleven students, with whom a preacher's seminar was opened in Fort Wayne on October 10, in order to prepare "emergency helpers" for the local German co-religionists. Löhe had immediately sent along the necessary money. Dr. Sihler, who had been Wyneken's successor in Fort Wayne since July 1845, came to the conclusion that it would be more expedient to found his own seminary here in America.

have taken rich positions: August Walter, August Franke and Hermann Fick.

Thus the messengers of peace multiplied in this country, and Löhe had the great joy of seeing his wish fulfilled in the vast majority of them: "that they be united in the Lord, their Head, and holy in their public and private lives, working towards the goal that was set for them. Another wish of Löhe's was also fulfilled in the next year. Of this, God willing, next time.

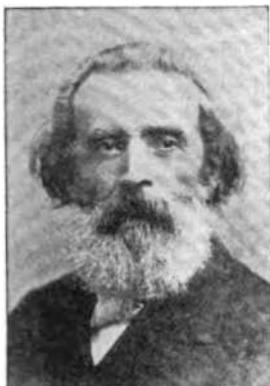
W. K.

Budget Account.

The first communication on the budget account was received in different ways: some were enthusiastic about it, others had their reservations; some were against it, others were indifferent. That was to be expected. But we did not expect that the plan would meet with as much applause as it actually did. That should be taken as a good sign for the continued existence of the budget account. But it seems that some people still do not quite understand the purpose of this budget account, nor how to set it up, so we will take the liberty of a few more words of explanation.

Mission. The building fund, the church building fund, the funds for the mountain home in India and for the new building in the Indian mission, as well as all other funds that are not listed in the synodal budget, are not considered in the budget account. Nor are any district funds considered in this distribution of the budget account, unless the district has made very special arrangements for this purpose. This is the case in the California, Nevada, Canada, Northern Wisconsin, and South Dakota districts, and perhaps others.

The treasurer of the synod distributes the gifts of the budget account according to the ratio in which the budget funds stand to each other. The ratio is calculated by percentage and published in No. 24 of last year's "Lutheran".



F. A. Crämer.



P. J. Trautmann.



J. F. K. Lochner.



A. Detzer.



S. F. W. Schulz.



A. Franke.



H. Fick.

The budget account, in brief, is intended to simplify the work of the pastors, congregational and district treasurers, and to effect an equal distribution of the gifts for synodical purposes in the various treasuries of the synod. This is accomplished by the congregations and mission stations using this means sending all their gifts for the synodical purposes listed below in one total to their district treasurer, who forwards them to the synod treasurer, who then arranges for their distribution at monthly intervals.

All funds included in the budget will then receive their share of the funds. Included in the budget account are the Synodal Fund, the Provident Fund, the Benevolent Fund, and the following mission funds: Inner Mission, Heathen Mission, South American Mission, European Mission, Deaf and Dumb Mission, Indian Mission, Foreign Language Missions, Immigrant and Seamen's Mission, and Negro Mission.

has been announced. The distribution according to this percentage guarantees an absolutely equal consideration of all funds; no fund is overfilled at the expense of others.

Now a word to pastors and church treasurers who do not use the budget account. When sending funds to the district treasurer, be kind and accurate. The district treasurer must not resort to guesswork. Therefore, tell him exactly what the money is for. Most district treasurers send forms to the congregations on which the contributions can be entered; one should use these forms most kindly and always use the expression that leaves no doubt as to which fund the contributions in question are intended for. If necessary, the district budget should be consulted to ensure that the correct expression is used. Only in this way can one be sure that the gifts are used for the purpose for which they were given. Theo. W. Eckhart, Financial Secretary.

To the ecclesiastical chronicle.

From our Synod.

The Synod Jubilee is strongly commemorated by the smaller papers and magazines published in the circle of our Synod. We have just received the "Texas District Messenger". There, following the opening words of the 105th Psalm, it is especially pointed out that what happened seventy-five years ago and is still happening today is a piece of history in which one can see God's miracles and work, and that one should therefore diligently read and study the history of our Synod and the entire Synodical Conference. And after the writer has pointed out that we care so little about the history of our Synod as a whole, that this stems from a certain indifference which also extends to doctrine, and that if this indifference becomes widespread, it brings the danger that we will lose what God has given us through the faithful service of the fathers and founders of our Synod, the article closes with these apt words:

"Since seventy-five years have passed since our Synod was formed and founded, and fifty years since the Synodal Conference was established, let us take this opportunity, as we celebrate the great events of the Reformation, to delve once more into the history of these bodies. We want to look at the great miracles of God that happened; we want to remember our teachers who told us the Word of God, and look at their end, so that we also follow their faith, so that we do not fall into all the folly that, unfortunately for God, is doing its mischief under the Lutheran name. Our pastors will be gladly obliged to give a number of lectures, say on Sunday afternoons, on the origin of our Synod, its most eminent men, the great doctrinal disputes, the Synodical Conference, and the like. And when the dear people hear these stories, they will once say of themselves: I did not know that such things had happened; that is wonderful! And they will then realize that the name of Missourier, far from being a name of opprobrium, is a name of honor. They will then also resolve not to disgrace that name now. But they will also thank God that he has done so great things in this West in the last days of the world, and especially that they too were allowed to share in these benefits." L. F.

The printed material for our Synod Jubilee is nearing completion. By March 25 or before, a German and an English catechesis for a children's service will be available and the English Jubilee book will be ready. As soon as possible the German Jubilee Book will follow, and German and English tracts on the history and doctrinal position of our Synod, which may be distributed at the Jubilee celebration. L. F.

Our Mission to Old Mexico. The missionary to Old Mexico, D. C. Frieling, who was appointed by the Texas District Missionary Commission on behalf of the General Synod, left for Mexico early this year. His first destination was Monterey, in the State of Nueva Leon, where there are a considerable number of Germans. After staying there about a week and gaining various points of contact, he made a side trip to the port city of Tampico. There he preached a sermon in English, since his audience was composed of various nations.

Seven families then asked him for further service, which was of course granted. Thereupon the missionary returned to Monterey for the time being, in order to continue his efforts to gain entrance among the population there. How our work in the neighboring republic will finally turn out, time will have to teach. For the time being, D. Frieling's work will consist of exploring the country, especially visiting the German settlements as much as possible. His address, which may change soon, is: Rev. C. Frieling, Hotel del Golfo, Monterey, N. L., Mexico. If anyone knows of relatives or acquaintances in our circles, please send their addresses to the missionary or to Rev. W. H. Bewie, 2125 Burnett St., Waco, Tex.

W. H. B.

about the further progress of the school distress in Canada is written to us from Stony Plain, Alberta, under February 24: "A brief word about our school. Last Saturday the fathers of all our school children were invited to appear in court. The charge was 'transgression of the school law'. The law states: 'A child must attend the public school unless, in the opinion of the Chief Inspector, he is in proper (efficient) instruction at home or elsewhere?' Now the inspector has declared the school 'inefficient', and so in the eyes of the law our children do not go to school. As we have now learned from our lawyer, it will not do any good to try to make the judge understand that our school is efficient after all. The judge does not ask about the school, but merely: 'What does the inspector say about the school? His word and judgment is sacrosanct. He cannot even be called upon to say in court how he arrived at his judgment. His word is the law of the land. These are, of course, sad conditions. This provision has been inserted into the law only a few years ago. No doubt it was inserted for the sole purpose it has served ever since: to close all private and parochial schools (except, of course, the Catholic ones; these have enjoyed special legal privileges since Quebec's entry into Confederation). Our lawyer will now seek to prove that such a provision is against the law of the land. That should not be too difficult for him. The whole matter is postponed until March. God save our schools!"

L. F.

Domestic.

How do we build God's kingdom? After the Savior had accomplished his work of redemption and obtained salvation and grace for all people through his suffering and death, he also saw to it that the message of the gospel would be proclaimed to all the world. He sent forth his apostles with the commission to preach the gospel to every creature. How the holy apostles acted in response, and how one Paul in particular carried on the work of Christ, is well known. Paul was first of all a missionary, and preached repentance and forgiveness of sins especially to the Gentiles. But of the Christian churches won by the preaching we are told: "And they ordained them elders in the churches to and fro", Acts 14, 23. While Paul and his helpers served the kingdom of God through missionary work, special elders and preachers presided over the individual churches, who spoke God's word to the souls entrusted to them and introduced them deeper and deeper into the blessed knowledge of Christian doctrine. This order has remained in the church to this day; for the preaching office is a divine order, the establishment of which is commanded to the church, and to which the church is ordinarily bound until the end of days. And how beneficial this order is, of this our Synod is a striking proof; for through

God's grace has made our synod mighty especially in that the individual preachers have faithfully and diligently ministered to their congregations through preaching and teaching, especially to the children who have had God's Word written on their hearts in the church school.

Now, however, this way seemed too sober, burdensome and slow to some church communities. They wanted to have quick and powerful effects of the preaching. The people were to flock to it in great droves. So they appointed so-called "evangelists by profession" and held tremendous revival meetings in which, among others, a "Gypsy" Smith or a Sun-

day spoke before thousands. There was much shouting, great excitement, and of course a number of "converts. More and more, however, people are coming to the conclusion that the "costly, business-like, outdated, morbidly exciting, and yet ineffective" revival meetings lead nowhere. This is complained of especially in the East of our country, where these revival meetings were in use above all. Thus an Eastern newspaper rightly writes: "Religious conviction based on sentimentalism unfortunately does not last; but if it is based on faith nourished by faithful preaching in the individual congregations throughout the year, the fruit is lasting."

We Lutheran Christians do not want to forget this either. In addition to zealous, unceasing missionary work, wherever God gives us the opportunity, faithful, diligent work of the individual pastors in their congregations! This is the God-ordained way to build His kingdom. It is true that this is a quiet work, little esteemed by the world, and often seeming too slow even to the evil flesh, but God esteems it the more highly, and lays his lasting blessing upon it.

J. T. M.

Perfection made up. Where the holy office of preaching is rightly administered, that is, where the word of God is preached purely and loudly, and the sacraments are used according to Christ's institution, then men are made Christians and blessed children of God through these means of grace. These Christians are called saints in Scripture. For so Paul writes, "Give thanks unto the Father, which hath made us able unto the inheritance of the saints in light!" Col. 1:12; and Eph. 6:18 he exhorts, "And pray always for all the saints!" The Scriptures also call Christians perfect ones; for so we read Eph. 4:13, "until we all come to the point of becoming a perfect man."

These expressions used in the Holy Scriptures have given rise to strange thoughts on the part of the enthusiasts. There are a number of so-called "Holiness Churches" in our country who believe that a Christian can attain perfect holiness in this life and live a victorious life over sin, the world, the flesh and the devil. This wrong thought is also often found in other places. Yes, one goes so far as to say that only he is a true Christian who brings it in this life to perfect holiness (perfect life), and one despises and fights all who are of a different opinion.

1. all believers are indeed saints and perfect in the sight of God, but in that God imputes to them by faith the most holy and perfect merit of Christ. Christ JESUS is made unto them of God unto wisdom, and righteousness, and sanctification, and redemption, 1 Cor. 1:30. 2. All believers are to pursue perfect sanctification by faith, on the ground of the Scriptures. The word of Jesus applies to them in all earnestness: "Therefore you shall be perfect, even as your Father in heaven is perfect," Matth. 5, 48. 3. But sin, according to the Scriptures, will also be a sin for believers.

The same Paul lamented, "Not that I have yet taken hold of it, nor am I yet perfect; but I pursue it, whether I will take hold of it after I have taken hold of Christ Jesus. Even Paul himself complained: "Not that I have already grasped it, nor that I am already perfect; but I pursue after it, whether I may also grasp it, after that I have been grasped by Christ," Phil. 3:12. What alone makes men blessed is the free grace of God in Christ. Even the strongest, most zealous, and most faithful Christian can only take comfort in the fact that his Saviour died for him. All enthusiasts who boast of their holiness and perfection have not gone far in sanctification, but have fallen back into pagan works doctrine, and, placing their hope in their holiness and perfection, have lost Christ and suffered shipwreck in their faith. J. T. M.

How old should a preacher be? When preachers are called, it is often asked whether the pastor to be called is old or young. Often congregations desire a "young" pastor and justify this by saying that the preacher should especially "take care of the young people". There has also been talk of a so-called "dead-line". This dead-line is reached at about the age of forty-five. If a pastor is past this age, he has crossed the borderline of his ministerial ability. That this is entirely wrong, however, is proved by a Baptist paper, which states that as long as preachers faithfully and diligently served young and old, Christian congregations knew nothing of a "limit line". It is also emphasized that the pastor is not only the pastor of the young, but also of the old; but in order to be a true guide and comforter to them, it is absolutely necessary that a preacher who wants to serve his ministry properly should himself know from experience the cross and suffering of life.

To this it must be said: True Christian congregations know nothing of a boundary line, but demand of their preachers, like God Himself, nothing more than that they be faithful in their office. But neither does a conscientious pastor draw boundary lines in his congregation. He is the pastor of all whom God has entrusted to him, and therefore neglects neither the young nor the old. But if a Christian preacher is to meet all demands, he must not only continue to study diligently, but must also be attentive to the circumstances and dangers which change from time to time, and, according to the words of St. Paul, become a Jew to the Jews and a Greek to the Greeks, in order to win souls for Christ. Our Saviour, who well knew the high responsibility of the preaching ministry, called into the circle of his apostles mostly older persons; but even a young Timothy and a young Titus served the Lord faithfully. Preachers and congregations should take care that God's word is taught and applied correctly in private and in public. It is not the preacher, but Christ Himself, who converts men; and this is done by the Word that is preached.

J.T. M.

Was Paul a spiritualist? This question is answered in the affirmative by the well-known detective novelist, Sir A. Conan Dohle, in his work "The New Revelation". In the Epistles of the Apostle, he explains, one finds all the basic ideas of Spiritism; only there is nothing to be read of the photographing of spirits. This is certainly a "new revelation," but one that Sir A. Conan Dohle derives from the devil, the father of lies. Spiritism rejects the Bible as the only source of truth, and believes instead revelations from the spirit world; rejects the Holy Trinity, the deity of Christ, the vicarious satisfaction of the God-man Saviour, the resurrection of the dead at the last day, invokes the spirits, and believes in conversion in the world to come. Thus Spiritism has nothing in common with the teaching of Scripture, and especially with that of the apostle. Was Paul an apostle

JEsu Christ and his gospel the salvation message of Christ's substitutionary satisfaction, then Jackdaw, with all his false prophets, is an apostle of Satan, and his teaching a fraud leading to damnation.

J. T. M.

Catholic Mission and the World Fraternity. Only through the spread of Catholicism can the true brotherhood of mankind be established, Archbishop Glennon declared in a recent speech in St. Louis. It is therefore high time, he said, to rise up and spread the Catholic mission throughout the world. Only by the preaching of the Word and the teachings of JEsu, our elder brother, could a true world brotherhood be effected. - There is pretty much everything wrong with this statement. For Catholicism does not preach the "Word and the teachings of Jesus," for the very reason that it sets aside the "By grace" and "Through faith" and uses instead the doctrine of works. True as it is in itself that "through the preaching of the Word and the teachings of JEsu" a "world brotherhood" is brought about - namely, inasmuch as all believers are brothers in Christ - this is so false in the mouth of a Roman priest. To the papists "doctrine of JEsu" is and remains only that which the pope declares to be such; and the pope, as Luther has shown, has thrust Christ from his throne and placed himself on Christ's throne. The spread of Catholicism is not a blessing to the world, but only a curse, as experience shows. Beware especially of the pious words of godless prophets!

J. T. M.

Abroad.

How urgently larger meeting places are needed in the Free Church may be shown by a report on a service in the city of Hanover, which we take from the "Ev.-Luth. Freikirche". We know this chapel in Hanover, having attended a synod assembled there twenty-six years ago, and it did not seem so small to us at the time. Now, though the occasion of this service was a special one, as it was a conference service, and two foreign guests attended, Prof. Dau from America and Praeses Nickel from Australia, yet it is unanimous news from the Free Church that the church premises are too limited. The report says:

"On the evening of the first day of the conference there was a service in the beautiful chapel of our church. An hour before the service began, the first hearers began to arrive, and soon all the seats were filled. What chairs and benches could be driven out were dragged in; it was not enough. Aisles and stairs filled with standing people; it was still not enough. The anteroom was occupied. New listeners kept coming; no one could advance through the aisles, no one could get in the door at all. They came through the sacristy with chairs and stools still discovered. The space in front of the altar filled up; new ones kept streaming in through the sacristy, so that only a tiny space in front of the altar remained empty, even the kneeling benches at the altar, the stairs to the pulpit were occupied. And still the influx did not cease, though the room was so crowded that Wohl could hardly drop an apple to the ground. It was no longer possible. It was with deepest regret that Schreiber had to tell this to so many grace-hungry souls: 'No one goes into the chapel any more.'

In the report it still says: "After the end of the service Schreiber dieses [Fr. Wöhling in Hanover] asked the listeners to stay a moment longer. In front, near the altar, sat the many children who, through the merciful love of fellow believers from America and Australia, had been able to participate in an eight-week stay at the holiday home. Prof. Dau and Praeses Nickel, representing our distant fellow believers, were asked to receive the thanks of the children. Two little girls brought in the name of the holiday children in verses

offered their thanks and presented bouquets of flowers. An eighty-four year old station missionary gave thanks on behalf of the many, many adults in need."

Will it not be a rich blessing if we over in Europe give opportunity to those who wish to attend the services of the Free Church? And will it not be a beautiful, godly work if we use part of our Jubilee collection for this purpose? Let us keep this in mind for May 7.

L.F.

Our missionaries to the Gentiles sometimes find themselves in very strange situations, and sometimes even in special danger to their lives. This has recently been the case on our new mission field in China, and the news may move us to faithfully remember all our missionaries in our prayers. As already reported in the "Lutheran", we have, in addition to our oldest station in Hankow, established a new station in Shihnanfu some time ago, in an area further inland, where at present no other missionary work is taking place, and where we alone can reach the Chinese, who pay in tens of thousands. Our missionary Gebhardt was last stationed there, and our missionary Lillegard in Jchang, which is on the way to Shihnanfu, reports about it in the *Lutheran Sentinel*, which is currently connected with us in the Chinese mission.

connected with the small Norwegian Synod.

Shihnanfu was the focus of the struggle between the so-called Sichuanese insurgents and the Northerners in the last few months of last year. (In China, in fact, internal unrest has almost never ceased in recent years). While Missionary Gebhardt was there alone, the victorious Northerners advanced and temporarily drove the Szechuanese from the city. The town was now protected by a guard (local guard) organized by a Chinese named Dang. But soon the Szechuanese returned and demanded the unconditional surrender of Dang and his troops. In order that the populous town of Shihnanfu might escape the horrors of siege and conquest, which would then result in robbery and murder, Missionary Gebhardt, the only foreigner in the town, was asked to negotiate with the enemy general in the interests of the town and the local soldiers. An attempt to get into the enemy camp under the protection of the White Flag of Truce and the Red Cross flag failed. The Szechuanese fired on the messengers, so that they had to retreat. Missionary Gebhardt was therefore let down over the city wall with a Chinese gentleman at an unobserved place, and they then endeavoured by circuitous routes to get through the hills into the rear of the Szechuan army. They were successful, and were taken to the enemy's general to negotiate with him. Twice in one night, and again the next day, they covered this perilous route, and were finally successful. They were able to make arrangements with him. But the enemy army was still anxious to attack the city in order to take revenge on Dang and his soldiers, who had previously committed brigandage. So on the third day the Szechuanese stormed the city and cooled their revenge on the local troops. They sought especially Dang, and therefore also invaded the property of our mission in quite an insolent manner. A few days afterwards the northern soldiers now returned and fired on the town from the hills. The Szechuanese fled, but killed or wounded their prisoners beforehand in a barbarous manner. Many of the wounded were brought to our mission to be treated as best they could with the inadequate facilities and helpers available. The northerners then quietly entered the town, left it

However, after two days they escaped the ambush laid by the reinforced Szechuanese. When the Szechuanese entered the city again, they began to rob and generally to carry out their activities in a barbaric manner, as has become the fashion in China in recent years as a result of the constant internal unrest. Usually the homes of the foreigners, or at least the mission homesteads, remain unmolested during such events. This time, however, they were all attacked as well. Without prior warning, several shots were fired at the closed door of our mission house. A Chinaman who was about to open the door was shot. Missionary Gebhardt was also about to go to the door, so that he only remained alive as if by the special providence of God. Many of the inhabitants fled, so that the town was almost deserted.

Now, after one and a half months, peace and quiet have returned. But during the whole dangerous time Missionary Gebhardt was alone on the place, since no word about these events reached the outside until everything was quiet again. Only then could our missionaries Lillegard and Schwartzkopf go there. However, since conditions are still uncertain, and new hostilities can break out, and not much missionary work can be done in Shihnsu under such conditions, the work there has been suspended for the time being until the situation has changed. Missionary Gebhardt is now serving the mission at Hankow, where there is enough work for him also.

L. F.

Wanderlust.

At the same time a small chapter on church and mission.

Spring is approaching, and the wanderlust is stirring again in some members of our congregations. This has always been the case and will remain so. But there are areas where this is particularly striking to an observer. This is the case in the West and the Northwest, especially in the northwestern Canadian provinces. As I traveled through these areas last summer, this thing came to my attention more than once. I don't think I have ever met so many people in congregations of our Synod who have lived elsewhere before, often in two, three, four different places, than in those areas. I once stayed in a beautiful and fertile Canadas town. When I took a closer look at the town, I was struck by the large number of land agents, out of all proportion to the number of inhabitants, who advertised all kinds of properties, large and small farms, for sale. By inquiring I learned the details, everywhere one was ready to sell and to buy again. And I made the same perception several times, often with very strange, interesting details.

The reasons for such a change of residence are very different. Often, especially in the Northwest, the climate plays a role. One has suffered for years under a cold, harsh climate and seeks a milder area, especially if health considerations are added. Others change their place of residence in order, as they say, to "improve" themselves, to acquire better, more productive land. Still others, even in the densely populated middle states, want to provide for their growing children by acquiring new land. But often it is also downright wanderlust that has already seized more than one. In addition, the West, which is developing rapidly and ever more favourably from an economic point of view, and the artificial irrigation that is expanding there from year to year, offers many opportunities to make progress in the earthly sphere.

The matter also has ecclesiastical significance, and that is why I am bringing it up here once again. If one moves away from one's civil and ecclesiastical home to a new region and does not know whether one will find church and school there again, this is connected with great spiritual dangers. How many have been lost to our church as a result and have suffered damage, great damage, to their souls! Either they have fallen into other faith communities, or they have become completely indifferent to the church. Our workers in the Inner Mission know many sad incidents to report. They certainly go after such scattered fellow believers with all faithfulness and diligence, seek them out and are ready to serve them ecclesiastically. But how often do they arrive too late and find former Lutherans as a prey of the sects or as completely churchless people! And even in the best cases, when the people have remained faithful to their church and are now cared for by the traveling preacher, it is often a rather meager service. Here is one family, there are two families, in a third place perhaps three families; the missionary has to spend a lot of time and energy and money, and yet only gets around in his field every three or four weeks to visit the individual little clusters. With such a meager service, it is not much with the youth instruction, and then just the youth, the hope of the church, is easily lost to the church in the end.

How very different it is when those who are looking for a new place of residence make sure beforehand that they will find their church again in the new place and that they will be able to receive regular and proper church care; when they do not move one family here and the other family there, but establish a new home together, in larger numbers, and at the same time are intent from the very beginning on bringing a new church and school system into being. One such case that was told to me made a special impression on me. It is our Lutheran congregation at Clover City, in far Idaho. I am passing on to "Lutheran" readers the story which the pastor of that congregation, W. F. Dannenfeldt, then put on paper at my request. The enclosed pictures illustrate the story and the success of purposeful, concerted action in finding a new place to live. Fr. Dannenfeldt writes:

"Our church was organized on March 22, 1915. At this planting seven men signed the congregational order. The majority of these had been members of Lutheran congregations in Nebraska.

"A land company had put four thousand acres under artificial irrigation, and was now selling this land to Lutherans in Nebraska, Kansas, and several other states. The whole tract of land was seeded, and each purchaser was secured the first crop; indeed, he need not even have moved upon his land. The land company also gave the people six acres to serve as church property. The congregation immediately incorporated, and did so as belonging to the Missouri Synod. In the spring of the same year a school was built and dedicated. This building served as a church for several years.

"Some members had now been added, and a pastor was appointed. But in vain! And this happened not once, but eight times. It was not until the ninth calling that the Genwinde got its pastor. She was served in the meantime from Twin Falls. The calling took nearly a full year; during which time the congregation had grown to 26 voting members. Nor was the Christian school overlooked, but a former teacher of our synod was asked to take charge of it, which he did to the best of his ability.

"The congregation celebrated the induction of their pastor in July.

and whenever a congregation considered a synodal decision to be unwise or inappropriate, the synod not only granted such a congregation the right to disregard it, but also to petition the synod for reconsideration of the decision.

And as for the officers of the synod, the presidents and visitators, the board of directors and other commissions, they have nothing to command the congregations, but only perform a service to the congregations and in the name of the congregations. The more such an official serves, the more valuable he is and the more respected he is in Jesus' eyes.

It is often thought that a synod cannot exist without a strict church government and firm orders; but such opinions come from the fact that every man by nature has a tyrant in his heart who is too fond of ruling over his neighbor, and that the order of the kingdom of heaven is so foreign to our Natnr.

The history of our synod proves that it is precisely in the right relationship of a synod to the congregations that the synod grows and flourishes, and the congregations become eager and joyful in the works of the synod.

May Jesus Christ, who bought us with his precious blood, ward off among us all domineering desires, and through the ministry of our synod, preserve for our dear congregations the glorious freedom of the children of God! F. Pf.

of the Synod of the West, of which he was a member, assembled in 1844 in the midst of his congregation at Fort Wayne, he strongly advocated Lutheran confession and practice. The Synod, however much it agreed with him, elected him, with three others, as its delegate to the meeting of the General Synod, which was called to Philadelphia on the third Thursday in May of the following year. 1)

In March, 1845, Wyneken succeeded Father Häsbärt in Baltimore, and thence attended the General Synod in accordance with the discharge he had received from his former synod. During his absence from the first sessions, he had been sharply rebuked for questioning the orthodoxy of that synod in speech and writing. Now when Wyneken appeared at Synod, and heard of these speeches, he brought in the following twofold proposition: 1. That Synod should consider D.. Schmucker's *Popular Theology, Appeal unb Portraiture of Lutheranism*, D.. Kurtz's *Infant Baptism unb Why Are You a Lutheran*, a volume of the *Lutheran Observer*.

or the "Lutheran Shepherd's Voice," send writings then considered organs of the General Synod to D. Rudelbach, Prof. Harleß, and other editors of Lutheran periodicals, to learn by their judgments whether the accusations made to the General Synod were false or not; or 2. that the General Synod should publicly renounce these books and periodicals, and repudiate the doctrine and practice set forth in them. "The Synod," wrote the "Lutheran Shepherd's Voice," July 1, 1845, "listened good-naturedly to this facetious motion, and laid the same out of the table." Wyneken now broke away from the General Synod and declared that he would henceforth do everything in his power to counteract its influence; he would also publicly warn against it, so that the few in Germany who stood on the side of truth would not get involved with it. This warning was not long in coming. Already in the September issue of his "Kirchliche Mitteilungen" Löhe gave this warning and blessed Wyneken's courage and patience, who, as the only one, dared what the whole General Synod had not dared: to be truthful in the face of the church.

The year 1845, however, became decisive for the development of the Lutheran Church in America in another way. The measure of knowledge of the Lutheran synods of our country at that time had always been insufficient for Pastor Loehe, and therefore he had already instructed his missionaries in 1844 to enter into a closer relationship with the faithful Saxon pastors and their congregations who had been cleansed of Stephanism, and to do God's work together with them. In spite of this instruction, even sent over in writing with Hattstädt, these Loehse Sendlings had let the Perry County pastors sit in their quiet seclusion and had joined the synods of Ohio and Michigan. Wyneken's forceful stand against the Reformed doctrine and Methodist practice that was sweeping in his previous synod had a sobering effect on these Loeheans. For the synod to be held in Lancaster, O., during Trinity week, 1845, the-.

1) The General Synod had already been founded in 1820. In 1917 it united with the General Council and the United Synod of the South to form the "United Lutheran Church in America."

The establishment of the Lutheran Synod of Missouri, Ohio and other states.

P. Wyneken, who was mentioned in more detail in the previous issue, had returned from Germany to Fort Wayne, Ind. in July 1843 after an absence of almost two years. Personal intercourse with such Lutheran churchmen as Löhe, Wucherer, Karl von Räumer, Graul, and others, had exercised a salutary influence upon him: he had grown in the knowledge of salutary doctrine. The information about the reasons for Stephan's emigration had given him a deeper insight into the struggle of the Lutherans against the Union and sharpened his own conscience. With the firm awareness that only the Lutheran church possessed the full truth and that it was the church that had been reformed in truth, that is, the church that had returned to apostolic teaching, he resumed the work in his congregations. The doctrines of the Lutheran and Reformed communities were no longer regarded by him as equal, but he now sought to give the Lutheran doctrine sole validity in his congregations and in his synod, for the glory of his Saviour and the eternal salvation of his fellow redeemed. Undaunted, he henceforth punished the errors of the Reformed and other fanatics, and preached the justification of the sinner by grace, for Christ's sake, through faith, showing that the gratitude of a man thus justified consisted in his being diligent in good works. This caused unrest and division, but Wyneken was not the man to conceal or yet weaken a truth clearly discerned from God's Word out of fear of man or pleasing to man. Already at the next meeting

At the end of the meeting of the Synod of Ohio, the PP. Sihler, Ernst, and Bürger passed a petition urging the abolition of the Uniate Formula of Donation in Holy Communion?) This petition was quietly laid on the table with some speeches about the "infallible," "glorious," and "beautiful" nature of this formula, and thus the petitioners were dismissed.

As a result of this action, under Wyneken's and Sihler's leadership, all of Loehle's pastors - with the exception of Crämer, who was ill with a fever, and Saupert, who could not come - gathered with others of like mind in Cleveland, O., from September 13 to 18, 1815, renounced the Synod of Ohio in writing, and then discussed the establishment of a new German Lutheran Synod of Ohio.

Wyneken and Sihler now entered into correspondence with Walther in St. Louis and sent him their essay published in the "Lutherische Kirchenzeitung": "What are the guiding principles for the formation of orthodox synods of the Lutheran Church in these lands? A Fraternal

counsel at Fort Wayne, at which the draft adopted at St. Louis was approved by the sixteen pastors present, and the formation of the synod was contemplated for the next spring.

On the appointed day, April 25, 1847, on the Sunday of Jubilate, the pastors and deputies of the congregations who had arrived, assembled in the church of P. A. Selles, at La Salle and Ohio streets, where 1'. Loeber preached the forenoon sermon. In the afternoon Dr. Sihler preached.

On Monday, April 26, Fr. Selle opened the meeting with an address in which he impressed upon those present the important purpose of this meeting. This was followed by the signing of the synodal constitution by those who had participated in its drafting. These organized themselves as the "German Evangelical Lutheran Synod of Missouri, Ohio and other States" with the following purpose:

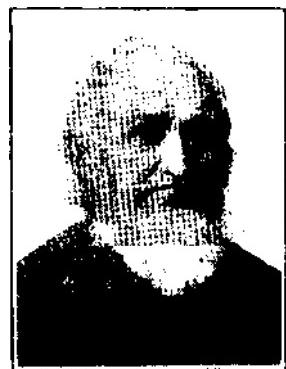
"1. united extension of the kingdom of God and enabling and promoting special church purposes: seminary, hymnal, Bible distribution, missionary work.



n. C. A. T. Selle, in whose church the first synodal meeting was held.



P. Selles Church in Chicago, where our synod was founded.



Joh. Lronh. Brnthal, deputy of the congregation in Frankemuth at the first synodal assembly.

Wort for review and discussion to the like-minded and inclined." Walther published the first part of this essay in the "Lutheraner", which he edited, with the remark: "We believe that we owe it to most readers of the 'Lutheraner' to share this important essay, which is also addressed to them. May it achieve its purpose of promoting the outward connection of the orthodox congregations of this country!"

In May of the year 1846 the PP. Sihler, Ernst and Lochner iir St. Louis and consulted with the Saxon pastors invited to this meeting: Walther, Löber, Keyl, Fürbringer, Schieferdecker and Grüber, the draft of a synodal constitution. This was discussed in ten meetings and signed by these nine pastors on May 20.

In July of the same year (1846) there was a second be-

"2. to preserve and promote the unity of the pure confession and to defend together against sectarian aberrations;

"3. Protecting and preserving the rights and duties of pastors and congregations."

On the 6th of May, at the close of the eighteenth and last session, twelve pastors with their congregations had been received into the synodical association as voting members, ten pastors without their congregations, and two candidates for the preaching ministry as consulting members. A number of pastors who had sent in their full concurrence with this enterprise had unfortunately been prevented by distance from attending this first meeting of the Synod. A trip full Fort Wayne to Chicago at that time took five days. Wyneken's trip from Baltimore to Chicago would have taken several weeks. Nevertheless, this synod was not small for its time, and within a year it was already one of the larger ones in America, as the statistics of other Lutheran synods in America given on page 117, dating from 1845, show.

This was the foundation of our Synod, a union of congregations and pastors, different in gifts, also in the measure of gifts, but filled with the same spirit: of love for the

2) The uniate formula for the distribution of Holy Communion avoids the confession of pure doctrine. It does not say: "Take and eat; this is the true body of your Lord and Saviour JEsu Christ! Take and drink; this is the true blood of your Lord and Saviour Jesus Christ;" but it says, "Take," etc.; "Christ saith, This is my body, this is my blood," and leaves it to the preacher and hearer what they will think of it.

General statistical overview

Evangelical Lutheran Church in the Adjusted Lta States.

Dit heit thirteen of the following Brsirö^Sonodtn firhen with the Generalsynod m connection.				Preacher.	Congregations.	
1. Vynvt hon Ärlyand,	jählt un Akt. >844,	38	62	6664		
2. " TötifithNiülvamcn,	Skpt.	43	128	14053		
ä. " South Eorima,	, No.	30	40	2784		
4. " Harnwick,	Jun	15	25	3000		
5th , " New York,	, "ept.	35	36	6000		
8. " Virginien,	.. May	1845, 20	48	2415		
7. " of the West",	Oct.	1844, 27	60	3657		
8th English Synod of Ohio,	, " Sept.	46	148	6504		
9th Asteghany Synod	, " Sept.	16	69	6811		
10th Synod de " West Virginien"	, " May	7	17	1044		
I.J. Synod of Otpennsylvaniaen,	, " Oct.	23	52	5207		
12. " Nvrd-Earolina,	, " May	N	21	2093		
13th , Miami, Ohio,	, April	1845, 17	36	1923		
14th Pennsylvanian Synod,	, " May	68	224	32274		
Purge Synods of Ohio:						
15th Eastern District Synod of Ohio,	" Okay.,	1844, 22 gsch.	SO gsch.	8000		
Sixteenth West, "	"	40	130	" 13000		
17 Lngi. "	" DpK	s.	35	- 5000		
18th Synod of Franconia, N. I.	- " June	1845, 27	40.	3000		
19th Michigan Synod,	" n	1844, 4	7 "	500		
2 " Pittsdurg,	"I es	1845, 15	45.	2500		
21. " Tennessee,	P "p	28	90	7200		
22. " Indiana,	, Oct.	1843, 13 ges".	30 gsch.	2000		
				Together: 5381307	I3SS2S	

In addition to these, several Lutheran preachers from Prussia have come together in a new synod and have held their first meeting in Wisconsin.

The Lord of the Church distributes His gifts differently; to one He gives this gift and to another that gift. The Lord of the Church distributes His gifts differently; to one He gives this gift, to another that gift. We Christians are therefore dependent on one another to complement one another. Therefore it is pleasing to the Lord when his servants join together in common works, so that the gifts may prove to be of common benefit, even in wider circles.

W. K.

The statistics of our Synod for the year 1921.

Our anniversary is approaching. Many pastors would certainly like to have the latest figures at hand for this occasion, in order to be able to use them in newspaper articles and lectures. We therefore hasten to announce them herewith. If one reads the following figures with right thought, one will see from them how richly God has blessed us again. Our statistics also serve the glory of God.

The external stock. The Synod now numbers 2540 pastors in the preaching ministry: an increase of 69. If we add to this the many professors and all pastors who serve the Synod in other offices, as well as the retired pastors, the number rises to 3019. The congregations have increased by 40. The total number is 3323, of which 2242 are affiliated with the Synod. Besides these congregations, 858 preaching places are served by us. The number of souls has increased to 1,023. 948, an increase of 13. 966. Communicant members are now 628, 457, 5229 more than the previous year, and voting members 159. 625, 3936 more than the previous year. That is a good increase. And yet, should we not expect quite different figures? 27, 207 children and adults were confirmed. 12, 328 persons died, and this includes the children. If among the 12, 328 who died there may have been 7000 communicant members, the number of communicant members should have increased by 20,000 instead of 5229. Where are the other 15,000?

Acts of Ministry. Last year 34. 992 children (-43) and 1112 adults (-12) were baptized;

confirmed 23, 368 children (+364) and 3839 adults (+ 678). Communed 1,181,207 (+52, 365). Married were only 12, 335 couples (-2182). This is still one of the aftermaths of the war. After the war ended, the number of marriages rose unusually high and is now going back to its natural level. Burials were 12, 328 (-700).

Schools. If you read our school statistics carefully, you will see from them that our regular parochial schools are not quite as flourishing as our Saturday, summer and Sunday schools. Our 1277 parochial schools (-33) are attended by 73, 190 children (+127). In these schools teach 1062 teachers (fi- 9), 320 female teachers (-st 41), 473 male pastors (-16), and 103 male students.

Our Missions. Of our 25 districts, 651 workers are wholly or partially maintained in the field of the Inner Mission. This number is distributed among 562 pastors, 36 teachers, 23 female teachers, 29 students. From this army of mission workers the gospel is spread on 1122 mission places. This is a great work that we are doing. In addition there are the various other missions in South America, India, China, Europe and in this country the missions among the Indians, Jews, deaf-mutes, immigrants, Negroes and the foreign-speaking population. On these mission fields work another 136 laborers, for whose maintenance we have to raise ^344. 603 annually. The total expenditure for all the missions we operate, including the city mission, amounts to P811, 185.

Some like to make comparisons with other church fellowships. You see tables in church magazines that show what the different church fellowships spend on missions. In these tables, the Missouri Synod usually ranks pretty low. Now, even though we believe that other denominations do more for missions than we do, we don't like to compare ourselves with them. The terms are so different. "Home Missions" in such tables sometimes means charity in orphanages, homes for the aged, hospitals, city missions, Children's Friend Societies, etc. And under Home Missions they include Negro Mission, Deaf and Dumb Mission, Indian Mission, Jewish Mission, Mission to South America, Australia, etc. So if one wants to make a comparison, one would first have to examine carefully whether what others call Home Missions is really the same as what we list under "Inner Mission" in our statistics. And what, after all, has been gained by putting it all together correctly? The conditions in the church communities may be quite different. Some have an extensive school system, others have not; some have the great and the strong to rob, others can count but few of the millionaires to their church; often rich collections for missions come through large gifts and offerings, while the common people do no more than others. One has often also quite other ways and means of bringing money together. One will have to be very careful, therefore, if one wants to make comparisons.

But this we will here praise, that the members of our Synod, who ten years ago raised scarcely H300,000 for missions, have given their gifts and sacrifices for the der-.

drawn, that if I were not delegated forward district the next time also, I would be willing to pay all expenses out of my own pocket, and yet come again." That such delegates, when they now come home to their conferences and synodical meetings, will, with renewed courage and zeal, advocate for the parochial school, on the ground of the proceedings at River Forest, and by the printed report of the school conference, is evident; and if this is done everywhere, it must, under God's assistance, bring forth the most beautiful fruits. There were especially two well-prepared papers which contributed to the accomplishment of this purpose of the conference: "Grave Dangers to Parochial Schools," by P. P. Eickstädt, Laporte, Ind. and "The Christian Education of the Child in the Home," by D. C. M. Zorn, delivered by the Chairman of the School Board, P. Theo. Schurdel. Two things became clear during the discussion of these papers: 1. far too many of our children are educated in the state schools, namely far more than half, and this means evil consequences for our church; we should therefore in all seriousness set about establishing parochial schools wherever possible, and in such a way that we produce the right knowledge from God's Word everywhere. 2. the basic requirement for Christian education in the home is that the children should be educated in the state schools. The basic requirement for the development of the church school system is that our family fathers realize that they must bring up their children in the home in a Christian way, and we must therefore see to it that the Christian discipline of children in the home is emphasized more strongly everywhere and built up anew. It is inconceivable that a father who earnestly wants to bring up his children in a Christian way at home could be indifferent to the parochial school.

A third purpose of the school conference is that we agree on certain practical questions so that we can proceed uniformly in certain matters. For example, last year the question of state supervision of our schools was thoroughly discussed. This year it was mainly the question of accrediting our schools from rare of the State and earning 8tats Touelwrs' Gortitmotes on the part of our teachers. On this subject had been presented by Fr. O. L. Höllensteine of Bloomington, Ill., had prepared a clear, fundamental paper. He pointed out the dangers that may be involved in accreditation, but showed that accreditation in itself was nothing wrong, but could often be of benefit to a school, especially when it is thrust upon us. Informal accreditation, that is, a mutual understanding with state school officials in the transfer of our students, is preferable to formal accreditation.

The relationship of the state to the education of its citizens came up several times; there was also talk about higher education for our youth. The undersigned reported on the work of the school board.

On the evening preceding the conference Pros. A. Käppel's twenty-sixth anniversary as professor at our teachers' seminary at River Forest, Ill., and fortieth anniversary as a teacher were celebrated. Two days before the conference the district superintendents of schools, now eight in number, held their annual conference.

The General Schools Conference is different from other ordinary conferences. It is an interdistrict conference; it brings together the districts of our synod.

together. Then it was also intersynodal to that extent, because two synods participated in it. Furthermore, it has a very specific purpose and deals with very specific issues. For these reasons the conference is of special importance. The future of the schools is in God's hands; if he wants to save them, he wants to save them through us. We are to strive earnestly to do so. And that is what is happening out of this conference.

May it please the Lord of the Church that the love for the Christian education of children in the home and in the school may constantly increase among us!

A. E. S t.

To the ecclesiastical chronicle.

From our Synod.

Our Jubilee. From all parts of our Synod comes the news that a worthy ecclesiastical celebration of the Synodal Jubilee is being planned. And as far as we can judge, the celebration is being approached with great joy and a grateful spirit. This is certainly right and well done. There will be no lack of special printed matter in German and English in preparation for the celebration. The English Jubilee booklet is ready, as are the liturgies for a special children's service in German and English. The German Jubilee book is nearing completion and will be available later this month. Shorter tracts in both languages for mass distribution are also in progress and will appear in time for the feast; they express both the history and doctrinal position of our Synod. An order of service for a celebration in both languages, with all the songs in both languages, can be obtained from our publishing house at a reasonable price, as announced on page 128 of today's issue. Material for the secular press will be supplied from New York. But that we all do not overlook the main thing above the external preparations: right knowledge of God's gracious deeds towards us, sincere repentance of our sloth, indifference and ingratitude, holy resolution to become ever more faithful and conscientious in preserving what has been entrusted to us. Only then will our jubilee celebration be pleasing to God.

L. F.

Our church building fund and our jubilee collection. Why did those who had to make suggestions regarding the Jubilee collection recommend the General Church Building Fund? We were recently asked. The answer is: because this fund is particularly suitable for such a thanksgiving collection for our Synodal Jubilee. For the current needs of the synodal treasury, the building treasury and the mission treasury, collections are also made on an ongoing basis. The church building fund is easily pushed into the background. And yet, as has often been said in this time, it is such an important, so beneficial, so beautiful fund. And when we now have reason to collect a very special collection on a special occasion, such as the Synodal Jubilee, which will serve the spread of the Gospel for years to come, indeed as long as the world stands, then we and others whom we asked about it could not name a more necessary and beautiful fund than the General Church Building Fund.

"But," wrote us some time ago, a worthy pastor of our synod, "it is a fact: in almost all the districts the church fund is the fifth wheel." "Surely it is generally conceded that the last great collection for the General Church-

...has been a disappointment." To this we would like to remark: If the importance and necessity of the church building fund is not yet generally known and acknowledged, then the matter should be explained and put to the heart of all congregations in the coming weeks in the congregational meetings, at the announcement of the jubilee collection, and wherever else there is occasion and opportunity to do so. And the people who should do this and warm hearts are precisely our pastors and congregation members who know more about the matter. We are convinced that if the purpose and importance of the church building fund are properly explained and presented to our Christians, they will take a very special interest in this fund. And the suitable, yes, by God Himself appointed explainers are just the pastors of the congregations, to whom then our understanding and for our church affairs interested laymen should be a good support and faithful assistants. We have therefore not considered it our task to spend hundreds and thousands of dollars and to flood pastors and congregations with printed circulars. We are announcing the matter in our church bulletins and ask all readers to lend a helping hand. The next issue of the "Lutheran" will contain special articles about this.

By the way, the last big collection for the church building fund can hardly be called a "disappointment". One may not have remembered how much was raised at the Reformation Festival four years ago then. Here are the figures: Exactly H344,000 was received for the General Church Building Fund. At that time, three larger districts placed the proceeds of their collections into their district church building funds, and several others placed at least a portion of their collections. If we now calculate that in these districts about H6,000 were collected - and we can well calculate that much - then four years ago about ^400,000 would have been received for the church building fund. That was certainly not a bad collection, but a beautiful and rich one. Now, as Christians, we have hopefully made some progress in these four years in our Christianity, in our love for God, in our gratitude for the great, innumerable spiritual and physical benefits of our God, in our interest in God's work and kingdom. Shall we not strive to raise P500,000 this time? May gratitude to our God and Saviour urge us to do so! All as one man in our whole great Synod, all for this one purpose! "God is able to make all grace abound among us, that we may have full sufficiency in all things, and be rich in all good works. A cheerful giver God loveth," 2 Cor. 9. 7. 8.

L. F.

The American Lutheran Publicity Bureau has been approached by the Synod Jubilee Committee for its cooperation in the seventy-fifth anniversary celebration. The Bureau is to see that the public press and, so far as possible, the church press outside our Synod are furnished with suitable articles on the history, doctrine and practice of our Synod. The Executive Authority of the Bureau has secured for this purpose the assistance of various men of pen from our circles. During the week of the Jubilee celebration, the Associated Press - some 1300 newspapers - will be telegraphed with brief reports and historical notes. For use in local papers a number of printed articles will be sent to the pastors of the Synod. These articles may be needed in connection with the report of the local Jubilee celebration. A man has been appointed in each of the larger cities of the country to see that our testimony does not go unheard. The Bureau

also has a number of electrotypes - pictures of the founders of the synod, its officials, various institutional buildings, churches and schools - produced and offers them for sale. Likewise, an envelope for an order of worship at the Jubilee celebration will be tastefully presented. Also, the Bureau's monthly journal, *The American Lutheran*, is to be published in a be

special jubilee edition will appear in a larger print run. Since everything supplied by the Bureau will be sent at cost price, but the Bureau will have large expenses in connection with the publication of the above-mentioned articles, special donations from our communities, especially from the associations within the communities - the youth associations should be especially interested in this matter - would of course be most welcome. Such gifts should be sent to the Bureau through the district treasurers. We should certainly take this opportunity to make known to as many of our people as possible what the Lord has done for us, and at the same time emphasize that there are still people who, unconcerned by the spirit of the times, hold fast to the eternal Gospel.

K. K.

At our Seminary in Springfield the position which was filled just a year ago by the death of Director R. H. Biedermann has now been filled again, Father H. A. Klein of Collinsville, Ill., has accepted the call there and was inducted into his new important office on Sunday Oculi, March 19, in a solemn service. President F. Pfotenhauer preached the sermon on John 1:35-42, and in it answered the question, "When will a theological professor honestly discharge his office? 1. when he recognizes JEsum as the Savior; 2. when he points to JEsum as the Savior." The introduction itself was performed by District President Wm. Heyne, who was followed by D. Pfotenhauer and the local pastor P. Schulz as well as PP. C. A. Weiβ and E. C. Wegeaupt assisted. May God place the new director and professor of our dear Springfield Concordia to rich blessing!

L. F.

From Southern Idaho. At Twin Falls, Idaho, in February, nine pastors and one student held an instructive and stimulating conference. Rev. F. Braun of Idaho Falls succinctly answered the question, "What kind of layman do I desire (namely, in the church)?" Many a "Lutheran" reader may well wonder, Am I such a layman as the Idaho pastor painted before his conference brethren? You will find so if you examine yourself according to the following five points. Such a layman as we pastors would have him to be, not of our own discretion, but according to the word of God, should be: 1. A regular and attentive hearer of the word; one who is a doer of the word, and not a hearer alone; 2. A good householder, keeping daily household worship with his own, bringing up his children in discipline and admonition to the Lord, instructing them himself in God's word, and, if need be, having them instructed in school and church; 3. A good citizen, who sets a good example to those who are outside our Lutheran circles; for a Christian does not conform to the possible laxity of state officials, but to the laws of the state, unless they conflict with God's law; 4. A Christian filled with holy missionary zeal, who, as much as there is in him, leads the people with whom he daily associates to Christ, and therefore to the church where they hear the word which can make their souls blessed, who therefore does not think it enough for his pastor to do missionary work; 5. A progressive Christian, not in the sense that he desires a new gospel - that would not be progress, but a step backward into paganism - but that he, in union with his brethren in the congregation, in the district, and in the synod, uses the opportunities presently offered to bring the old gospel to the man.

P. G. Polack of Eden brought proof that modern Pietism is a child of that spiritual aberration which was brought upon the plan to the church's detriment in the seventeenth century by Philip Jacob Spener. - Father W. F. Dannenfeldt, of Clover City, treated the subject, "The Pastor and His Overseers." The conference felt that this work, written in English, would be well worth putting into print, that quite a number of overseers might learn from it how to administer their ministry for the glory of God and the good of their fellow Christians.

One of the eight meetings was devoted to the discussion of the so-called Ahlbrand Plan. It was decided that in a few weeks a meeting, at which, where possible, all the parishes of this county would be represented by a lay delegate, should be held at Twin Falls.

On Conference Sunday, the congregation in whose midst the conference met held a "Luther Day." Suitable lectures were delivered in a large rented hall. The undersigned was elected secretary of the Lutheran Follow-up Society in place of P. J. A. Schlichting, who followed a calling to Salt Lake City, Utah. Therefore, whoever has churchless Lutheran relatives, friends and acquaintances in Southern Idaho, west of Pocatello, send to the undersigned their exact addresses, so that we may follow up (followup) these people first by mail (sending tracts, magazines, sermons, etc.).

J. Gihring,

509 Iürä ^ve., IV., IHn IHII, lä^bo.

Domestic.

Luther's Catechism. An American preacher has come to the conclusion that, after all, there is only one way to educate children to become knowledgeable Christians, namely, the old way of teaching them from an early age in God's Word as set forth in Luther's Catechism. Thus he has taken Luther's Small Catechism and teaches them, as far as he is given the opportunity to do so, this delicious "People's Bible". We are increasingly experiencing that in other circles, the longer, the more, one resorts to the means that have long been in use in our midst in order to raise up a firm, faithful, knowledgeable Christian people. It is true that we too can learn from others. But we should always learn most from Luther. The art of learning from Luther was well understood by our fathers in America, and therefore they built well and securely. Let us stick to our schools, our confirmation classes, our instruction in all the teachings of the Word of God, and - not to be forgotten! - in the instruction, exhortation, and edification, as is done in our confessions. The other day an eminent preacher of our country complained that Protestant church communities did not have something like the special instruction which the Roman auricular confession offered its people. One does not want the auricular confession, however; but all preaching is in vain where private pastoral care is lacking. The man evidently did not know that the Lutheran Church possesses, through the Communion registration, such a fine and effective institution as one could not wish for better. However, this institution is not to be abused. Let not the hour of communion registration become a torture. And yet, how beneficial these hours have already become to many Christians, especially to those whose consciences were troubled, countless Lutheran Christians know much to say about this. But God preserve us from all addiction to novelty, which springs from satiety in the gospel!

J. T. M.

The holy preaching ministry is not only mocked by the unbelieving children of the world, but also by many who desire to be Christians. Thus, recently in Miami, Okla. a girl of thirteen, Miss Fay Emery, was admitted to the public preaching ministry by the Northeastern Oklahoma Methodist Conference. It is reported that Miss Emery has already preached in public last summer, and with great success. The girl, however, does not seem to be particularly gifted, as she is still in the seventh grade in the state school, in spite of her thirteen years. What stupid talk must come out of her preaching, one can imagine. But it is exceedingly sad that people who want to be Christians should stoop to such mockery of the holy office of preaching; and the harm done by it is incalculable. God teaches clearly in his word, "I will not suffer a woman to teach," 1 Tim. 2:9. To those who preach God's word, God calls, "If any man speak, let him speak it as the word of God," 1 Pet. 4:11. God requires all teachers of His word to watch over the souls entrusted to them, as they will have to give an account for it, Hebr. 13, 17. Thus the office of preaching is such a responsible office that a righteous Christian who is called to it can only take it on and carry it out with fear and trembling. That is why even such holy men as Moses, Jeremiah, and others did not want to take it on, and one Elijah asked God to take it from him by a blessed death, because it became too difficult for him. To entrust such a holy office to a stupid schoolgirl is simply an outrage.

That the Methodists understand themselves to do this is because they do not value God's Word. To them, as to all Reformed people, the Word of God is only a secondary matter. The Spirit, who works in the heart without the Word, must, as they teach, convert the heart. This is the frightful enthusiasm against which Luther also testified so powerfully, as against godless swarm-spirituality, which despises the gospel. For this is how Luther judges: "There you have the enthusiasts and their spirit, as I have often said, that no godless person can hold God's word in high esteem. This is what these fanatics honestly prove, how they consider the words and works of Christ to be nothing but human gossip, which should give way to love and unity. But a devout Christian holds and knows that God's word concerns God's glory, Spirit, Christ, grace, eternal life, death, sin, and all things. Now these are not small things." (XX, 774.)

J.T.M.

An apt reply. When, on occasion of the death of Pope Benedict XV, a Presbyterian preacher also publicly glorified the Pope in a sermon, he received the following well-deserved rebuke in an "open letter": "Last night I read your glorification of the recently deceased Pope. What may have prompted you to take this step, I do not know. You will probably not receive a cardinal's hat for it. Your reward may be that the next time the Knights of Columbus approach you for a donation to their million-dollar fund to exterminate the Protestants in Rome. You call the Pope a 'great Christian,' when you know that he has allowed himself to be revered as the 'Vicar of Christ,' the 'Holy Father,' the 'infallible King of Kings,' and the 'Lord of Lords.' You say that he 'kept the faith' and knew his 'Lord and Master', although his last request was that a prayer be made for him to Our Lady of Pompeii. Yes, you have even justified his million dollar fund to exterminate all Protestants in Rome, even though you know the Pope was a persecutor of thousands of Christians. You rejoice that the Italian government has publicly acknowledged the Pope's demise. I hope you know that this is precisely why the cabinet had to resign. The Italian people

Knows that the Pope is and always has been the oppressor of his liberty. You pretend to speak in the name of 300,000,000 Protestants. You exclude my name from that list. Through sermons like yours, what Catholicism really is is concealed from the world, and the number of characterless (spineless) Protestants only increases, who then fall all the more easily prey to the Romans. And nowadays we have the following strange phenomenon before our eyes: while Catholics are leaving their churches by the thousands - for example, in Czechoslovakia 800,000 in the last four years - many spineless Protestants are putting on their worn-out shoes and converting to Catholicism."

We reproduce this letter in an abbreviated form. But even so it offers proof enough that there are still people who recognize what the papacy is. This recognition, however, diminishes in proportion as one sets aside the gospel which the pope desecrates. Those who do not appreciate Christ's substitutionary satisfaction also do not consider the Pope to be the Antichrist. God keep us open eyes and believing hearts!

J.T.M.

Jews and "Christian Science". A rabbi in the east of our country complains that so many of his fellow Jews are becoming followers of "Christian Science". He also gives reasons for this phenomenon. Judaism, he says, has become weak and can no longer satisfy the hunger for souls of his fellow Jews. Furthermore, for centuries a battle had raged between Judaism and Christianity, and Christianity had finally won the day. In joining the "Christian Science" the Jews had an opportunity to convert to Christianity without having to confess Christ as the Son of God and the Redeemer of the world.

To this it must be said: The Rabbi has clearly recognized the Satanic in both unbelieving Judaism and in the equally unbelieving "Christian Science". Judaism does not satisfy the hunger of man's soul, precisely because it does not preach Christ, the bread of life, and his righteousness as the only consolation against sin. But neither can "Christian Science" give comfort to sinners. "Christian Science" knows even less of God and of Christ than Judaism. The poor Jew who seeks refreshment there is miserably deceived. It is understandable, however, that a blind man should stray from one wrong path to another; but that Lutheran Christians, who have been instructed well in God's Word, should abandon their faith, profane Christ, and become seduced followers of "Christian Science," is one of the powerful effects of Satan, which point to the soon coming of the Last Judgment. Not for nothing does Christ warn, "He that hath ears to hear, let him hear!" Luk. 8. 8.

J. T. M.

Abroad.

From the Ore Mountains of Saxony. By God's grace our church work in this area of our Free Church is going forward sprightly. The pegs of the tent have been further put in. On January 29th I was able to conduct the first service in Annaberg, a time-honored Saxon mountain town, which was built under Duke George the Bearded as early as 1496. Dr. O. Krause sings of this city:

The bishop sends' new indulgence maun.

Tetzel came and many priests, who also created a monastery for us. But that this could not hold, has its reason in the circumstance, that Luther's teaching and lightning broke the neck of the monastery.

Annaberg is a commercial and business centre in the Ore Mountains with 19,000 inhabitants and is, as just indicated, already known from the history of the Reformation. In the years 1508 to 1510 Tetzel, known from Luther's story, made the people of the Erzgebirge "happy" with his indulgence chesscr. In the sacristy of the main church you can still see the Tetzel box, and in the Kirchgasse there is still a house with the inscription of the Tetzel saying:

O Lord of hosts.

Blessed is the man who relies on me. 1508 Johann Tetzel.

Around Pentecost 1510, Tetzel threatened the people of Annaberg that "he would close the door of heaven and extinguish the sun; it would never come to pass that one could obtain forgiveness of sins and eternal life for so little money. Yes, as long as the world would stand, it was not to be hoped that such a leniency of the Pope would ever come to Annaberg again. Let everyone be aware of the blessedness of his own soul and that of his deceased and living friends, for now is still the day of salvation and the pleasant time.

The later friend of Luther, Myconius, who was studying at Annaberg at that time, demanded the indulgence for free. According to the pope's letter, however, only those who gave money should partake of the richest treasures of the church and the merit of Christ. And so Myconius was to pay six pennies for forgiveness and beatitude. Later, when as a Franciscan monk he preached to his fellow monks the gospel of Christ and the gracious forgiveness of sins, he was banished. When the monks ate, he had to lie under the table, be content with what they threw down to him, kiss their feet, and suffer the most humiliating lashes. Moreover, they threatened him with eternal imprisonment and living incarceration. But Myconius was not misled, and after Luther's appearance preached the first Lutheran sermon at Annaberg. In Annaberg there is now a teachers' seminary, in which the educators of the Saxon youth are educated entirely in the sense of the Freethinkers.

In the evening of the above-mentioned day I preached in the nearby SchÖnfeld. Quite a number of listeners had gathered, so that the parlor of the teacher's apartment, the hallway and part of the kitchen were occupied, over sixty devout listeners, including a cantor and a teacher. In Cantor Peterscn we have a right pillar of the Free Church in Annaberg. He regularly holds reading services and catechism lessons with a number of like-minded people. Where the night shadows of unbelief assert themselves, the rays of the sun of grace still fall into many a heart and make people blessed. May the Lord bless the work begun to the glory of His name!

J. Kutter.

The Rev. Alfred Horning died on February 17 in the Bethlehem Convent at Cronenburg in Alsace. He was the son of the well-known Strasbourg pastor Horning, who had come closer to the fathers of our Synod more than seventy years ago and supported the work of our Synod through the good tracts he published. The son was also acquainted with the work of our Synod, was closer to it by name during the last years, and often mentioned it in the "Theologischen Blätter" published by him. In this journal he also strongly advocated the Lutheran confession, as he was also on friendly terms with the Alsatian pastors associated with us. In the obituary it says that he went home "gently and quietly in firm faith in his Saviour". In the last number of his journal, which he completed before his death, there is a heartfelt prayer for the Passion and a small article with the heading: "Kannst du

die quietly?" which we reprint elsewhere in today's issue. L. F.

A martyr in the mission. The "Theologische Blätter" from Elsatz-Lothringen reported some time ago: "The missionary Bachimont was murdered in the province of Azerbeidjan, Persia, by the Kurds when they attacked the Persian government troops and captured them like the city of Sautschbulak. He was only forty-two years old; at first he wanted to become a Roman Catholic priest, but in 1912, because he sincerely sought the truth, he converted to the Lutheran Church in Metz. He wanted to join the Mohammedan mission in Persia right away, but the outbreak of the war prevented him at first from carrying out his decision, and so he came to Alsace, where for some time, until Pentecost 1920, he served the Protestant congregation and present Free Church in Heiligenstein. But the goal of his longing was the conversion of the wild Kurds in Persia. He came to that distant land, but to soon find martyrdom there. A beautiful death for the sake of Christ and His kingdom!" - We also communicate this incident because the congregation at Heiligenstein, which Fr. Bachimont served for a time and in which he is still well remembered, is now served by a pastor from our Synod. Rev. P. Scherf, formerly of San Diego, Cal. became Bachimont's successor a year ago. L. F.

Finally, we ask ourselves: What is to become of our people when even such widely read, and precisely because respected, writers as Arthur Brisbane bring such wrong stuff to the people? Let us Christians not be instructed in spiritual matters by the daily papers! Unbelieving newspaper writers are 'the devil's henchmen for the spreading of his kingdom. J. T. M.

Hotbeds of unbelief. Not without reason has Bryan made the charge that our state schools, lower and higher, are hotbeds of unbelief. Thus a former student at the State University of Wisconsin writes of this: "I was studying .history of philosophy^ in 1915. The class was taught by a Jew, and the Christian religion was represented as a philosophy which was mocked away and away. The Old Testament, it was claimed, was a collection of contradictory scriptures. JEsus called himself the son of God, just as Caesar claimed to be a son of Jupiter, and Nero pretended to be a god. The professor continued to praise the false teachings of the Gnostics, because they had at least brought sense and understanding into the Christian religion. So hostile was this teacher to Christianity that one could always feel his spiteful sneer. Far more dangerous, however, were the other teachers, who concealed their hatred of Christianity, but yet spread the same poison of unbelief."

Christian parents whose children attend such educational institutions, be on your guard! Recently there have been many complaints about the immorality of our state schools. As it seems, things are bad enough in this respect as well. But far more dangerous is the hatred with which Christianity is everywhere combated. No false doctrine does greater harm than that which claims to be high wisdom. It is necessary to warn against this net of the devil.

J. T. M.

Dogs and Children.

Under this headline a daily newspaper reports on a wealthy lady in Chicago who in her will designated \$16,000 from her estate for the care of her three dogs. Nothing is said as to whether the woman was also thinking of the need of the kingdom of God, or of the appalling physical misery which at present prevails everywhere, when she conversion. Whether he saved his soul is not to be decided. The man made her will. Only one thing is noted: Should there still be some money remained indifferent to his death, saying, "They say I am worth nothing left after the last puppy has died, it is to be given to an orphanage. The after all. It may be; at any rate I am ready to be dismissed. Why put the newspaper makes the following comment on this: "The woman's will does thing off any longer?" To this it is remarked, "Considering the present not express both her love for animals and her contempt for humanity. She state of our civilization, it was certainly no honor that man was hanged. may well have been embittered by her intercourse with her fellow-men. At He could not have done otherwise according to his deformed brain. But all events, we hope the doggies will soon perish, so that the money may our people could have spared themselves the ignominy of imitating the go to needy children." - We think that the reason for this strange provision murderous deed of the criminal by taking his life out of hatred or fear. lies deeper; we also recognize in it a sign of the appalling immorality of our Capital punishment is a disgrace to our times, and so long as it is people. As the love for God, which flows from faith in Christ, diminishes, maintained, the number of murderers will not diminish." love for our fellow men, especially for children, grows cold and dies.

We report this because it shows how corrupting our daily papers must be to the morals of the people. In that editorial every thought expressed is wrong. The death penalty of criminals is not a disgrace and dishonor to our times, but God's will, clearly expressed in Scripture, "He taketh the sword shall perish by the sword!" A disgrace to our people, from whom God has so heartily taken care of through the preaching of His Gospel, is not the death penalty, but the fact that there are still so many murderers, thieves, robbers, swindlers, and criminals. Criminality is the real cover of shame of our country. Further, the authorities do not imitate the murderer when they put him to death, but only do their duty to all pious and faithful subjects, whom they are supposed to protect by eliminating the criminals. Nor do crimes flow from a deformed brain, but from a depraved heart. However, with the change of heart flowing from faith, the authorities have nothing to do. It cannot and should not seek to convert people. The Savior does that through the gospel.

Unbelief brutalizes; Christianity, on the other hand, ennobles people of the excesses of its anti-God hatred against God and His Word. They only serve to disgrace it. Let us Christians only not walk after the unbelief of the world! Its fruit is death. But rightly says the old word, taken from Scripture, "Where there is faith, there is love!" J. T. M.

Faith in spite of science. A splendid profession of faith was recently made by a distinguished professor at Johns Hopkins University, Dr. Howard A. Kelly. Dr Kelly is widely regarded as one of this country's most eminent surgeons. His confession...

For twenty years I have struggled with all kinds of doubts, wavering between the truth of God's Word and the unbelieving claims of today's scientists. I have studied the Bible the more, and have come to the following conclusion: I believe that the Bible is the inspired Word of God. I believe in Jesus Christ, the Son of God, who was born of the Virgin Mary without a human father. I believe that all men without exception are lost and alienated sinners, for whom the Son of God came down from heaven, who by his blood shed on the cross atoned for the unspeakably great guilt and punishment of the whole world. I believe that every sinner is certainly and truly born again through faith in Christ, that through the new birth he gains new strength, desire and love, that he is one body with Christ and will one day live with him eternally. I believe that no man can earn blessedness by good works or by his pious life (normal life), since all good works are only fruits and evidences of the faith that dwells in the heart. What this faith of mine means to me is as difficult to put into words as if I wanted to explain how highly I esteem the love of my father or my mother. My faith takes away the fear of death and creates a bond between me and those of my loved ones who have preceded me in death. My faith sets God's word and command above all else in life, and because I am convinced that God's word is true, I hold all wisdom of men contrary to the word of God to be folly." Such a confession is all the more to be commended because it comes from the mouth of a man who knows by experience the vanity of human knowledge. J. T. M.

to have done enough. Far from regarding the solemn signing of the Word of God and the ecclesiastical confessions with her hand as the stamp of orthodoxy now expressed to her, and far from regarding the unrestricted obligation to the Bible and Concordia thus introduced among her as an arbitrary church law, far from regarding the unrestricted obligation to the Bible and Concordia thus introduced among her as an arbitrary church law which she had imposed upon herself, the public acceptance and recognition of the writings of the prophets and apostles as the revealed Word of God and of the ecclesiastical symbols as the only correct interpretation of the same was nothing but the outward expression of what lived within her. Not ecclesiastical plans, but "I believe, therefore I speak," was the sole ground of that documentary testimony of their confessional state. Those who once met in our Synod had come to the living realization that Luther was really the Reformer or Church Reformer prophesied to Christendom in Scripture and awakened by God in this last part of the world time, and that the Church named after him was really the renewed Apostolic Church and therefore the God-appointed bearer of pure Christian doctrine. That old Lutheran rhyme:

God's word and Luther's teaching
Vergehet nun und nimmermehr

our Synod not only wrote this as its motto at the top of its publications, but this was also written and shone and burned as a light in its heart.

This is the original reason why our Synod has remained unchanged until the present time. It was nothing new that it had investigated and with which it thought it had to enlighten the world and Christianity; rather, it has always liked to be chided for not looking forward, but always only backward, and that it completely lacked a new-creating activity. Obedience to the apostolic commandment, "Keep that which is entrusted to thee," and "Fight for the faith which was once given to the saints," this and nothing more was our aim.

From Walther's Synod Jubilee Sermon fifty years ago.

"Take not from my mouth the word of truth," David pleads with the Lord in Psalm 119:43. He asks not only that the word of truth not be taken from his hands, but especially that it not be taken from his mouth. From this we immediately see that, according to the testimony of the Holy Spirit, a whole ecclesiastical body in its right members has only really been preserved by the word of truth when it has not only remained in their hands, but also in their mouths.

But it is precisely this - and I hereby solemnly confess and bear witness to this before God and His Church without hesitation - that we really have to rejoice in today.

When our Synod met in the name of the Lord twenty-five years ago today, it declared in its basic constitution that the indispensable condition under which union with it could take place and fellowship with it could continue in all cases was above all the following two things: "1. Confession of the Holy Scriptures of the Old and New Testaments as the written word of God and the only rule and guide of faith and life" and "2. Acceptance of all the symbolic books of the Evangelical Lutheran Church as the pure, unadulterated explanation and exposition of this divine word". Thus our Synod did not stand on new ground, but on the old ground on which our blessed fathers stood.

With this written statement of its reason in its basic constitution, however, our synod has by no means already

Blissful homecoming.

The well-known preacher Emil Frommel tells of the death of his pious parents:

The father, seventy-three years old, passed away after singing "O Lamb of God Innocent" with a bright voice while still at evening devotions, and only two hours before had put away his brush and palette [he was a painter]. "This is death," he said to the hurrying son, when suddenly the flow of the blow struck him. Then spreading his hands on his mother's and son's head, he said, "Blessing-blessing!" and after that softly, "In peace," not finishing Simeon's word, and mustering up the last of his strength in a loud voice, "O Lord JEsu, receive my spirit!" and then he passed away. It was a peaceful sunset of a peaceful, childlike mind. We had never seen the father ill, never to bed, For he was always the first in the house, So for the first time at dying. We laid him down in the green ivy that grew around his house on the edge of the forest - an inexpressibly mild, transfigured image even in death.

A silent slumber was granted to the mother. But her life itself had been a struggle from her youth. The fiery and excitable nature, full of character, had gone through many fires, in order to give herself willingly into the hands of her Lord. Cheerfully and patiently she sat day and night in her reclining chair; it seemed to her that she was resting in a good cradle.

like a child. When her beautiful brown eyes began to swell and water, and the brother who was present called out to her, "O mother, your dear eyes!" she replied cheerfully:

Bib perish the face,
Hearing, tasting, feeling give way, Let the last light of life reach
me in this world; When the thread of life breaks: My JEsum I
leave not!

But she was particularly fond of one verse, which she often said with deep emphasis the more her own eyesight dimmed:

Let thy good spirit's light And thy brightly shining face
Illuminate my heart and mind, Fountain of inexhaustible
goodness!

On the morning of the day of her death she asked for the song "Praise the Lord, O my soul"; this song was also to be sung at her death. During the night, towards morning, she passed away - her request: "Break down my hut in silence!" had been gloriously granted to her. The two attendants who were in the same parlor had not noticed her death. There she sat slumbering in her armchair, her aged form bent, her venerable face with its silver curls lowered, her sweet mother's eyes closed forever, which we had felt resting lovingly on us for so many years, and her heartbeat silent, whose warm love had wafted like a mild spring breeze over our days and like evening gold over our manhood. In her last will and testament, however, she had placed the following passage at the head: "I go weary and burdened toward death, but Christ's righteousness, that is my adornment and garment of honor, I seize by God's grace in faith, and now confidently face death, the last enemy. JEsus, the Saviour of sinners and the conqueror of death, will help me to conquer. Amen." In these words was all her humility, but also all her courage.

A special anniversary gift.

Recently a man came to an official of our synod whom he did not know. He would not give his name either. But he presented the official with \$57 with a letter. The letter reads:

"On March 21, 1869, I was confirmed in Germany. On April 1 I entered the building trade as an apprentice boy and thus left my parental home to earn my own bread. Thus in 1919 I was able to celebrate my fiftieth work anniversary, of course in silence, without song and sound, as happens with an ordinary worker. When I looked back and considered how the good Lord had so faithfully protected me all these years from all great misfortunes, and in the end even from a particular catastrophe, I thought to myself: What have you done for all the grace, love and faithfulness that the good Saviour has shown you? Nothing in particular have I done. So I resolved to offer at least a dollar a year as an extra; it is very little in view of all the grace and love the faithful Savior has shown me. Enclosed you will find the money (a bond) together with interest for three years. It is intended for the synod treasury. 'Offer thanks unto God and pay thy vows unto the Most High A Lutheran parishioner.'"

A parish funeral.

With regard to his burial, Pastor Volkening had pronounced only two regulations. First, that he should not be brought to the churchyard by the handles of the coffin (as he had often emphasized in his congregation in the past), as one would drag a cadaver, but should be carried to his grave high on the bier, as it were in triumph. Second, "Boast nothing, speak little, sing much!" So it happened. (Niche, J. H. Volkening, p. 284.)

Can you die quietly?

Many people who live their lives in a stupor never seriously consider this question. They are completely absorbed in the cares of life; they are so entangled in their sins that the world of the hereafter remains completely closed to them. But from time immemorial there have been preachers of righteousness who cast the kindling among the people: How will you live, how will you die? If your hour of death strikes today, can you, you sure sinners, go quietly? So Ernst Siedel, the author of *The Book of Eternal Youth*, tells us, when once, as a student, he was in Geneva, and there heard Adolf Monod, the famous French preacher, speak on the subject, "Can ye die quietly?" Monod knew how to portray the awfulness of death so powerfully, and the force of his speech so shook Siedel that he began to tremble and to cry fervently to the Lord, "Only let me not die now!" For he had gained a firm conviction that he could not have died quietly. There remains only for the reassurance of the awakening conscience that which that verse holds out to us:

I know that in Jesus' blood and wounds I have made my bed; There
I find comfort in the hour of death, And all that I would have.
My God, I beseech you by the blood of Christ, make my end good.

New printed matter.

Synodical reports of the Missouri Synod. Year 1921. no. 19. kansasdistrict. 100 pages.
Price: 47 Cts. No. 20. Texas District. 56 pages. Price: 28 Cts. Concordia Publishing House, St. Louis, Mo.

The very comprehensive report of the Kansas - District contains from page 12 to 60 an erudite and at the same time edifying paper by Dr. P. E. Kretzmann on "The Modern Theology of Thisness." After a "Prehistory of the Modern Religion of the Otherworldly" has been given by the philosopher Immanuel Kant, by Fr. Schleiermacher and Albert Ritschl, the speaker explains that the modern theology and religion of this world, which was proclaimed by these men and has also found its way into so many high schools in our country, not only rejects the Holy Scriptures as the infallible Word of God and the substitutionary satisfaction of Christ, but also denies the other fundamental truths of Scripture and, by nourishing false, carnal hopes, endangers the whole life of the Church. Numerous proofs of this are given, also from the English ecclesiastical literature of our country.

At the eleventh annual meeting of the Texas District, the doctrinal content of the third article of the Formula of Concord, "Of the Righteousness of Faith before God," was presented by the speaker, Rev. C. W. Niche, and the following questions from God's Word were clearly answered: What is the righteousness of faith before God? Where is this righteousness proclaimed and presented? How is it attained? How do we become certain of our justification? And what fruits does justifying faith produce? As much as the desire not to make the report too voluminous has had to curtail the presentation, what is presented is still a beautiful whole that can be discussed with great benefit in church meetings and read in families.

In both reports, in addition to the communications on the Inner Mission, those on parochial school affairs deserve the fullest participation of all readers. K

Ebenezer. Reviews of the Work of the Missouri Synod during Three Quarters of a Century. Edited by **W. H. T. Dau.** Concordia Publishing House, St. Louis, Mo. 536 pages 5X8, bound in cloth with gilt title. Price: H.2.00.

This is the English commemorative book for the celebration of the seventy-fifth anniversary of the Synod. We have not yet been able to read it in the rush of other work, but have only been able to go over its rich contents, but already thereupon we must say that it is a beautiful, rich work, the purchase and reading of which we strongly recommend. It is also a proper preparation for the feast and will move those who read it to give heartfelt thanks to God for His manifold, rich blessings. The book contains 37 chapters and covers about everything one would look for in such an account. In addition to the beautiful text, there are many pictures, and in general the whole arrangement is a good one, appropriate to the subject. Only in the interest of historical accuracy do we note that the first picture, depicting the first Rev.



of the St. Louis parish is not a reliable one. No picture at all has come down to us from Otto Hermann Walther. - We add that the German jubilee book will be completed this month, in time for the feast.

L. F.

One sings with joy. By M. H. Schumacher. 10 pages 7X11 Concordia Publishing House, St. Louis, Mo. price: 35 Cts.

No. 6 of the good collection of choral pieces published under the title "Concordia Collection of Sacred Choruses and Anthems for More Ambitious Choral Organizations" by our Verlagshaus. It is an Easter piece for mixed choir with German and English text and a triumphant solo for the soprano voices: "Er war ins Grab gesenkt" etc.

L. I.

Introductions.

Introduced on behalf of the district prefects concerned:

Pastors:

On 3 Sonnt, d. Adv. 1921: IV E. T. Cohnerin of the Concordia congregation at Burbank, Cal. by IV W. G. Rühle.

Dec. 26: IV E. Gross as associate pastor at Immanuel Parish, Grand Rapids, Mich. by IV B. Poch.

On Sunday, Sexagesimä 1922: IV A. C. Oberheu. IV J. Schlichting in St. John's parish at Salt Lake City, Utah, assisted IV Kaiser by P. O. Lüsenhop.

On Sun. Invocavit: IV T. Gutknecht (seconded as missionary to India) in the Olavar Öüreü at Buffalo, N. P., assisted by the UIV P. Gutknecht, Dallmann, Barkow, Görß, Klettke, Kleiner and Dornseis by IV M. Walker.

On Sunday. Reminiscere: IV W. Haas in St. Peter's parish at Dunkirk, N. B., and in Zion's parish at Fredonia, N. P., assisted IV W. Albrecht by IV J. Walker. - 1P. W. D. Kanning in St. Trinity parish at Royal, Iowa, assisted by IV E. A. Hoffman."

On Sunday. Oculi: IV H. A. Klein as Praeses and Professor at the Seminary for Preachers at Springfield, Ill., in the Dreieinigkeitskirche there, assisted by Praeses Potenhauer and the 1 "P. Weiß, P. Schulz and Wegehaupt of IV W. Heyne. - IV I o h. C. Kaiser in the congregation at Hutchinson, Kans. assisted by ?P. Th. Roschke, Scheibe and Kettner by IV C. Hafner. - IV E. A. Nötiger in the parish at Flaxton, N. Dak. by IV C. E. Mix.

On Sunday. Lätare: IV C. Iobst in St. John's parish at Tecumseh, Nebr., by IV H. F. Gruppe.

L. Teacher:

On Sunday. Quinquagesimä: Teacher L. H. Re Winkel as teacher at the school of Zion Parish at Marysville, Nebr. by IV W. F. Rittamel.

On Sunday. Reminiscere: Teacher J. C. Wohlfel as teacher of the middle class at the school of the St. Johanniskirche at Clgin, Ill, by IV W. J. Kowert.

Groundbreaking.

On Sunday. Lätare the Zion congregation near Welton, Ill, laid the foundation stone of the new church. Preachers: UIV Burkhardt and K. Krotke.

Initiations.

Dedicated to the service of God were:

Churches: On 4 Sonnt, d. Adv. 1921: The new church of Grace Parish at Cisco, Tex. (IV A. Arndt). Preachers: PP. Biar, Geo. Beyer, Heckmann, and A. Arndt. - On sund. Reminiscere: the renovated church of the Öüruö ok Our 8avior at P o r t Huron, Mich. (K. C. F. Dankworth).

School: On Sun. Oculi: The new school of the Gladengemeinde at Chicago, IIJ.

Preacher: Prof. Eifrig and the IIV Schmidtke and Böster.

Conference displays.

The Teachers' Conference of the Western District of Southern Wisconsin will meet, w. G., April 10 (8 & Li.) and 11, at Watertown, Wis. Registration requested from teacher H. A. Schumacher.

F. J. Lübke, Secr.

The S ü d o st - W i s c o n s i n - Teachers' Conference will meet, W.G., April 12 (9 and 13, at Zion School, Milwaukee, Wis. (21st St. and North Ave.). Teachers J. Brüning, P. Jungkunß, H. Jäger, H. Ahrens, H. Zurstadt, C. Markworth, P. Meyer, M. Schlvanke, G. Jäger, G. Windisch and Miss C. Theiss have papers.

B. Schumacher, Chairman.

The pastoral conference of Lafayette and Saline Counties will meet, w. G., on the 18th of April, at Higginsville, Mo.

W. R. Micßler, Secr.

The Atchison - Special Conference will assemble, w. G., on the 18th and 19th of April, at Argentine, Kans. Works: What has the pastor to do that confessionalists may be quite beneficial? IV Young. Exegesis on Cor. 13: IV Hafner; on the Epistle to Titus (English! IV Niedncr. Uov to vo ^si88ion-^voil< in Oitz^ anck Oountr^: P. Dick. English sermon read aloud: Fr. Pennekamp. Confessional address: Fr. Jung (Fr. Kowert). Sermon: IV Stage (k. Dick). Do not fail to register with the local pastor in good time!

G. W. Hasner, Secr.

The Champaign-Danville special conference meets, w. G., on the 18th and 19th inst. April at the home of Father Oberndvfer in Mattoon, IIJ. Confessional address: IV Berthold (k. Schweppe). Sermon: IV Nolting (k. Krenzicn). A work in church history on rationalism: IV Stiegemeyer. Exegesis on Rom. 8, 31 ff.: P. Schweppe. The Lodge, considered in the light of the first and second commandments: IV Bräuning. The right care for the youth in our congregations: IV Berthold. Dispositions for Ascension: Father Nolting; for Pentecost: Father Predöhl; for Trinity: IV Schweppe. Announce. W. Hartmann, Sekr.

The Denison - Special Conference will assemble, w. G., on April 18 and 19 at IV Geisler's church near Boone, Iowa. Bring your work! Confessional address (German): IV Rudi (IV Boehm). Sermon (English): IV Tews (n/a J. Mueller). Timely registration requested.

A. J. Müller, Secr.

The Oregon Pastoral Conference will meet, w. G., from the 18th (9 riJ) to the 20th of April at IV Bernard's church at Portland, Lreg. Works: 2 Tim. 3 and 4: IV Schaus. Formula of Concord, Art. XII: IV Bernhard. Pastoral, 8 15: IV J. Hilgendorf. Women's work in the church: IV Ebclng. Ruth I: P. Beyer. Confessional: IV Zehe (Fr. Beyer), Sermon: Fr. Groß (Fr. Fr. Hilgendorf). Sign up, please!

P. H. Schaus, Secr.

The Sioux City-Pomeroy special conference will meet, w. G., April 18-20, at IV Semmann's church at Panllina, Iowa. Working have UIV Albrecht, Baumann, Bentrup, Destinon, Hartmeister, Jlten, Potratz, Semmann and Wehking. Confessional: IV Marth (Fr. Matthaeuß). Sermon: IV Albrecht (Fr. Baumann).

J. E. R. S ch m i d t, Secr.

The Northern Pastoral and Teaching Consercnz will meet, W.G., April 18-20, at the College at Oakland, Cal. Works: Exegesis on Revelation 3:1-6: IV Fickenscher; on Revelation 3:7-13: IV Häuser. Church discipline: IV Mary's. Fermented or unfermented grape juice in the Lord's Supper? Fr. Hüsemann. The church and public advertisement: P. F. Menzel. Of the contents of a good confessional address: IV Love. The teacher as educator: Teacher Zwick. Confession: IV Müller (IV Kaiser). Sermon: Prof. Eifert (k. Felten).

A. H. Weßling, Sekr.

The S ii d - I l l i n o i s teachers' conference will meet, w. G., from the 18th to the 21st of April, at the church at Edwardsville, IIJ. People may, please, register with the local teacher. W. F. W e n d l i n g, Secr.

The Blue Valley special conference will meet, w. G., on April 19 and 20, at the church IV C. P. Peblers at Jausen, Nebr. papers have the following pastors: Bangert: The doctrine of sin; Gölker: The fourth epistle of Revelation; Timken: Meditation on Ps. 14; Kuchenbecker: Models of Jewish antiquities; Pebler: Öür^tian 8eionet; L. Ernst: Catechesis on questions 5 and 6 of the Catechism: likewise Jagels: on questions 7 and 10. Confessional address: ?IV Potratz, Schabacker. Sermon: Beckler, Cholcher. Please, register!

L. Ernst .sun., Sekr.

The Lincoln Special Conference will meet, w. G., April 19 and 20, at the undersigned's church at Crete, Nebr. service on the evening of the 19th. Confessional address: UIV Norden, Matuschka, Alb. Möller. Sermon: UIV Eggold, Baths. Works have the following pastors: Baths;

If they also hold firmly together, then the willingness to sacrifice will not diminish, then the serious care for Christian education in the church school will only increase; yes, as long as this happens, God will certainly also gladly make true to those his promise which he has given to the whole Christian church and not only to individual local churches: "Upon this rock I will build my church, and the gates of hell shall not prevail against it."

P. Kretzschmar.

Our European Free Churches.

1. in Germany.

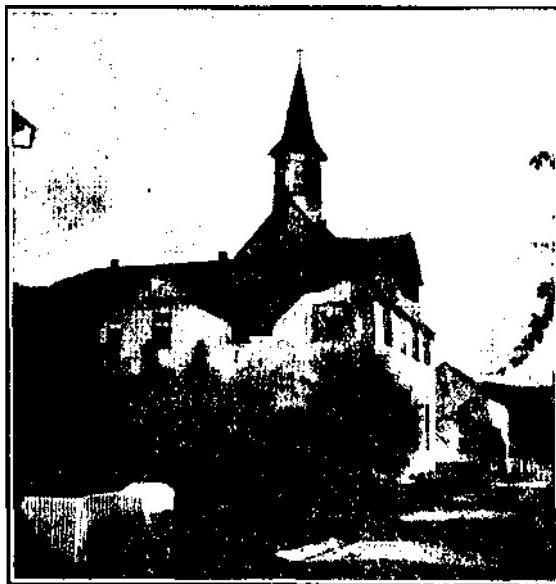
Right oases in the spiritual desert for the American Lutheran who travels in Germany and seeks his dear old Lutheran Church are the congregations which have united to form the Evangelical Lutheran Free Church of Saxony and other states. The Saxon Free Church now numbers over 24 pastors. Nearly every one of these serves quite a number of subsidiary congregations and mission places besides his main congregation proper. In these churches a Missourian feels at home. Here everything-worship, preaching, church meeting, and all church and family life-is like ours. Yes, I would say that our Free Church brethren in Europe are even more serious about their Christianity and church work than we are here. Their whole congregational life constantly requires that they remain conscious of their confession of the Word of God and of the Lutheran symbols. They are eager church-goers and often go to the table of the Lord; in their homes they diligently

In the confusion of a shattered Germany such glorious places of light of truth and places of refuge for souls eager for salvation have come into being. In spite of its small and contemptible stature, the Saxon Free Church represents a real and



Chapel in Hanover.

P. W. Wöhling.



Church in Streben, Hesse-Nassau.

P. H. Eikmeier.

Home services were held and good discipline was practiced. When one has wandered from congregation to congregation and has allowed the various impressions which the spiritual life among the Free Church Lutherans must make on the thoughtful observer to have an effect on him, then in the end one cannot help but adore God's wonderful grace, who in the midst of the spiritual life of the Free Church Lutherans is the only one

The church represents the rich treasure of the now impoverished Germany. In it there is still much spiritual strength, which, God willing, will be utilized much more in the future for the building up of the church over there than can happen in the present. Precisely the misery of Germany, which has fallen away from the faith of its Lutheran forefathers, creates an incomparable mission field for the Free Church with its glorious testimony of the grace of God in Christ Jesus, but it also sets it extraordinarily great tasks. These tasks far exceed the strength of the small group of Free Church Lutherans in Germany.

From the circumstances under which the Free Church congregations once arose, it is probably largely to be explained that the Free Church has not yet been able to reach the masses of the German people with its testimony. In the very beginning, the small groups of confessional Lutherans who separated themselves from the German national churches had to be glad if they could only find a shelter somewhere, perhaps in a small back room, where they could hold their services. The poverty of most members of these faithful Lutheran groups also made the purchase of land and the building of churches almost impossible. Thus, with few exceptions, our Free Church congregations today still have quite inadequate church locations. Most of the Free Church congregations have only a small hall, often located on a little-known side street or in a backyard, and even this they have only for rent and must sometimes be afraid at any moment that they will be evicted.

is denounced, and they then become a homeless flock. This circumstance naturally hinders the missionary activity of the free church congregations very much. What they need are better church buildings, placed in places where everyone can see them.



Church hall in Wiesbaden.

P. P. Eikmeier.

and does not have to search for them for a long time and perhaps in vain. Such churches could now be purchased in Germany for relatively little money as a result of the political upheaval that has taken place, or churches could be built. But our brethren in the Free Church do not have the necessary funds for this.



Chapel in Kolberg, Pomerania.

P. A. Hübener.

resources. As a result of the great impoverishment that is spreading throughout Germany, I believe that even those communities that were once self-sustaining are dependent on support from us. What the municipalities can raise is all needed for their own municipal budgets, and then still suffices

not. Larger undertakings are not to be thought of at all, if our church does not help with significant means.

That this may happen on our part is a thought with which our highest officials are now seriously occupied. God grant them good counsel, that they may approach our dear Christians with excellent suggestions as to how the ecclesiastical need of our brethren in Germany may be remedied! A most significant time has dawned for the Church of the true confession in Germany. The Lord is now opening hearts and doors to our brethren which were formerly closed to them. The demands that are now being made upon the Free Church from circles that once stood aloof from it are becoming greater and greater. We must not let this rare time for sowing the pure Word of God, for making new connections, pass by unused. We must enter with our brethren over there into the newly developing situation of things with open eyes and fresh courage, and see to it that the light of pure doctrine in Luther's land is not put under a bushel, but comes forth with its full power and glory for the salvation of many thousands of souls. God be with you!

D.

From the far northwest.

The Oregon and Washington District of our Synod, embracing the States of Oregon, Washington, and Idaho, was branched off from what was then the California and Oregon District, in the year 1899. When the district was formed, it had seven pastors and only a few congregations. God has since crowned our work here in the far Northwest with many blessings. There are now seventy-five persons in the active service of the church here: fifty-four pastors, two professors, fourteen teachers, and four vicars. In more than one hundred churches and preaching places the gospel of JEsu, the Saviour of sinners, is preached through the ministry of our synod. Admittedly, there are still many difficulties to overcome.

Among the peculiar difficulties with which we have to contend here, the lack of churches and parsonages is not the least. Fifteen organized churches and many preaching places have no house of worship of their own. Services must be held either in sectarian churches, usually at a very inconvenient hour, or in lodge halls, ill adapted for worship purposes, or even in private houses. That under such! It is obvious that under such conditions the progress of the missionary work is greatly hindered. Likewise, the lack of parsonage housing is a great hindrance to the missionary work. In about twenty places where we have pastors, there is no parsonage. It is often very difficult to rent your home. It is also not uncommon that when the family has just settled into their home, they are then told: The house has been sold. Instead of pursuing his professional work, the pastor then has to spend his precious time looking for another apartment and moving back in. Not only a lot of time, but also a lot of money is wasted because of the embarrassing lack of houses of worship and parish walls.

The cause of this evil is not lack of ecclesiastical interest on the part of our Christians here in the Northwest. The

Christians usually do a lot for their church. Our churches are mostly small, some very small, and the members are largely factory workers. It is not possible for them to raise the money for churches and parsonages without help from outside.

Through the help of the General Church Building Fund, many a congregation here in the district has already come to own a church. The blessing bestowed by this fund we shall not fully realize until blessed eternity. Only a short time ago a missionary congregation in Oregon, unable to obtain a suitable place to hold their services, erected a chapel by the aid of the church building fund, and the congregation is now undergoing gratifying growth. Great blessings have been bestowed here by the church building fund.

A number of smaller congregations would like to build a modest little church for two or three thousand dollars, and to that end have sent in a petition for an interest-free loan to the Church Building Fund Commission. But to them the answer has come: The treasury is empty, indeed worse than empty - it is in debt. Is not this deplorable? They were, however, partly put off until the jubilee collection, which is to be raised as a thank-offering in the whole Synod on 7 May.

When once the Saviour came to Capernaum, a centurion, whose servant lay deadly sick, sent the elders of the Jews to him with the request that he would come and make his servant well. When the elders came to JEsu, they said, "He is his worth, that thou shouldest shew it unto him: for he loved our people, and the synagogue he built for us," Luk 7:4, 5. This Roman centurion, who was a Gentile by birth, but now knew JEsus to be his Saviour, and believed on him, had also proved his faith by love, and built a synagogue, a house of God, for the Jews, the people of God. This work pleased the good Lord, and he had it written down for us as an example. In this way he has also set before that captain an exceedingly glorious monument, a monument which has stood for more than eighteen hundred years, nay, which will stand until the end of days, and by many millions of God's children has been read in these passing centuries the beautiful inscription, "He loved our people, and the school," a house of God, "he built for us." What a beautiful monument! A completely different one than the one the Lord set for that miser Luk. 12, 20.

The Lord has done great things for us in these seventy-five years, and we are glad of it. We want to prove our love with deeds and build houses of worship for our small and weak communities. We will never regret it if through our active love, which flows from true faith, a monument is erected in the hearts of many fellow Christians with this inscription: "They have loved our people, the people of God, and the school, the house of God, they have built for us".

and since construction is needed in the many towns and villages where we work. The Commission has calculated that we shall need about P20,000 this year for the erection of buildings in India. The sum is too low rather than too high. Some of the needs were not known to the Commission when the estimate was made. This does not include the cost of building the hospital at Ambur. For this, as is well known, the women's associations collect back and forth in our communities. The Commission hopes that the associations will not only reach the necessary sum - 18,000 - soon, but will exceed it, so that there will also be funds available to build apartments for doctors and nurses.

What all has to be built? This is a long chapter, from which only a few things should be highlighted. In a number of places our schools require an extension. Thank God, the rooms are overcrowded. In other places new schools and chapels have to be built. A chapel has long been needed in Ambur. This construction will cost several thousand dollars. In Vaniyambadi we have purchased the property of the London Mission, which is withdrawing from that field. The same is true of GovindaPuram. School buildings will have to be erected at both places. Vaniyambadi, being an important town, will require larger buildings. In Trivandrum, where we have a college for girls, more buildings are urgently needed. Thus many more towns and villages could be mentioned where either chapels or schools or missionary homes need to be listed. It should also be mentioned that last year God gave us the much-needed new workers, but that we must now also build homes for them, as renting is a difficult and often purely impossible thing.

Grant, then, the Lord of the Church, that our Christians, in raising the Jubilee collection, may also think of the glorious opportunities which present themselves to us for the spread of the Gospel in India, and that they may therefore contribute cheerfully and abundantly! A.

To the Ecclesiastical Chronicle.

From our Synod.

Our glorious Easter consolation. Because the glorious resurrection of Jesus Christ is sometimes despised and sometimes most shamefully ridiculed by our faithless and godless generation, it is absolutely necessary that we Christians repeatedly write the comforting meaning of the Easter message: "The Lord is risen" on our hearts. This meaning is threefold. First, the glorious resurrection of Christ from the dead is the unbreakable divine seal of the truth of our holy Christian faith, that Jesus is the eternal Son of God and true God. About this writes the blessed Fr. F. C. T. Ruhland in an Easter sermon, as follows: "Since then Christ is raised from the dead by the glory of the Father, this is the most solemn, unbreakable seal of God Himself upon the confession of Christ: "I and the Father are one," the most solemn and unbreakable seal of our faith in Christ, the eternal Son of God. Now it is true that even in his state of humiliation God gave Christ glorious and irrefragable testimonies and seals of his eternal divinity. But the most glorious

Proceeding in India.

In India our work is progressing apace. God has provided us with capable missionaries who are willing to make sacrifices and who, out of love for their Saviour and for their fellow human beings, continue to cast out our missionary net. It cannot fail that here

New Haven, Conn. at Wellesley College, near Boston, Mass. buildings, biblical Lutheran doctrine of justification had died believing as a child with which have been closely inspected by a committee of the building the prayer he had learned on his mother's lap, the word of Christ's blood committee. Even competitors, other architects of reputation, freely assure and righteousness.

us that we could not have made a better choice. The elaboration of the At his funeral the whole town, which owed him much, mourned with plans will now take some time, since everything is to be considered in the his widow and many relatives and friends. All the shops and factories were most precise and careful manner, and such buildings are to be considered closed during the hour of the same, in some cases all day. Around the in the layout of the whole, which can only be erected later, as our institution house of mourning, in the streets through which the funeral procession grows. However, Mr. Klauder hopes that he will be able to present the first moved, and around the church, which, of course, could not nearly hold the external draft of the whole by the time of the distribution of candidates on participants, a crowd of many thousands was seen, although the mortal May 23. Thus the District Presidents of our Synod and other officials will remains had been laid out the day before in the Coliseum of the city. then have an opportunity to view the draft. This is also very desirable for Father Polack officiated in the house of mourning and in the church; the another reason. At the same time, the officers and other members of our text of the sermon was the word of comfort 2 Cor. 4:8: "We are afraid, but Lutheran Lay League will be meeting here in St. Louis for their annual we do not despair." Our Synod Treasurer, E. Seuel, read the condolence meeting. These brethren will then also have an opportunity to get a glimpse resolutions of the Board of Directors, and at the graveside again officiated of the plans. This is all the more valuable because the members of the L. Bro. Polack and the Synod Secretary, Bro. M. F. Kretzmann of L. L. want to help most vigorously that the necessary funds for the building Kendallville, Ind. Still present from out of town were D. Pfotenhauer, Mr. fund are collected this year, so that then, as soon as the plans are ready, H. W.

the building can begin. As has been previously announced, the officers of our Synod intend to add to the Building Committee, consisting of the Board of Supervisors of our institution, members of the Faculty and Board of Directors, and three St. Louis parishioners, an additional five experts from the wider Synod, who shall assist the Building Committee with their advice. May God grant that all plans may prosper to the glory of His name and to the benefit and blessing of our Synod and Church! L. F.

Benjamin Bosse, a member of Trinity congregation at Evansville, Ind. well known in wide circles of our Synod, an officer of our Synod since 1908, and a member of its Board of Directors since 1920, went blessedly home on April 4, and was laid to rest in his native city on April 7, with quite an extraordinary attendance. He reached an age of only forty-seven years, but an immensely active and varied life has thus come to a close. Born in Scott Township, Vanderburg Co., Ind., near Evansville, November 1, 1874, he then spent his entire life in that city. He first came forward in the wider circle of the Synod in 1908, when he represented his constituency at the Synod of Delegates at Fort Wayne, and was elected by the Synod, which soon recognized his ability, to the General Board of Supervisors of our institutions, newly created in that year. Since that time he has been a member of this important board, and has rendered to our synod, with no small expenditure of time, energy and money, the most estimable services, as all know, but especially those who are connected with our institutions. This was all the more important because he was a busy man, not only as a large manufacturer in the furniture business and as a director of many corporations, but also for more than eight years as mayor of his city. When the General Board of Supervisors of our present Board of Directors was formed almost two years ago, he was immediately elected to this responsible position and has continued to serve the Synod faithfully and untiringly, especially in the matter of the purchase of land for our new St. Louis Seminary and in the preparations for the new building. He did not lack honors and recognitions and goods of this earth, but the most beautiful thing was what his pastor, Fr. W. G. Polack, could say in the funeral sermon, that according to a beautiful confession he was just the



Benjamin Bosse.

Horst, representatives of the teachers' colleges at St. Louis and Fort Wayne, and several officers and members of the Lutheran Laymen's League, for which the deceased had also been very active.

That the deceased repeatedly gave significant sums of money for our church purposes, namely for the Synod itself and its institutions, is also known to wider circles. We mention only two traits which have come under our closer observation. He could not give his own son to the service of the church. But repeatedly, and for years, he has supported other people's sons in our institutions, or received them entirely, in order to have them trained as preachers of the Gospel; in part, they are already in office. And even in joyful events of daily life he remembered the church. When, some time ago, the daughter of a friendly family, whom he had known from childhood, returned to her home for a visit, healthy and happy, after years of absence on the foreign mission field, he gave a large sum to the church as an expression of his joy and gratitude.

God grant that our Church may have many ecclesiastically active, interested lay members who place their time and strength and the earthly blessing bestowed upon them by the Lord at the service of the Church!

L.F.

Domestic.

Church statistics in our country. According to the last statistical report on the church communities of our country, which Dr. H. K. Carroll prepared on behalf of and for the necessary information of our government, the total number of those belonging to the fifty church communities listed in the report amounted last year to 43,523,206. Of these, 15,342,971 belong to the Roman Church. The number of church members has increased by 761. 727. The Methodists number 8,009, 506 belonging to them, the Baptists 7. 825, 598, the Lutherans 2, 429. 561, the Presbyterians 2. 318, 342, the Campbellites 1,519,715, the Episcopalians 1,092. 805, the Congregationalists 819, 225. the Reformed 510. 905. the United Brethren 376. 982, the Evangelical Synod 274. 860, the Spiritualists 50,000, the Universalists 59. 650, the Unitarians 71, 110.

To this statistic it is to be noted: Even though there is an outward growth, the number of church-minded people is relatively small compared to the many thousands who do not belong to any church and therefore wander about like heathens. yes. even worse than heathens. Within many churches there is a fierce struggle between those who have become completely unbelievers and those who still want to stick to the old doctrine. Most American churches are infested with unionism and almost total indifference in faith and doctrine. The lodges, with their venom and hatred of Christ, rage most fiercely against the gospel of the crucified Saviour as the only salvation of the sinner's world. To a great extent the weakness of the church, along with other unbelief, is due to the strength of the lodges. The Papal Church is everywhere active ecclesiastically and politically, and is endeavoring to bring even our country under its bondage, having forced almost all of Europe and Central and South America under its power. Thus a gloomy picture is developing before our eyes. Faith and love are diminishing in spite of all the missionary agitation. It will come to pass as the Saviour foretold: faith will die out, love will grow cold, unrighteousness will abound, the Gospel will be preached everywhere, the last sheaves will be brought in, and then will come - not the millennial kingdom, that dream of the enthusiasts, but - judgment. Let us heed well the signs!

J. T. M.

The intolerance of unbelievers. Where God's Word is preached, there is struggle. This is especially experienced at the present time by those in the church communities of our land who oppose the reasoners within their church communities. When the Presbyterian paper, *The Presbyteriann*, recently warned against the unbelief and rationalism of a certain Roger Babson, a well-known writer and speaker, it was accused of "sniffing out heresy." On this the paper remarks: "To be sure, in our day the rationalistic heresies have spread so far, and have nested themselves so firmly in church, school, home, market, court, etc., that he must have quite a miserable nose who cannot smell them. Such a person is the object, not of ridicule, but of regret and danger. God has mocked their folly, but how soon may his mocking turn to punishment!"

We rejoice not only at the fearlessness with which one turns against outstanding unbelieving scoffers, but above all at the equanimity with which the hatred of these scoffers is borne. This, verily, is well done! Christians are not to be grieved when the unbelieving children of this world become grudged against them. The Saviour said to His disciples, "Blessed are ye, if men hate you, and separate you, and reproach you, and cast out your name as evil, because of the Son of man," Luk 6:22. But Christ says to His disciples, "Blessed are ye.

And to the disciples also this: "Woe unto you, if any man speak evil of you! The great danger that now threatens the whole Christian church is that Christians will grow weary of the divine teaching of the pure Word, will seek new and pernicious errors, such as reason introduces, will abandon the old ways and ways based on God's Word, and so finally fall a prey to Satan. Rightly says the *Presbyterian*, "It is striking how small the rationalist church bodies. Their noise is greater than their strength. But these rationalistic church bodies do not constitute the main danger to us. They are at least open enemies. Dangerous are those who wrap their errors in the mantle of Christian doctrine, creep into families, and thus spread their poison." That these words are true, every one will admit. J. T. M.

Speaking with tongues. The Holy Spirit also gave the Holy Apostles the gift of preaching the gospel in foreign languages, Acts 2:6-11. 2.6-11. In addition to this gift, the apostles also had another gift, namely to speak about the salvation deeds of God in a special language that other people could not understand. In the 14th chapter of the First Epistle to the Corinthians, Paul deals with this gift in particular and gives the right instructions on how to use this gift in a beneficial way. The reason that we are writing about this matter is that to this day there have been many enthusiasts and false prophets who boast of this gift, such as the Mormons, Irvingians, Shepherds, and many followers of the Holiness Churches. An example of this "speaking in tongues" may well be in place. For example, the Schäkers have entire songs "in tongues" that are sung in their meetings. One verse in it reads:

O we will praise our Maker, yes, we even will, Ki Io vin sa vo van vos onena vil;
Care van se never cara van sa ve, I le vin se vo san vos onena va.

What is to be thought of this? That the gift of tongues was present in the days of the apostles is clearly taught in Scripture. But it itself shows that this gift was not an important and significant gift for the spread of the gospel. Paul says, "He that speaketh with tongues speaketh not unto men, but unto God," 1 Cor. 14. 2. "He that speaketh with tongues maketh himself better: but he that knoweth maketh the church better," v. 4. Therefore Paul desires that all should prophesy rather than speak with tongues, v. 5. Thus, more important to the apostle than the gift of tongues is the gift of prophesying, that is, of teaching. This instruction serves us still today in our struggle against all the enthusiasts who boast of "speaking in tongues." God has given us His clear word for all times in the Scriptures, which makes souls blessed. Rom. 1, 16. According to this word alone should be preached and taught, 1 Petr. 4, 11. What therefore goes beyond the word of God available to us in the Holy Scriptures is devil's deception, and people who boast of special revelations beyond the Scriptures are swarmers, false^ prophets and devil's apostles. Rightly applies to us Christians of late times what Paul writes 1 Cor. 14:20: "Dear brethren, become not children in understanding, but in wickedness be children; but in understanding be ye perfect!"

J. T. M.

Abroad.

about the Evangelical Lutheran Free Church of Saxony and other states, the latest statistics about the year 1921 come just in time for this number. According to these, it counts 25 pastors, 7259 souls, 4971 communicants, 1664 voters, 1302 school children; 208 were baptized, 185 confirmed, 16, 424 went to communion, 86 couples were married, and

88 persons buried. And it is especially gratifying to note that these numbers denote an increase throughout, and, considering the circumstances described elsewhere in today's number, no small increase. The number of pastors has increased by 4, of souls by 679, of communicants by 517, of voters by 196, of school children by 314, of baptized by 68, of confirmed by 25, of communion-goers by 993. Only the number of couples married has decreased by 24, and that of buried by 1.

These 25 pastors of the Free Church preach in 106 places, and the members and listeners live in 444 localities. In this respect also the figures indicate a gratifying growth. The number of preaching places has increased by 23, and the number of localities where members and hearers reside by 39. This is no small increase, considering again the circumstances of the Free Church. These 106 preaching places are found in the following German states and territories: Saxony, Prussia, Hesse, Baden, Württemberg, Bavaria, Hamburg, Bremen, and the Memel area. In addition, there is Denmark. The only pastor there connected with us

Our Indian Mission. From a lengthy report by Mission Director Brand, which we will not be able to bring until later, we glean the latest figures on the present state of our Mission. The total number of baptized or souls on our mission stations amounts to 2814, that of those entitled to the Lord's Supper to 508, and 1744 persons are catechumens, are in Christian instruction. This is a beautiful, healthy growth and gives good prospects for the future. In all, our missionaries have 4595 souls on their lists with whom they are already in touch, and of these 3611 are school children. What a glorious opportunity to sow the seed of the gospel in the young hearts especially! L. F.

Our brethren in Australia point out with thanksgiving to God how their work in their seminary in Adelaide has also borne blessed fruit during the past year. At the close of the school year in December, fifteen candidates were able to take their exams and enter the vineyard of the Lord. This is the first time that so large a number of candidates for the preaching ministry have been able to enter the field. Other classes consisted of twelve, seven, and three high school graduates. It was not until last year that the maximum number of fifteen was reached.

We would like to say that even though this number is so small that it is not enough to fill all the vacant preaching places and congregations there, we rejoice in this blessing that God has given. In our Jubilee year we also want to remember the grace that God has bestowed blessings on the work of our fathers far beyond the borders of our own country. The institutions in Australia, South America and Germany "for the equipping of faithful labourers in his vineyard" are part of the abundance of blessing that has flowed from the living fountain which our Fathers reopened to the whole world for salvation and piety seventy-five years ago. May God grant that his work may now also flourish abroad, and may the educational institutions there grow into many thousand times a thousand! May the Lord be kind to us and to them also in the future! J. T. M.



Church in Planitz, Saxony, P. M. Willkomm.

belongs to the Free Church. However, Elsatz-Lothringen is not included in this list, because these areas now belong to France and our pastors there are not members of the German Free Church for obvious reasons; Switzerland is also not included, since the small groups there are served from Elsatz. The largest congregation is that at Planitz in Saxony, at which P. M. Willkomm stands as successor to his aged, faithful father, D. O. Willkomm. It numbers 1014 souls, 740 communicants and 253 voting members, who are preached to in two places, and who themselves live in 13 villages. The most dispersed area is in Copenhagen, Denmark. The 227 souls, 169 communicants and 42 voting members of his area live in 23 places, and preaching is done to them in 9 places. All this news and much more can be found in the "Ev.-Luth. Freikirche", a well edited paper, which we once again recommend to our readers who are especially interested in Europe, and which can be ordered at any time from our Concordia Publishing House. And if among our readers there are those who know of German relatives or acquaintances who read our papers, especially the "Lutheran," and would like to become better acquainted with the Free Church, they can send us or the President of the Free Church, Father Löfller in Hamburg (Steintorweg 5), their names and addresses.

L. F.

A Chinese house.

A Chinese house is very different from an American house. The country is densely inhabited, so the houses are crowded together. The ordinary Chinaman cannot afford to have a room, however narrow, around the house. The only direction in which light can be obtained is from the front and the back, and as there is usually a street or alley in front and behind, from which any one could look into the house, it is generally preferred not to have a window there either, but to obtain the light through a light well which is led down into the house from above. Through this shaft, however, not only light falls in, but also rain; a thorough ventilation of the rooms is therefore not to be thought of with this arrangement.

But as little as such a house has windows, so little has it a chimney. Even if one replaced this defect by leading the stove pipe through the wall or the roof, the house could not be heated, for the walls are so thin (the boards are often only an eighth of an inch thick) and have so many cracks that it is impossible to keep the heat in. If one wanted to heat a room in such a house, one would simply have to rebuild it and build new walls.

As for the outer walls, however, in the so-called concessions inhabited by foreigners, the laws see to it that they are built and founded strong enough so that

M. Wagner, preached the English sermon and the teachers' choir sang a moving funeral hymn. On your Koukordia graveyard his mortal remains were consigned to the treasure of the earth for a joyful resurrection only on Judgment Day. His age he brought to 75 years, 7 months and 27 days. He is mourned by his wife and two daughters. May his memory remain in blessing!

F. C. Leeb.

New printed matter.

All books, music, pictures, etc., displayed at this place may be obtained through the Concordia Publishing House, St. Louis, Mo., at the prices enclosed. Where any other source of supply is indicated, let it be noted, if to be procured, if not in stock.

Memorial stone commemorating the seventy-fifth anniversary of the Missouri Synod.

Edited by G. Mezger. Concordia Publishing House, St. Louis, Mo. 311 pages 5x8½, bound in cloth with gilt title. Price, \$1.0.

Just now, before the end of this issue, the German commemorative book for the Synodal Jubilee has also left the press, and we are bringing it to your attention immediately, because it is being awaited everywhere. It offers a rich, beautiful content which our Christians near and far will read with pleasure. The work is heartily recommended to them. Without going into the details, we will only mention the 19 chapters of the book and their authors:

C. F. W. Walther and the Saxon Emigration, (D. J. Schmidt.)

The Foundations of Löhe. (Prof. Th. Gräbner.)

The foundation and constitution of the Synod. (Prof. G. Mezger.)

Inner unv outer growth and prosperity of the Synod until 1872.

(D. C. C. Schmidt.)

The Grace Election Controversy 1872-1887. D. Walther's Homecoming. (Prof. J. T. Müller.)

Our Inner Mission. (Father H. Grüber.)

Our overseas relations. (P. A. Burgdorf.)

The heathen mission of our synod. (Prof. F. Zucker.)

Our Negro Mission. (P. C. F. Drewes.)

The other missions of our Synod. (Fr. Sievers.)

The English work in our Synod. (Prof. M. S. Sommer.)

Our seminaries for preachers. (Fr. F. König.)

Our grammar schools. (D. H. Feth.)

Life and weaving in the congregations of our Synod. (Prof. M. S. Summer.)

Our community school system. (D. E. A. W. Krauß.)

The work of our Synod on confirmed youth. (P. H. D. Mensing.)

Our charitable institutions. (P. E. H. Dümling.)

The Press in the Service of our Synod. (Prof. J. H. C. Fritz.) Concluding words.

The layout of the book, decorated with many pictures, is exemplary, the price very acceptable. If time and opportunity permit, we would like to say a somewhat more detailed word about the history of our Synod and its treatment sometime after the two Jubilee books.

L. F.

Seventy-five years of blessings. By Theo. Engelder.

Seventy-five Years of Sound Lutheranism. By Louis Wessel.

4 pages each 6X9. Concordia Publishing House, St. Louis, Mo. price: 3 cts. each postage paid; \$2.00 the hundred, postage extra.

These are the two short writings or tracts which give a brief account of the history and expansion of our Synod in the past seventy-five years. They are intended for mass distribution, especially at the larger common celebrations. It was no easy task to squeeze the rich material into a few pages in good form, but the authors have succeeded in quite different ways and yet both quite admirably.

L. F.

Program for a Children's Service for the Seventy-Fifth Anniversary Jubilee of the Lutheran Synod of Missouri, Ohio and other States.

Program for a Children's Service on the Seventy-fifth Anniversary of the Ev. Luth. Synod of Missouri, Ohio, and Other States. 11 pages each 6X9. Concordia Publishing House, St. Louis, Mo. price: 5 cts. each; \$4.00 the hundred plus transportation charges.

A beautiful instruction to celebrate the Synod Jubilee in our weekly and Sunday schools with a special service, all in question and answer, all songs expressed. These booklets will not only serve their purpose admirably, but with their 13 illustrations each, will be a lasting reminder.

L. F.

Short History of the Lutheran Grace School in Chicago, Ill. Adopted by resolution of the congregation with the aid of the teachers by H. Böster. 24 pages 6X9. With 21 pictures. Price: 25 Cts. To be obtained from Rev. H. Boester, 2751 S. Karlov Ave, Chicago, Ill.

Every school history from our synod is interesting to us and a contribution to the history of our church. The present history, published at the dedication of a splendid new school building by the pastor of the congregation, is no exception. On January 4, 1896, the school was opened with four children by the then pastor of St. Mark's parish, Rev. Th. Kohn; today the school numbers 267 children, taught by five teachers and one lady teacher. And on the twenty-fifth anniversary of the school last year, the congregation decided to erect a new school building, the cost of which amounted to about \$65,000, and which was dedicated on March 19 of this year. This is great, rich blessing from God!

L. F.

A Short Course in Letter-Writing. Compiled by L. C. Heidemann.

Concordia Publishing House, St. Louis, Mo... 27 pp. 5X^VsPrice: 15 cts. postpaid.

A quite useful booklet, which will not only serve the teacher well in teaching in school, but can also give instruction to many who have long since left the school desk, how they should arrange their letters in a correct and proper manner. Such instruction is more necessary than many think when they first hear of this booklet.

L. F.

Introductions.

Introduced on behalf of the districtraides concerned:

Pastors:

On the 3rd of Sonnt, n. Epiph: P. L. C. Geo. Daschner at St. Peter's parish, Stratford, Ont. assisted by Fr. M. Bruer of 8 E. Bruer.

On Sunday. Quinquagesimä: L. O. C. Simonsen in the churches at Junction City and Dancy, Wis. by P. S. E. Rathke.

On Sun. Ocui: Fr. L. Brandes in the mission parish at Aberdeen-Hoquiam, Wash. by Fr. W. F. Georg.

On sunday. Lätare: P. G. H. S t e f f e n in the congregation at Freeman, S. Dak. by P. W. Hodde.

On Sunday. Judica: P. C. H a l l e r in St. Paul's parish at Kankakee, Ill, by 8. F. W. Seehausen. - P. T. h. Dorpat in the Drinit^ Öüuroü at Miles City, Mont. by L. P. Th. Brauer.

P. Teacher:

On sunday. Lätare: Teacher A. Hoffman" as teacher in the school of St. Paul's parish at Sheboygan Falls, Wis. by Rev. J. Biehusen.

Initiations.

Dedicated to the service of God were:

Churches: On Sun. Quinquagesimä: The new church (ground floor) of the Immanuel congregation at Minneapolis, Minn. (Rev. E. G. Nachtsheim). Preachers: Bl'. Randt, Sievers, Oberschulte, and J. Deckmann, Jr. - On Sund. Lätare: The new chapel of the Öüuroü ok Our 8avior at Mineola, N. P. (P. W. E. Schwoleart). Preacher: L. G. F. Schmidt.

Conference displays.

T h e D e x t e r - Special Conference will meet, w. G., April 25 and 26, at the church of the undersigned at Manning, Iowa. Papers have been received from Lile, Lindemeyer, Schroeder, Schmidt, Heinke. Confessional Address (English): Father Lindemeyer (L. Schröder). Homily (German): L. Israel (Fr. Th. Vogel). Service on Tuesday evening. Registration requested.

J. Ansorge, Secr.

The S ü d-A I b e r t " Pastoral Conference will meet, w. G., April 25-27, at Pincher Creek, Alta. Work: Unionism: Bro. Herzer. The blessed use of the Lord's Supper registration: Bro. Eifert. Uruetial Hints in Aissionary Work: Bolter. The prayer life of the pastor: Fr. Holtzen. Tuesday evening English sermon: L. Bolter. Wednesday Evening (Pastoral Sermon): Fr. Krentz. Confessional address: Fr. Krieger. One comes, where possible, on the Monday afternoon procession.

R. F. Holtzen, Secr.

The North Saskatchewan Conference will meet, w. G., from April 25 to 27, at St. Paul's Church, Saskatoon, Sask. (L. W. H. Luke). Timely registration requested from the local pastor.

W. H. Schramm, Secr.

The North Park Region Conference will gather, w. G., April 25-27, in McIntosh, Minn. Papers have been submitted by P. Janzow, Frenk, houses, Mayer, Propp, Schwanfelder. Confessional: Fr. Janzow (Fr. Klinkenberg). Sermon: Father Brammer (Father Frenk). Signing in or out, please!

. Fr. J. Seltz, Secr.



Published by the Evangelical Lutheran Synod of Missouri, Ohio, and other States. Edited by the teaching staff of the St. Louis Theological Seminary.

Published biweekly by Concordia Publishing House, St. Louis, Mo. Subscription price, \$1.25 per annum, payable strictly in advance. Entered as second-class matter at the Post Office at St. Louis, Mo., under the Act of March 3, 1879.

Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized on July 5, 1918.

Vol. 78.

St. Louis, Mo., 2 May 1922.

No. 9.

Our anniversary.

Blessed be thy power and thy mercy, O thou faithful watchman of Israel! Thou hast shown thy people the paths; They follow confidently, and walk not. Hurricanes rage, seas surge, The earth trembles, the flood breaks, Sublime nations fall, But not thy city and thy church.

The fathers' flock, threatened in their care of the pure word at home, Found to the New Wett the ways that offered them freedom of faith. America gives them dwelling, merit, forest, meadow, field; They give greater things as reward, Their spiritual jewel as recompense.

The great deeds of our God they proclaim unashamedly; The resistance of the bitter mockery blows away like light chaff. The opposition of the false doctrine does not withstand their courage as witnesses, The disciples of Luther lead scripture, only scripture as a defense.

In the midst of the primeval forest they soon set up the school of the prophets, And with a lively step of faith the young witnesses begin their course. The Lord saves many souls from the enemy by the power of the word, And adds congregation to congregation, Until a great garden laughs all around.

The little books ripple happily, join to the deeper river, Which, wonderfully strengthened and vigorous, Must become a stream of blessing.

Churches to and fro in the land join themselves to Christ's charge; The Lord confesses the union, He gives it an open door.

The fathers have already gone up to the reserved nuh'; We see their seed-field gloriously resplendent, Their work increases promisingly. The Lord has not departed from us, The sun of his word shines on us, The breath of good tidings is spread around the globe.

O Lord, we are not worthy of the joys of victory With our lukewarm mind! How often we waste the strength you have given us! Often we are bored with preaching, We are drawn to the world's dalliance; Thy harvest work is gladly resolved, But later, alas! so lamely done.

Turn away, turn away the bowls of wrath, Which thou hast already seen ready! Let grace continue to shine upon us, Turn away the sword we have sharpened! O put on us the weapons of the Spirit, That we may glow with holy zeal, And in thy spirit endeavour to abolish all worldly service!

Convert us to the first love O thorn-crowned love-power! Create for us new shoots of life, Give longing for heaven's splendor! Help us to stand united And rest firmly on thy word, Let our hearts be on fire, To make thy love known to the world!

W. Schaller.

Jubilate!

Praise be to God for ever and ever. The morning stars praised him from the beginning; the children of God, the heavenly hosts all, shouted for him in the morning light of the creature. To him creation sings its song of joy; the heavens declare the glory of God, and the firmament proclaims the work of his hands. And also among the children of men hath God



R. D. Abington.

Born 25 October 1811, died 7 May 1887.

Praeses of our Synod from 1847 to 1880, and from 1864 to 1878.

always his people, who joyfully give him praise and glory. Of old he dwelt in the praise of Israel, and the chosen generation of the New Testament was created and set to proclaim the virtues of him who called them from darkness to his marvelous light. But once in blessed eternity, when the old shall have passed away, and all things shall be new, the praise of God shall not cease, but the praise and glory of God shall be heard.

in endless psalms of exultation be our blessed occupation. "Eia, were we there!"

This blessed vocation of the children of God has also been lived by our Synod for seventy-five years. From the first day of its existence, the task to which it has dedicated itself has been the praise of the God of its salvation. To proclaim the virtues of Him who had also called them, the dear fathers, from the darkness, deeper, more terrifying

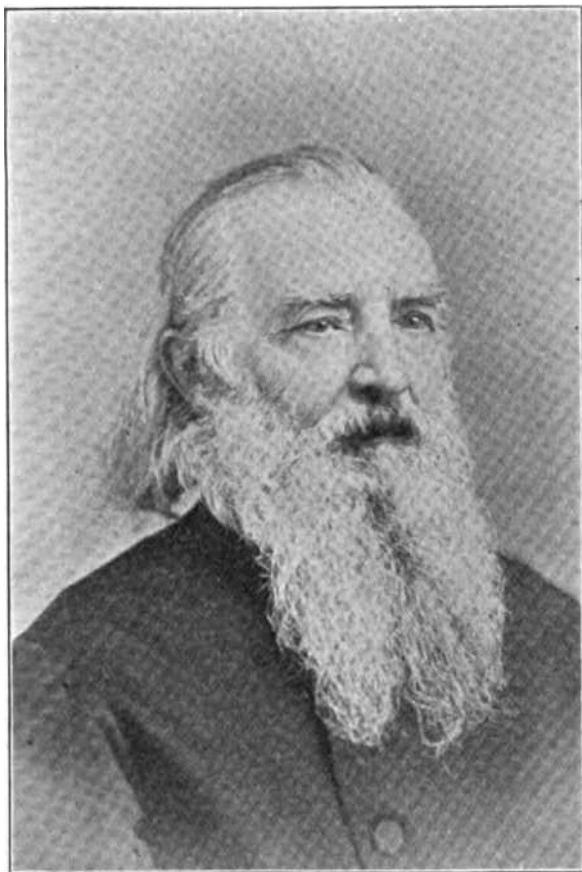
The main purpose of their union was to bring the people together in the light of God's wonderful darkness. The Gospel of the glory and grace of God, the praise of God Himself, which no eye has seen, no ear has heard, and which has come into no man's heart, to proclaim aloud in its purity and fullness in their own midst, and to bring this beatific truth to others who have not had it, or in whom it has been obscured, has also been regarded and practiced by our Synod since its foundation as the work entrusted to it by God in grace.

We say with care, and may say with truth, "our Synod." For it was not only the preachers and teachers of the Synod who stood in this work when they spoke of the great deeds of God from pulpits and chairs before their hearers, old and young, but the whole congregations were rejoicing congregations of a kind and profession in word and work. First of all, those who worked in the word and in teaching preached and taught not in their own name, but as in the name of Christ, so also in the name and commission of the congregations through which they were called, so that every word of God that went out of their mouths was a testimony of the whole congregation. Furthermore, our synod, that is, the entirety of the congregations united in it, has from the beginning been anxious and always eager to spread the praise of God's grace, by maintaining teaching institutions for the training of faithful preachers and teachers, and by sending out traveling preachers to carry the glad tidings of God's grace throughout the land, and also to bear witness in printed discourse in periodicals and books to the salvation in Christ, the truth that makes the hearts of poor sinners glad and blessed. In addition to all this and much more that had to be done in the course of the years in the work of the church, it was necessary that the members of the synodal congregations also gave of the earthly goods over which God had made them stewards, not only once, but again and again, that they consulted with their brethren in congregational and synodal meetings about the work on the house of God, that they often and again

lifted up holy hands in prayer for blessing and prosperity, also all kinds of works of mercy, brotherly love and common love, praising the Lord their Saviour by doing good to everyone, mostly to comrades in faith, to the poor and sick, widows and orphans and others who were in need and distress. The battles they fought against false doctrine and ungodly beings near and far were also for this purpose,

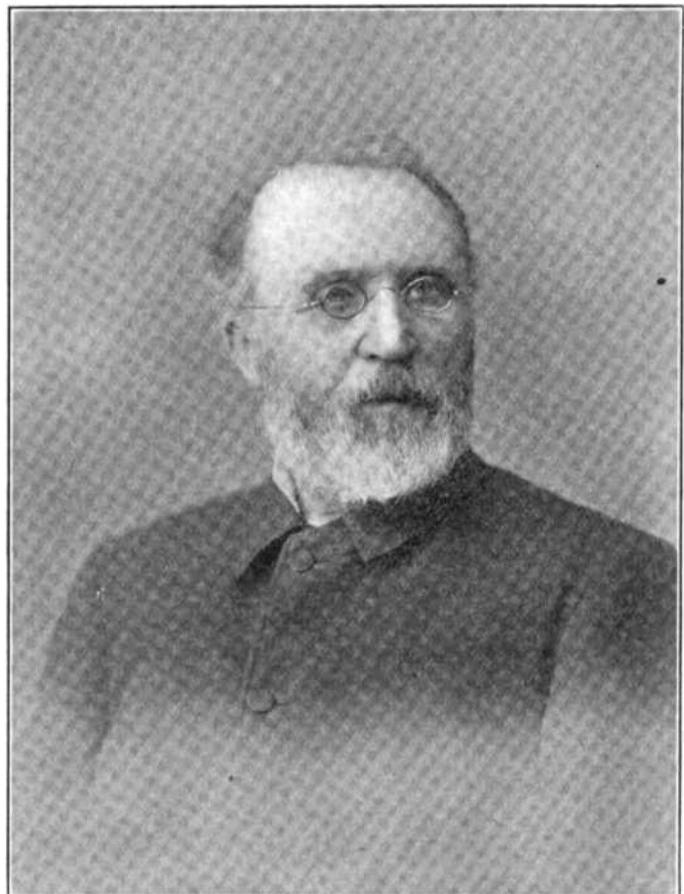
To praise and extol God's truth and glory before friend and foe. And even the tribulations that came upon the synod were to the praise of God, though in days of sorrow and tears God's faithfulness was praised.

Therefore, it is indeed nothing new among us, not something that we would have had to reflect upon when we call out to one another in these days of the Synodal Jubilee: Jubilate! Sing jubilant songs to God's praise and glory and to the joy of devout hearts! With the doctrine that has been with us for seventy-five years, in songs that our fathers sang and that have been sung through seventy-five years.



F. C. D. Wyneken, born May 13, 1810,
died May 4, 1876. president of our synod from
1850 to 1864.

As we have heard in churches and schools and homes for years, let us also in these days joyfully praise and extol the old grace that has now been renewed over us every morning for seventy-five years, and the old truth that has prevailed over us from the beginning. And if, at this jubilee celebration, hands are also freely opened and offerings are made for the work of the Lord, for the spreading of the truthful gospel, this is nothing new among us, but only what we have long been accustomed to, and we should therefore not offer scantly and sparingly, like people who first have to learn how to offer the sacrifice of praise with their hands, but abundantly and gladly. And finally, if God, as we pray and hope, will allow the word proclaimed at this jubilee to be powerfully and effectively demonstrated, and will gloriously hear the prayers we bring before him, and will



H. C. Schwan, born April 5, 1819, died May 29, 1905. president of our synod from 1878 to 1888.

If the Lord will abundantly bless the gifts and sacrifices of the hands, this too, to God's praise and glory be it said, will be nothing new with and about us, but only a demonstration of the ancient faithfulness and goodness of the fountainhead of all blessing, which has now poured in streams upon our Synod for seventy-five years.

Thus, in the old organ of our synod, the "Lutheran", which is also blessed by God abundantly, we call out to all our synodal congregations and all members of the synod with encouragement a hearty "Jubilate! What has resounded uninterruptedly at the cradle of the Synod and through the first seventy-five years of its existence, with it ring out



F. Pieper, President of our Synod
from 1899 to 1911.



F. Pfotenhauer, President of our
Synod since 1911.

This three-quarters of a century, and the time to come, which God has granted us, no less joyful and hopeful. Jubilate with word and deed! Jubilate! until one day the Lord will redeem the captives of Zion. Then in perfect measure our mouths will be full of laughter and our tongues full of praise. Until then:

Go on, go on, Zion, go on in the light! Make thy candlestick bright, Leave not the first love, Seek ever the fountain of life! Zion, penetrate the narrow gate! Go on, go on!

remain. He wants this so surely, so surely he desires the salvation of every human soul, just as he purchased every human soul for heaven through the blood of his Son. He cries out to Israel, "Why will ye die, ye of the house of Israel?" Ezek. 33:11. This we may apply, as to God's purpose of grace, to ourselves and our Synod. In this sense it was said in the "Lutheran" twenty-five years ago, "As God with his grace hath entered in with us, so will he also with his grace abide with us. As he was with our fathers, so he will be with us, their children. God has not come to us to go, but to abide." In every case it was merely the fault of men when God withdrew his word from certain places and countries. They drove God from them with His grace. Therefore we ask, "Will God abide with us with his grace any further?"

God's Word describes to us very precisely the people with whom God abides with His grace. What kind of people are they?

The Scriptures of the Old and New Testaments describe them to us as people who "are of a broken and humble spirit" (Is. 57:15; Luk. 4:18), as people who confess themselves to be poor sinners worthy of condemnation, not merely with their mouths, but from their hearts and before God's face, both on account of the corruption of their natural hearts and on account of their thoughts, words and works, when they look at themselves in the mirror of God's holy law. God's grace and poor sinners - these are two things that belong together and get along with each other. On the other hand, God's grace and human pride and confidence in one's own virtue and power do not and cannot dwell together. God's grace and self-righteousness behave to each other like fire and water. "If it be of grace, it is not of merit of works: otherwise grace would not be grace," Rom. 11:6. Christ was and is the friend of poor penitent sinners, and the enemy of self-righteous and proud Pharisees. We think of this as we ask and answer the question at this year's Synod Jubilee: Will God's grace abide with us? Jubilees, and especially ecclesiastical jubilees, bring with them a danger. This is the danger of self-restraint, the danger of attributing to oneself, at least in part, what is in fact entirely and completely God's work and a gift of His free, undeserved grace. It is, of course, a fact that we have grown a great deal as a synod. The few congregations and pastors who met in synod in 1847 have now become several thousand congregations and pastors. From the log cabin in the woods of Perry County, Mo. there have grown 15 teaching institutions, some of them large, with more than 2000 pupils and students. Further, notwithstanding all the temptation to apostasy, which from within and without has truly come upon us abundantly and unceasingly, we have even now the pure Christian doctrine as revealed in the Scriptures, and witnessed to in the Confession of the Lutheran Church against error. This is a certain fact which cannot be denied. But there is another fact, which is also certain, that we have not only contributed nothing to this growth and to our adherence to the teaching of the divine Word through our own wisdom and skill, but that, as much as is in us, we have not been able to make any contribution to God's teaching.

When will God's grace abide with us?

This question occupied our fathers when they celebrated the twenty-fifth anniversary of the Synod in 1872. The "Lutheran" of 1872 published a series of sentences under the heading, "What task have we to perform, that the blessings which God has poured out upon us during the last twenty-five years may not be spilled by us, but bequeathed to our posterity?" And because the twenty-fifth anniversary coincided with a meeting of the General Synod, these sentences were discussed with great earnestness in the assembled Synod. The discussion was an answer to the question, "When will God's grace abide with us?" When we celebrated the fiftieth anniversary of Synod in 1897, we asked ourselves the same question. The "Lutheran" of 1897, among many other articles relating to the Synodal Jubilee, carries an article under the heading, "When Will God's Grace Abide With Us?" And now this year, in 1922, we may commemorate the seventy-fifth anniversary of the Synod. So let us ask ourselves the same question and answer it from God's Word, "When will God's grace abide with us?"

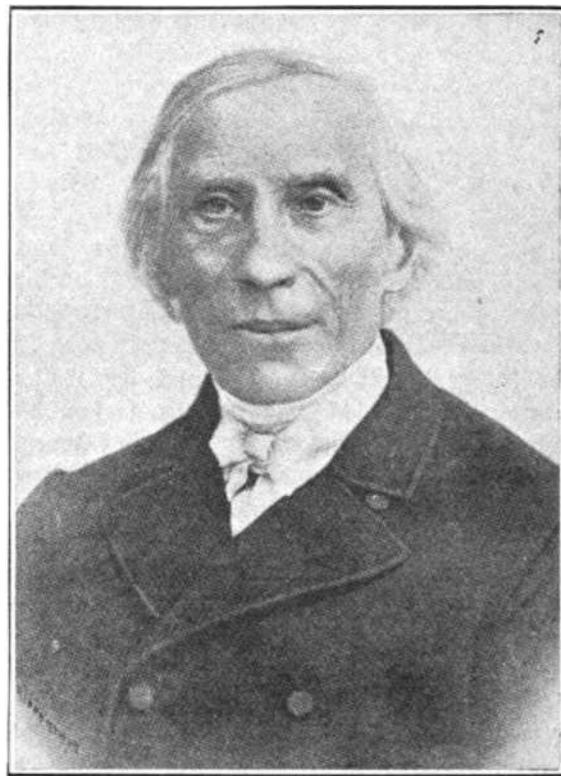
We certainly have urgent cause to ask the question, both when we look into the Holy Scriptures and when we look into the history of the Christian church. We read in Scripture, in the book of Judges, chap. 2:10: "When all that lived at that time were gathered unto their fathers, there arose after them another generation, which knew not the Lord, nor the works which he had done for Israel." And as to the history of the church, Luther sums up its teaching in the familiar words, in which he compares God's word to a "driving downpour," and adds that God's word seldom remained pure in one place beyond twenty or forty years, that is, beyond one generation.

This, of course, is not to be understood as if it were a settled matter with God to remain only a short time with his word and his grace in a certain place, and that therefore the second generation, and certainly the third, must, according to an unalterable law, lose the grace with which God entered into the first generation. O no! God's word teaches us otherwise. In all the places where he has come with his gospel, God is very glad to give his gospel to the first generation.

work on us only hindered. Not only God's word tells us this, but also our own experience. From our own daily experience we know that in us, that is, in our flesh, dwells no good thing, Rom. 7:18. So also at this third Synodal Jubilee it behooves us not to be proud and to exalt ourselves above others, but to confess our sins and to humble ourselves deeply before God and to praise the grace of God alone. Our fathers pointed this out at the first Synodal Jubilee in 1872 when they said, among other things: "We must beware of self-satisfied boasting. The inherited corruption of pride easily leads us to say with our mouths: 'Not unto us, O Lord, not unto us, but unto thy name give glory!' The pernicious consequences of self-satisfied boasting are evident from the story of the Babylonian tower. Because they wanted to make a name for themselves, God in His wrath destroyed the work that had been begun, and the tower is a witness to this very hour that God resists the arrogant. We must be all the moreware of such self-satisfied boasting, because God has truly given us great things. Our grammar school, our school teachers' and preachers' seminary [the Synod had three teaching institutions at that time: the college in

There are many examples of this in the history of the world, yes, even in the history of the day. But God especially does not like arrogance, pride and self-confidence in his spiritual kingdom, in the church. The church, after all, is the realm of grace. And what is more contrary to grace than human pride and human self-confidence?" If the humility spoken in these words is found in our hearts even now, surely God's grace will abide with us.

On the other hand, the Holy Scriptures teach that God with His



Friedrich Brunn, b. 15 February 1819, d. 27 March 1895.



Wilhelm Löhe,
b. 21 February 1808. d. 2 January 1872.



J. F. Wucherer, b. March 8, 1803,
d. December 26, 1881.

Pastors in Germany who have rendered great service to our Synod, especially by training and sending pastors.

Fort Wayne, the teachers' seminary at Addison, the preachers' seminary at St. Louis], further, that we all believe, confess, and work in one spirit and mind, that God gives us many disciples, that the institutions flourish, all this is pure grace of our God. We are not a hair better than others who do not have all this. So we must be all the more careful with our boasting, especially also toward other synods; for, truly, the last can become the first and the first the last." Likewise, at the second Synodal Jubilee, in 1897, the "Lutheran" reminded all its readers, "God alone is high, and He does not suffer anything else to be high beside Him. What wants to be high and great next to him, he throws to the ground and into the excrement. Thus he already holds it in the kingdom of this world. When Nebuchadnezzar was proud and said: 'This is great Babylon, which I have built for a royal house by my great power, in honor of my glory' (Dan. 4:27), his kingdom was taken from him, and he was cast out to the beasts of the field. Similarly

Grace abides with those who let God's word dwell among them abundantly, keeping it with them in continual use and practice. We would ask in an adventurous and foolish way, "Lord, abide with us," if we did not make diligent use of the means by which alone God comes to us with his grace and abides with us. But the means is God's word, the dear gospel. "I commend you to God, and to the word of his grace" -with these words the holy apostle takes leave of the elders at Ephesus, Acts 20:32. 20:32; and to all Christians, and to all Christian churches in general, the same apostle exhorts, "Let the word of Christ dwell among you richly in all wisdom. Teach and admonish yourselves with psalms and hymns and spiritual songs, and sing and play to the Lord in your hearts." Col. 3, 16. How does it stand therefore? So: God's grace will abide with each one of us, if each one of us, even for himself, in his closet, reads God's Word and receives it into his heart. God's grace will abide in our house when

the inhabitants of the same gather around the Word for home worship. God's word will remain with our congregations if both the pastors preach the word diligently and faithfully and the congregation members hear the preached word diligently and regularly. God's grace will remain with us and our children if we bring them up in discipline and admonition to the Lord, thus also - because this corresponds to the circumstances - provide for Christian schools. God's grace will remain with our synod if the synod keeps its actual purpose in mind, namely, to serve only the abiding in God's Word and the spreading of the same, thus also carefully and zealously cultivating the teaching institutions for the training of preachers and teachers, not forgetting at its meetings even the doctrinal discussions that have been customary up to now, and generally directing all synodal business so that God's dear Word remains the only means of church building and governing among us. It goes without saying that this also belongs to the adherence to God's word, that we carefully avoid all false teachings that contradict God's word and that we do not keep church fellowship with false teachers and churches that lead false teachings, Rom. 16, 17.

Third, Scripture teaches that God's grace abides with those who are diligent in good works. St. Paul writes to Titus: "Let our people learn to be found in a state of good works where they are needed, so that they may not be unfruitful," Titus 3:14. Diligence in sanctification and good works is extremely dangerous for our state of grace and our adherence to God's Word. The Holy Spirit, who dwells in our hearts through faith in the word of grace, also continually exhorts and impels us inwardly to good works. He is, as a Spirit of faith, so also a Spirit of sanctification and good works. If we resist him at this point, if we do not obey his inward exhortation and urging to good works, he becomes grieved and finally withdraws altogether. This is the end of faith and the end of the faithlessness: Abiding in the Word, though the mouth may still outwardly speak of faith and of God's Word. Therefore the apostle, looking on the life and walk of Christians, exhorts: "Grieve not the Holy Spirit of God, that ye may be sealed unto the day of redemption." Eph. 4, 30. To this also goes the teaching and admonition of our Saviour in the parable of the fig tree in the vineyard, on which the owner of the vineyard sought fruit and did not find it, and which he allowed to stand another year only through the intercession of the husbandman, Luk. 13. 6-9. Let us see, then, that we yield to the inward urging of the Holy Spirit to sanctification and good works! It is the same with the sanctuary of the spiritual life, which we carry in our hearts, as with the natural life. The natural life, too, does not drive us to rest and sit still, but to move and be active. Many people have had their natural life atrophied, even lost altogether, because they have rested and sat too much. It is the same with regard to the spiritual life. Many a Christian has atrophied and finally lost his spiritual life altogether because, contrary to the admonition and urging of the Holy Spirit, he rested too much and was idle, that is, he did not do the service of good works which God had commanded him to do.

who sought to work with them. Also in the kingdom of God, in the Christian church, the truth applies: "If anyone will not work, neither shall he eat", 2 Thess. 3, 10. The apostle Paul reminds us that Christ also shed His blood for us for the purpose that we might be diligent people, zealots, "zealots" in good works (Tit. 2:14), people who do not avoid good works, nor merely let them come to them, but continually look for good works, yes, run after good works. "After thy victory thy people will willingly sacrifice unto thee in holy ornaments," Ps. 110:3. Thus God's grace will abide with us!

But that's probably where the thought first comes to us: "Then our prospects are very bleak! Then God's grace will not abide with us! We have not been such people. We must truly confess that in all the pieces mentioned, and in many not mentioned, a deficit, a great deficit, is found with us. So we must give up God's grace lost!"

No! We return to the first point of our answer to the question of when God's grace will abide with us. We remember that God will dwell and abide with His grace with those who are "of a bruised and humble spirit." So we humble ourselves before God and repent of all our sins of commission and omission of which we are guilty, and ask forgiveness for the sake of the blood of Christ, which, after all, has also blotted out these sins. Our fathers also had to confess themselves guilty at the: twenty-fifth jubilee. But they repented, and God's grace abode with them. At the fiftieth jubilee we again had to come before God with a confession of great guilt. By the operation of the Holy Spirit we had broken and humble hearts, and God's grace remained with us; for God, with the teaching of His pure Word, has remained with us even to this day. So also now, at the seventy-fifth anniversary, we humble ourselves before God's face. We confess, not merely with our mouths, but from the inmost conviction of our hearts, that with our so much disregard for the Word of God, and with our so deeply shameful indolence in sanctification and good works, we have long since deserved that God should turn away from us with his grace. But we take refuge in the word of promise, which assures us that God with his grace will dwell and abide with those who are of a broken and humble spirit. Therefore we pray with confidence of being heard: "Lord, dwell with us! Let us praise your grace! Let us also praise thy grace in making us slothful servants henceforth more faithful and zealous in thy service!"

So God's grace will abide with us.

F. Pieper.

O let us continue to stand without wavering on God's clear and gracious Word! Word! If we will do this, we can be confident in the face of all the reproaches we experience, for therein we have infallible truth in all our capacity for error, and righteousness valid before God in all our unworthiness. But to the Lord our God be praise and glory for ever and ever! Amen. (Walther.)

Brief Characteristics of the Pastors who, by joining the Synod of Missouri, Ohio, and other States, in April, 1847, laid the foundation of our now flourishing church system.

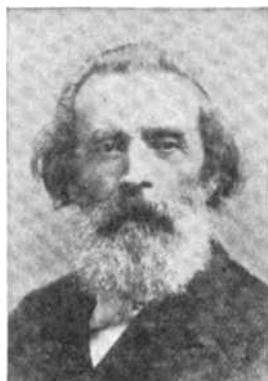
Walther, Karl Ferdinand Wilhelm, pastor at St. Louis, Mo. This doctrinal and eloquent preacher has labored more than others in building up our Synod. He has been the leader in work and in controversy, and as chief editor



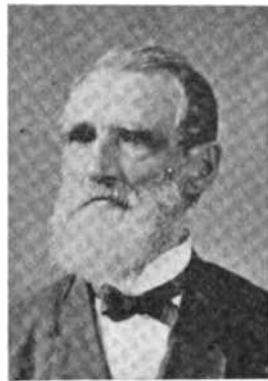
Adam Ernst.



W. Sihler.



F. A. Crämer.



F. W. Husband.

of our magazines the fruitful teacher of pastors and congregations. Great as a theologian, as a preacher and teacher, at the same time faithful, righteous, untiringly active for God's kingdom - this is how he worked throughout a whole human life. With his death on May 7, 1887, a rich life came to an end, rich in wonderful guidance by grace, rich in faith and love, rich in work and blessing.

Ernst, Adam, pastor in Union Co., O., was a zealous missionary, and endured the greatest privations and hardships in order to minister to others with God's word. He was faithful and

it became a chosen tool for him. Crämer was a restlessly active man who wanted to consume himself in the work of his profession. With astonishing energy and drive he later continued to work at our practical seminary for over forty years. His activity had a deep impact on the life of our Synod. From him have gone forth streams of blessing. With his death on May 3, 1891, a great man has fallen in Israel.

Husmann, Frederick William, pastor in Allen and Adam's Co, Ind. faithful and zealous was this basic loud



G. H. Jäkber.



G. K. Schuster.



H. Fick.



E. M. Bürger.

conscientious in his office, friendly, humble and modest in his dealings with others, and as pure as gold. On January 20, 1895, this tired old man went to the rest of the blessed and now shines above like the radiance of heaven forever and ever.

Sihler, Wilhelm, pastor in Fort Wayne, Ind. As co-founder and professor of the practical seminary for preachers, long-time president of the Middle District and vice-president of the General Synod, as contributor to our church magazines, this highly enlightened and gifted man of God served our Synod in many ways. With this respectable personality it was self-evident that the recognized truth must also be put into practice. From his

and heartily humble man in his ministry. No effort and hardship was too much for him when it was necessary to preach, to hold school or to wander through primeval forests to bring Word and Sacrament to individual souls. In him our Synod lost a pious and faithful worker on May 4, 1881.

Jäkber, Gerhard Heinrich, Pastor in Adams Co., Ind. This co-founder of our Synod was a richly gifted and blessed servant of his Lord, who masterfully knew how to combine flexibility with firmness, penetrating earnestness with bearing patience; likewise far from all carnal zeal and imperious nature as well as from all fear of man and pleasing to man. In servant, self-denying love, in

In generosity, beneficence, kindness, humility, gentleness and patience he shone before his congregation until his death on June 20, 1877.

Schuster, George Konrad, pastor in Marshall Co., Ind. did the work of a Lutheran preacher with pleasure and in all faithfulness, and kept still to his God under many a cross and suffering. His contented heart was happy when he had work and food. Although he was after human

And never was he guilty of any neglect of his official duty." In the eighty-fifth year of his laborious life, on March 22, 1890, he gently and quietly fell asleep, and after labor entered into the rest that is available to the people of God.

Scholz, Karl Friedrich Wilhelm, Pastor in Minden, IIJ. After fifteen years of ministry in the congregation at Minden, with which he bore misery, poverty and hardship, followed



C. F. W. Scholz.



G. H. Löber.



O. Fuerbringer.



C. A. L. Selle.

Although he could have continued in blessed work for a long time, the Lord of the Church took him to the rest of the blessed already on November 5, 1869 - only fifty years old.

Streckfuß, Johann Georg, pastor in Van Wert and Mercer Co., O. This shining example of a faithful teacher and pastor was allowed to work mostly in quiet places during his thirty-four years of ministry in America, but from there he strengthened the hands of those who fought at the front. In faithfulness, however, he was not inferior to those, and in reward of grace he has not been kept shorter by his Savior since his death on December 12, 1880.

he answered a call to Spencer Co, Ind, and later served two churches in northwestern Missouri. In 1886 he was called to the township near Champaign, Ill. which he served another ten years. There he celebrated his golden jubilee of ministry. At Secor, Ill. he lived another thirteen years in well-deserved retirement, rejoicing in the growth of the synod. On July 5, 1914, at the age of ninety-one, he was adorned by his Savior with the crown of fidelity.

Löber, Gotthold Heinrich, Pastor in Altenburg, Mo. This father in Christ, equipped by thorough scholarship and rich experience, was a true model of an er-



P. T. Trautmann.



F. W. Richmann.



Th J Brohm.



C. H. F. Frincke.

Fick, Hermann, pastor at New Melle, Mo. was a faithful member of our church community, a pattern of a golden-voiced Christian and a Jonathan in whom his fellow ministers took great delight. By his death, which occurred April 30, 1885, the triumphant church of the elect gained a star that will shine as the brightness of heaven forever and ever.

Bürger, Ernst Moritz, Pastor in Buffalo, N. D. At the inauguration of his successor in Lunzcnau, Saxony, the following testimony was called after him from the pulpit by the consistory: "Whoever knew him personally a little closer, certainly respected him. He was faithful and diligent in his office,

The last resting place of this experienced and righteous servant of the church in doctrine and life, in grazing and arguing, in friendly love, in reverent earnestness and fervent intercession. On the Altenburg graveyard, in the shade of an oak, one has prepared the last place for this shepherd who fell asleep on August 19, 1849. There he now rests in the midst of the flock he once pastured, but his soul, removed from the darkness of earthly struggles, beholds the eternal light, the clarity of God, in the face of Jesus Christ.

Fuerbringer, Ottomar, pastor at Elkhorn Prairie, Ill, was graced with great gifts of nature; sagacity and extraordinary powers of memory were bestowed upon him. At the same time he was

a fine judge of character and a cautious and prudent man. Well grounded in the sacred languages, he was an excellent interpreter of Scripture. In his sermons he was clear and simple, in his intercourse accessible and cordial. In our Synod this father, who passed away on July 12, 1892, was a beautiful palm tree, planted by the streams of life, tended and nurtured by the hand of the heavenly Gardener, filled with the fruits of righteousness.

Selle, C. August Thomas, had come to America as early as 1837, and after serving some

Wolter, August. This humble, fair pastor, devoted in servantly, self-denying love to the direction of his teaching ministry at the practical seminary in Fort Wayne, was a beautiful ornament to our synod and a shining example of noble Christian virtue. With his senior, Dr. Sihler, he was of one heart and soul; together the two served the Lord of the Church at all times. According to God's inscrutable advice, this capable and zealous teacher was taken from our still young Synod by cholera as early as August 31, 1849.

Directory

of the preachers and congregations of this synod together with their respective post offices.

Preachers / congregations, resp. place of residence of the preachers / post office

A. Voting Pastors:

Pastor C. F. W- Walther	the German Ev. Lutheran congregation of unaltered Augsburg Confession at St. Louis, Mo.	St. Louis, Mo.
" A. Ernst	the German Ev. Lutheran St. Johannigemeinde of unaltered Augsburg Confession at Neudettsau, Union Co., Ohio	Marysville, Ohio.
" Dr. W. Sihler	the German Ev. Luth. St. Pauli parish of Fort Wayne, Ja.	Fort Wayne, yeah.
" F. W. Pöschke	the German Ev. Luth. Gemeinde in der Haßler'schen Niederlassung and the French Ev. Ev. Luth. Gem. am Saminaque, Ill.	Peru, Ill. Bridgeport, Wich.
" F. A. Crämer	the German Ev. Luth. Gemeinde zu Frankenmuth, Mich.	
" F. W. Husband	the German Lutheran St. John's congregation at Allen and Adams Co. and the German Lutheran congregation at Fülling, Adams Co. (residing at Marien Township, Adams Co., Ja.)	Fort Wayne, yeah.
" G. H. Jäbker	the German Ev. Lutheran congregation at Adams Co, Ja, on the left bank of the St. Mary's.	Poughkipsie, yeah.
" G. K. Schuster	the German Lutheran congregations of Kosciusko and Marshal Co, Ja.	Mishawaukie, yeah.
" G. Stretchfoot	the German Ev. Luth. Zionsgemeinde to Van Wert Co. and the German E. L. St. Pauligcmcinde to Mercer Co. Ohio	Wilshire, Ohio.
" J. C. H. Fick	the German Ev. Lutheran congregation in Neumelle, St. Charles Co., Mo.	Femme Osage, Mo.
" E. Mor. Citizen	the Lutheran Trinity Church in Buffalo, N.Y.	Buffalo, N. Y.
" W. Scholz	the German Ev. Luth? St. Johannigem. zu Minden, Washington Co, Ill.	Nashville, Ill.

B. Consulting Pastors, Resident:

" O. H. Löber	Altenburg, Perry Co. Mo	""	Apple Creek, Mo-
" Ottom. Fürbringer	Elkhcnr Prairie, Washington Co. III-	""	St. Louis (care of Rev C. F. W. Waitfier.)
" Ch. A. Selle	Chicago, Cook Co. Ill.	"	Chicago, Ill.
" F. W. Nichmann	Fairfield Co. Ohio	"	Lancaster, Ohio.
" J. Trautmann	Danbury, Ottawa Co. Ohio	"	Port Clinton, Ohio.
" C. L. A. Wolter	Fort Wayne, yeah.	"	Fort Wayne, yeah.
" Th. Jul. Brohm	New Pork City	"	New York N. P.
" W. Hattstädt	Monroe, Mich. -----	"	Monroe, Mich.
" J. E. Schneider	Marion, Marion Co. Ohio-----	"	Marion, Ohio. Bryan, Ohio.
" A. Detzer	Williams Co, Ohio -	"	

C. Preaching Ministry Candidates:

Carl Friede	Visitors to Wisconsin	Fort Wayne, yeah.
J. Lor. Flessa	Frankenmuth, Mich. -	Bridgeport, Mich.

The names of the founders and first members of our synod.

Reproduced from the first synodal report of 1847, page 17.

Country churches pastor in Chicago, Ill. At that Cleveland meeting and preparatory conference mentioned in an earlier article (No. 7, p. 116) Selle had also attended, and had then invited the congregation to hold its first synodical session in the midst of his congregation in Chicago. After blessed labors in Chicago, Crete, and Rock Island, he was called to the school teachers' seminary at Addison, where he continued to serve with zeal and great fidelity for thirty-one years. Physical infirmities caused him to resign the office he held so dear in March, 1893, and he removed to Rock Island, where he passed away April 3, 1898.

Trautmann, Philipp Jakob, pastor at Danbury, O., was a straight, honest character. His speeches and sermons were simple, but earnest and powerful testimonies of divine truth. In his dealings he was plain, and his conduct before men blameless. Faithful and resolute, he stood by his synod and contended with it for the treasure of pure doctrine. He always took a lively interest in the conferences and synodal meetings and only allowed himself to be kept from attending them by unavoidable obstacles. On April 3, 1900, he too entered into the rest that is available to the people of God.

Richmann, Friedrich Wilhelm, pastor in Fairfield Co., O. To the end of his life, this man of God, equipped with glorious gifts for missionary work, witnessed, worked, fought and endured for the word of his Lord and the practice of it with his Synod comrades. When the Civil War broke out and thousands of our congregations had to go out to the field to risk life and limb, Richmann went along as chaplain to bring God's Word and its consolations to his fellow Christians in the camp. On November 7, 1885, he went to the dwellings of peace through a blessed death.

Brohm, Theodor Julius, pastor in New York, N. Y., belonged to the theologians of the Saxon emigration who became so significant for the building up of the Lutheran Church in America. For fifteen years he labored at Trinity Church in New York, and then became pastor at Cross Church in St. Louis. When he had reached the age of seventy, the weary old man asked for retirement, moved in with his son in Addison, and there, on September 24, 1881, experienced the fulfillment of his request:

Then gentle and still, O Lord, let me
sleep according to thy counsel and will,
When my hour comes!

were only willing to hear God's word from their mouths. On November 24, 1903, in the eighty-seventh year of his life, he too was adorned with the victorious and honorable wreath of life.

These old witnesses of truth have now all, one by one, sunk into the grave. The voice of these callers to battle and work has died away all along the line. But Christ, whom those served, has remained with us. Under this leader, who abides, and who gives what abides, we go on to the old fight and to the work commanded, and make use of the memory of those now departed in such a way as to follow their faith and to do the work which God has placed us in the inheritance of those fathers to do. May He grant us grateful recognition and grace to follow willingly! W. K.



W. Hattstädt.



A. Detzer.

Frincke, Karl Heinrich Friedrich, the first traveling preacher of the Synod, had come to Fort Wayne as early as 1842 and had found employment there in the store of a Mr. Taylor. After Wyneken's return from Germany, he had been won by him to the study of the Scriptures, and then prepared for the sacred preaching ministry under Dr. Sihler. He was an energetic and energetic man who sought the glory of his God and the welfare of his congregations with complete devotion to his Lord, with much faithfulness and diligence, but also under much cross and tribulation. On June 5, 1905 he passed away blessed in faith in his Saviour, whom he had known and preached in more than fifty years of ministry.

Hattstädt, William, pastor at Monroe, Mich. Faithfully and decidedly he stood by our synod and the pure doctrine it holds by God's grace. Forty years he served the church at Monroe. The old ones with whom he had begun the church work there had nearly all gone to their rest, but he still stood as a memory of days gone by. Then, on March 22, 1884, the weary old man was permitted to lay down his pilgrim's staff and enter into the rest of God's people.

Detzer, Johann Adam, was pastor in Williams Co., O. Detzer, too, was one of those men who were willing to deny all earthly things and preach the gospel even where nothing but hardship and privation was to be expected, who were glad to be poor with their poor congregations when they were

To the ecclesiastical chronicle.

This anniversary issue of "The Lutheran" will reach the hands of most readers just in time for the feast. We do not need to call special attention to the individual articles. May they all be diligently read and rightly taken to heart, especially the main article, "When Will God's Grace Abide with Us?" Only in regard to the festive article "Jubilate!" do we note that it was written twenty-five years ago by D. Gräbner, who has now been blessedly home for almost eighteen years. It seemed so appropriate to us that we have printed it unchanged, except that we have changed the reference to fifty years to seventy-five. We thought that all readers would like to read this article.

L. F.

The celebration of the Synodal Jubilee. From the most diverse circles and areas of our Synod, news is received, printed, written and verbal, which suggests a beautiful and uplifting celebration on the festive Sunday Jubilate. Probably in most congregations special festive services will be held. In many places, larger community celebrations are held in larger church buildings or large halls. In special children's services the meaning of the feast is brought home to the youth. In various congregations the pastors of the congregation or the neighbourhood have been giving lectures for several weeks on the origin, history, task and expansion of our Synod, often illustrated with photographs. Everywhere, as far as we know, a collection is taken up for the General Church Building Fund of our Synod and for necessary buildings in Europe, China and India. In many places where it is not yet possible to celebrate outdoors because of the time of year, the festival is now held in the church and then a larger community celebration is held in June or at another time. At some conferences, special work has been scheduled, especially historical work, and at the district synods, which will soon begin, the event will be referred to in the presentations or in some other way.

That's right. Let's make the whole year a jubilant one! The cause is worth it. And however different the celebration may be in the various places, let this be the keynote of all sermons and lectures, of all prayers and songs: to praise and thank God from the heart for having given us the eternal, pure, beatific gospel and for having preserved it for three quarters of a century. All things are contained in it, and it is such a gift that we all want to thank him fervently with heart, mouth and hands. And let this be followed by the petition: Take not, O Lord, from our mouths the word of faithfulness. Help us to keep what we have, against all odds.

Against all the wiles of the wicked world, Against all the security of our own flesh, That no man may take our crown; That we may be faithful, and not waver. So let us celebrate our jubilee in true repentance and humility, with holy vows. And may he himself bless the celebration according to his grace! L. F.

The twenty-fifth anniversary of its existence was celebrated by our Synod at St. Louis, Mo. in 1872. On the 26th of April a solemn main service was held in Trinity Church, at which the then President of the General Synod, Prof. Walther, preached the sermon on Ps. 119:43, "Take not indeed from my mouth the word of truth; for I hope in thy judgments." In it he introduced: "The twenty-five years' preservation of our Synod by the word of truth the good reason of our present jubilee celebration" and thereby showed "1. that our Synod has really been preserved by the word of truth since its meeting twenty-five years ago until today; 2. why just this is such a good reason for our present jubilee celebration; 3. what kind this celebration of ours must be according to God's word, if it is to be pleasing to God". Certainly all those readers who have access to this powerful sermon, which appeared in pamphlet form at the time and was later reprinted in Walther's "Brosamen" (p. 553 ff.), will be inspired by it again in these days of jubilee. On the evening of the jubilee day, festive services were held in all Lutheran churches of the city belonging to the synod, and on the following day the sessions of the "Jubilee Synod" began and lasted until May 7. This was the fifteenth meeting of the General Synod, then consisting of four districts, and at the same time the last meeting of all its pastors, teachers and congregational representatives. For since that time it has become necessary, owing to the size of the Synod, to establish what is known as a Synod of Delegates. At that time, no less than 724 preachers, teachers and congregational delegates were assembled, to which a number of delegates and guests from other Lutheran synods were added, and the "Lutheran" of May 15 of that year was able to report that this "assembly had really been what it was supposed to be: a jubilee celebration. The Lord gave the assembled grace to remember with great joy the unspeakable benefits with which He, the faithful God, has showered us by free grace in the twenty-five years that have now passed, and to give Him praise and thanks for them with a heart of one accord". The main subject of the Synod's deliberations was the discussion of a number of guiding principles which had been drafted by the then Vice-President of the General Synod, Father Brohm, on the theme: "What task do we have to solve so that the blessings which God has showered upon us in the past twenty-five years will not be spilled by us, but bequeathed to our descendants? It was then pointed out in detail, first of all, what this blessing consisted of, then the dangers of spilling this blessing, and finally the task set before the Synod and all its members, so that this blessing might not be spilled, but bequeathed to their descendants. Certainly, the subject matter was highly important, and the printed synodal report is rich in teaching and admonition. The sentences closed with the words: "Whether the Lord will still have a longer visitation of grace for this Occident . . . or whether the appearing of the glory of Christ will soon put an end to the nature of this world, that is hidden in God's counsel. Now the Lord come today or tomorrow, only that we may be found pious and faithful servants!" Now we remember with praise and thanksgiving in these days that we still have a fifty years' rich time of seeking home for grace.

have experienced. God grant that we may all recognize them rightly, that we may diligently and conscientiously carry out the task we have been commanded to do, and that we may always be found to be faithful servants! L. F.

At the fiftieth anniversary of the Synod in 1897, such a general celebration as was held in 1872 could not be held because there was no General Synod in that year. But the Synod of Delegates the year before had decided to recommend to all congregations to hold a jubilee celebration, "in which with great joy our heartfelt thanks be offered to our God that according to His unspeakably great goodness and mercy He has not only given us His Word pure and clean, but has also preserved it for us in its purity and cleanliness in the fifty years now soon to have passed. Jubilate Sunday was recommended as Jubilee Sunday and it was decided to take up a collection for the General Fund of the Inner Mission on this Jubilee Sunday. These recommendations were accepted by the congregations, and beautiful jubilee services were held everywhere in our congregations, as many of our readers will still remember. But the Jubilee was also commemorated in other ways. In that year all the then existing thirteen district synods assembled. The three synodal sermons printed in the "Lutheran" of that year and all thirteen synodal addresses referred to the anniversary. Praeses Schwan showed in his sermon on Matth. 9, 37, 38, which is still appropriate today: "That the words of the Lord still stand firm and still apply to us, namely 1. the words: The harvest is great, but the labourers are few, and therefore also 2. the words: 'Therefore pray the Lord of the harvest, that He may send forth laborers into His harvest!' The then first Vice-President, Fr. J. P. Beyer, preached on Is. 66, 8, 9 and introduced, "The Word of God, which He also spoke over us and to us: Do not spoil it, for there is a blessing in it!" showing, "1. How God has fulfilled this word in our Synod, and 2. How he now desires it to be fulfilled by friend and foe." And the then second Vice-President, C. Groß, took as his basis the text Luk. 12, 48, and spoke "Of the high obligation which rests upon our Synod. 1. much is it that is given or commanded us; 2. high, therefore, is also the demand made upon us." Besides, three districts still hoard a special Jubilee Reserat: the Illinois District, "Wherefore, as children of light, we cheerfully celebrate our Synodal Jubilee"; the Eastern District, "The blessings of our parochial school system, of which, in this Jubilee Year of our Synod, we cheaply commemorate to the praise of God"; and the Southern District, "How shall we, as a Synod, show ourselves grateful to God for his benefits and blessings conferred upon us during fifty years?" L. F.

To the interesting characterization of the fathers and founders of our Synod elsewhere in today's number we add a few notices and additions. On the list of synodal members from the first synodal report, readers will still find the names Pöschke and Schneider. These names show that, as it happens in the visible church, dishonest elements crept in right at the beginning of our synod, but also that the fathers from the very beginning, as small a body as they were, practiced discipline in doctrine and life. F. W. Pöschke was pastor of a German and a French congregation near Peru, Ill. But immediately after the second synodical assembly, the president of the synod declared that Pöschke, after vain secret and public remonstrance of several annoyances he had given, was excluded from the association of the synod, and the third synodical assembly examined and justified the conduct of its president, and made the necessary provisions in the constitution for the future. J. E. Schneider was pastor at Marion, O., and had written to ask for

He asked to be admitted to the Synodal Union. At the second synodal meeting he was not present either, and at the third meeting it was announced that he had been repeatedly punished in vain by several brethren because of his domineering nature and had then converted to the Roman sect.

Among the candidates for the preaching ministry who joined our synod at the very first meeting, besides Karl Fricke, the later Frincke, J. L. Flessa is also mentioned. The latter was then a teacher in the Indian school and cantor in Frankenmuth, then became pastor in Franklin Co., Mo. but soon had to resign because of blindness and died in 1850 "full of longing to be at home with the Lord".

Several congregations involved in the founding of the synod were also represented by deputies at the first synod. From the very beginning, our synod was a federation of congregations. Their names also belong to history and should not be forgotten: Ernst Voß, deputy of the congregations at Fort Wayne, and of Allen and Adams Co, Ind; F. W. Barthel, deputy of the congregation at St. Louis, who was then chosen as the first treasurer of the synod; J. Heinke,

interested. In 1911 he went home at the ripe old age of 90.

Among the guests at the first synod in Chicago, the first synodal report names Julius Biltz, studiosus theologiae of Altenburg, Mo. and F. A. Hoffmann, pastor at Addison, Ill. Hoffmann later retired from the pastorate, then held high political office in the State of Illinois, and for years was a newspaper writer under the name of "Hans Buschbauer." Biltz was the second student to enter the preaching ministry from the log cabin in Perry County, Mo. in 1848 (the first being S. Wunder in 1847), subsequent faithful pastor of the congregation at Concordia, Mo. and president of the Western District of our Synod.

L. F.



F. W. Barthel,
Deputized from St. Louis
congregation to first synodical
convention and first treasurer of
synod.



Joh. Leonh. Bernthal, deputy of
the congregation in Frankenmuth
at the first synodical assembly.

Our Anniversary Guest. For seventy-eight years already, namely since September 7, 1844, three years before the founding of the Synod, our "Lutheran" has existed as a faithful witness of the salvation message of Christ in the service of God and our American Lutheran Church. During these all-important and eventful years he has fearlessly proclaimed "God's Word and Luther's Lehr" and has thus become a blessing to thousands. And the "Lutheran" should be a blessing from the very beginning; he should preach to all the world the blessing that has become ours through JEsum Christum. Thus Fr. Walther writes in the first number of September 7, 1844: "This same [journal] is to serve: 1. to make known the doctrine, the treasures and the history of the Lutheran Church; 2. to give proof that this Church is a blessing. To furnish proof that this church does not stand in the ranks of the Christian sects, and is not a new, but the old, true church of JESUS CHRIST on earth, that it is therefore by no means extinct, nay, cannot become extinct according to Christ's promise: 'Behold, I am with you alway, even unto the end of the world.' Our paper shall further serve 3. to show how a man as a true Lutheran can rightly believe, live a Christian life, suffer patiently, and die blessedly; and finally 4. to discover, refute, and warn against the false, seductive doctrines in circulation, but especially to expose those who falsely call themselves Lutheran, but under this name spread disbelief, unbelief, and enthusiasm, and therefore arouse the most evil prejudices against our church in the members of other parties."

deputy of the congregations in Kosciusko and Marshall Counties, Ind.; and J. L. Bernthal, deputy of the congregation in Frankenmuth, Mich.-Friedrich Wilhelm Barthel was one of the Saxon emigrants. His house was already in Germany a center and refuge of all the young students who had then been awakened to an earnest life out of God at Leipzig. For the sake of his faith he gave up his lucrative position as a highly respected civil servant (in the tax office) and came with the other emigrants to St. Louis. Here he served the congregation for many years as superintendent and treasurer with great fidelity and conscientiousness, and devoted almost all his time and energies to this service, also seeing to the dispatch of the "Lutheran" and the "Lehre und Wehre," and regularly attending the synodal meetings as long as his health permitted. In 1859, after a prolonged illness, he went blessedly home at the age of 68, and Walther has set a beautiful memorial of honor for him in the "Lutheran". - Johann Leonhard Bernthal belonged to the first Franconian emigrants whom Pastor Löhe sent to America in 1845 in the interest of the Indian mission under the leadership of their pastor Crämer. He was one of the founders of the first mission colony and congregation of Frankenmuth and then throughout his life was an understanding, knowledgeable and faithful member of this congregation, for all things pertaining to the Kingdom of God.

Three years later, when the Chicago Synod was founded, Walther wrote in the "Lutheran" of September 8, 1847. September 1847: "Far from the 'Lutheran' appearing from now on as the organ of the Lutheran Synod of Missouri, Ohio, and other states bringing about any change in the confession it has hitherto made, the Synod rather assumes it as a sacred duty to see to it that no other doctrine is presented in this paper of theirs in the future, and that it is spread and defended by it, than the pure and honest doctrine of the Word of God, as it is clearly set forth in the confessional writings of the church. The aforementioned Synod does not belong to those who, like many in this country, have retained almost nothing but the name of Lutheranism, but have adopted Reformed doctrines and enthusiastic Methodist practice; rather, the main purpose of this Synod is precisely to work together to call the Lutherans who have deviated back to their church and their pure doctrine, and to unite them around the banner of their confessions, which never become obsolete."

By God's grace, the "Lutheran" has remained faithful to this high task. But we want to prove our gratitude for the blessing that has come to us, as it has to many thousands, through him, by continuing to read our church periodicals diligently and paying close attention to the teaching that they contain.

is held before our eyes again and again. We too, like our pious fathers, want to live our lives according to this teaching and diligently continue to build God's kingdom. In the face of all false teaching, however, we also want to confess in the future: "God's Word and Luther's teaching will now and never pass away." J. T. M.

The "Lutheran" and false teaching. As the "Lutheran" wanted to teach rightly, so he also wanted to defend faithfully, that is, to fight against all false teaching with the sword of the spirit. About this writes P. Walther in the "Lutheran" number quoted earlier, as follows: "Now, secondly, as regards the character which the 'Lutheran' has hitherto maintained, it has been a polemical one, that is, the contents of the paper have almost always related to defending pure doctrine against the falsifications and attacks of unbelievers, false believers, and enthusiasts. In this respect, too, there will be no change with the present new volume. We must, of course, be aware that we will continue to be accused of being addicted to condemnation, but we take comfort in the word of Christ: Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you, when they lie against you, for my sake. Be glad and of good cheer, for you will be well rewarded in heaven. For thus they persecuted the prophets that were before you,* Matt. 5:11, 12. So we will confidently continue to use this little leaflet not only to bear witness to the truth, but also, as much as God gives us grace, to expose and combat the errors that now prevail, especially those that threaten to creep into our Lutheran Church, whether they wrap themselves in the garment of the Lutheran name or of human holiness. For this we have first of all God's command. But we are also urged to do this by love for our erring and deceived brethren. The Scriptures present false doctrine as something very dangerous and pernicious; they compare it, among other things, to a cancer. Is it not our duty, therefore, to take care of the poor souls who are in danger of being infected with the pestilence of false doctrine, or who are already infected with it? How, therefore, would we also answer to God in these last times, if we did not work against the stream of a thousand kinds of false doctrine, which now threatens to overflow everything, now just when everything is crying out, "Here is Christ! There is Christ!"*?"

To this resolution our fathers have been faithful. By the grace of God, they have wielded the sword of the Spirit cheerfully, and in whole series of doctrinal battles have set forth all the main points of the Christian religion pure and clear, and have rejected all errors. This has cost them many a sour fight and incurred many an undeserved hatred. But the blessing of this scriptural struggle is before us today. The building of our Lutheran Zion has been accomplished by trowel and sword, by teaching and fighting. Let us not forget this in the future! But let us all thank our gracious God for having given our fathers courage and strength to preach the truth and to expose and fight the lie.

J. T. M.

How it came to the founding of our synod. In the previous section we pointed out how intimately the "Lutheran" has been connected with the prosperity and growth of our Synod. God's gracious ways, however, we also recognize in the wonderful way in which He caused Father Walther to publish this paper. In the middle of the year 1844 Walther was stricken with a serious illness. There he asked God to give him strength and means to write and publish at least four numbers of an ecclesiastical magazine, if he should recover. In these four numbers he wanted to

put the Lutheran doctrine, which was especially denigrated by Baptists and Methodists, in the right light. God granted him this wish, and so on September 7, 1844, the "Lutheran" appeared before the public for the first time. Great was the joy which this number caused in many circles. Father F. Wyneken, who was later to render such esteemed service to the Synod, greeted the new magazine with heartfelt thanks to God, for in it God's Word was once again set forth more loudly. Pastors Ernst, Sihler, Selle and Saupert from the Ohio Synod and Pastors Crämer, Lochner, Hattstädt and Trautmann from the Michigan Synod, along with many others, also felt the blessing that came from this magazine.

Through the eager reading and spreading of this wonderful paper, the desire soon arose to establish a closer connection with the Saxon Lutherans in Missouri. Thus, in the spring of 1846, Pastors Ernst, Lochner, and Sihler traveled to St. Louis, where Father Walther had also invited Pastors Löber, Keyl, Grüber, Fürbringer, and Schieferdecker to a conference. From the beginning Fr. Walther represented the biblical teaching concerning the church union to be founded, and to many of the assembled pastors the scriptural teaching of the public teaching office, of church government and of church order only became quite clear at this conference. Already at this conference a draft for the organization of the Missouri Synod came into being, and that to an organization which did not put a yoke on the neck of the disciples; for it did not form a kind of head church regiment. Walther, however, with his testimony of the pure doctrine of Scripture in regard to church and ministry, stood almost alone among the Protestant church communities of the country. It was said: Why form a synod if it has nothing to command? One pastor of an already existing synod even proclaimed from the public pulpit that the Missouri Synod would be broken into a thousand pieces within ten years. By God's grace, however, the founders of the synod remained faithful to the teaching of Scripture. In July, 1846, a conference, still more numerous in attendance, was held at the home of Dr. Sihler, at Fort Wayne, in which Pastors Walther, Loeber, Keyl, and Brohm participated. At this conference the draft of the synodal constitution was again discussed and brought to such a conclusion that it could be published in the "Lutheran" and circulated as a pamphlet for distribution among the congregations.

Thus, by God's wonderful providence, the Synod also owes its coming into being to the testimony of the "Lutheran" and especially to Walther's splendid article on the doctrine of the church, which he treated so clearly and scripturally in the first four numbers of his new journal. Without this exposition, humanly speaking, it would not yet have come so soon to the foundation of the Synod. Let this be hereby recalled. J. T. M.

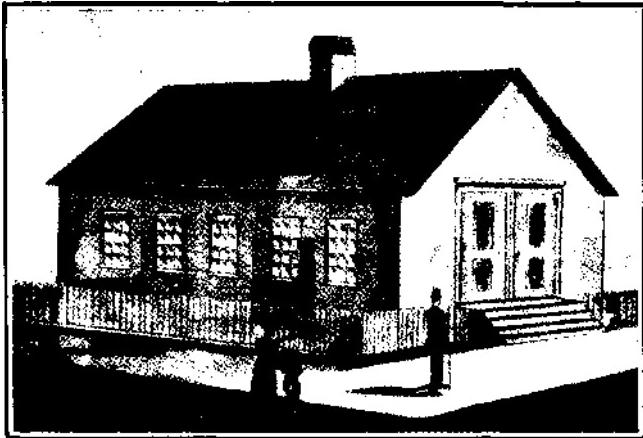
The founding of the synod. After the draft of the synodal order had been adopted at the conference in Fort Wayne, it was left over for another year, in order to give congregations as well as pastors the opportunity to think carefully about joining the synod to be founded. On Sunday Jubilate, April 25, 1847, the first synodal assembly in the German Evangelical Lutheran Church was opened by P. Selles in Chicago. At this meeting the "German Evangelical Lutheran Synod of Missouri, Ohio and other States" was to come into being. First, the pastors and deputies who had arrived, along with many members of the congregation, gathered for confession and absolution. In this service Father Löber preached on the Gospel of the day, John 16:16-23. After the sermon the celebration of Holy Communion took place. In the afternoon Dr. Sihler preached on Apost. 2, 42, and in the evening the brethren gathered in the apartment.

Selles, where the first meeting of the Synod, which was to take place on the following day, was thoroughly discussed. On Monday morning, April 26, the Synod was opened by Selle by an address in which he laid the important purpose of the meeting on the hearts of those assembled. After this address, the signing of the synodical constitution took place. First, those pastors and deputies who had participated in the drafting of the synodal constitution signed. In the whole under-

3. the united extension of the Kingdom of God and the facilitation and promotion of special ecclesiastical purposes; 4. the preservation and promotion of the unity of the pure confession and the common defense against separatist and sectarian aberrations; 5. the protection and preservation of the rights and duties of pastors and congregations; 6. the achievement of the greatest possible uniformity in church government. - So God keep us our Synod in the future! J. T. M.

What our fathers had at heart when they founded the Synod.

The seriousness with which our fathers approached the founding of the Synod, and the high aims they had in mind, can be seen from the conditions under which the connection with the Synod was to take place and the communion with it was to continue. These conditions are as follows: 1. confession of the Holy Scriptures of the Old and New Testaments as the written word of God and the only rule and guide of faith and life; 2. acceptance of all the symbolical books of the Evangelical Lutheran Church; 3. renunciation of all church and faith menagerie; 4. exclusive use of pure church and school books. From these conditions we see that our pious fathers were above all concerned with the preservation of pure doctrine. For this very reason doctrinal questions were always the most important subjects of discussion at the synodical meetings. But they did not only want to preserve this teaching of the Word of God for themselves and their children. They also wanted to spread it further. Thus, already at the second synodical assembly, it was decided to transfer the college and theological seminary at Altenburg to St. Louis, so that all the more preachers of the gospel could be trained there. At the same synodical assembly, a constitution and a curriculum were drafted for the teaching institution donated by Father Löhe to the Missouri Synod, the so-called practical seminary. Just



Church of P. Selles in Chicago, where our Synod was formed, twelve pastors and sixteen congregations wrote the Constitution as voting members. Of these, eleven pastors were present as advisory members, and some sent in their assent in writing. Although the beginning of the Synod was quite small, yet Dr. Sihler wrote that this did not dim their joy at the important step taken; "for we knew that the works of God always have such a beginning after thy example of the little seed and the little Christ in the manger." After the synodical order had been signed and still thoroughly discussed, the first officers elected were: P. C. F. W. Walther, Praeses; Dr. W. Sihler, Vice-President; P. F. W. Husmann, Secretary; F. W. Barthel, Treasurer.

This was the beginning of our dear Missouri Synod. Small and little was the beginning, but the work was done in God, and grew rapidly and mightily. Immediately at the second Synodical Convention, which met in Trinity Church, St. Louis, June 21, 1848, the blessing of God was felt in regard to the growth of the Synod. A considerable number of new members joined the Synod, so that the number of standing Synod members, including the advisory ones, increased to fifty preachers and teachers. At the third synodical meeting, held at Fort Wayne in 1849, thirteen pastors and three school teachers joined the synod. Besides these, sixteen congregations were admitted to the Synodical Union upon their written petition. In his synodical address at the opening of this third assembly, Vice-President Sihler pointed out how not only had the number of workers united for the work of the Lord in the synod grown to sixty, but also how there had been no disturbance of the unity of the Spirit from any side. God kept his protecting hand over the young little tree, so that it could grow strong before the storm winds of doctrinal disputes came. Thus our Synod was founded, in the spirit and sense of the Holy Scriptures and the Lutheran Confessional Writings, as a deliberative body, which in all things bows under God's Word, and which therefore also protects and preserves the right and independence of each congregation. The purpose and reason of the foundation should be: 1. the example of the apostolic church; 2. the will of the Lord, that the various gifts may be brought together for the good of the church.



The first college and theological seminary at Altenburg, Mo.

This practical seminary was also to render splendid service to the young synod. After only two years, ten candidates from this seminary were able to enter the ministry, namely eight as pastors and two as teachers. Since then, the Synod has always placed the main emphasis on our seminaries and has faithfully ensured that faithful preachers were equipped for the service of Christ to the congregations. That our synod has grown so gloriously, it owes above all to the pious ministry which has sprung from its teaching institutions, and which was neither ashamed nor afraid to preach God's pure word to an ungrateful and faithless generation. Let us respect

Continue to keep a watchful eye on pure doctrine, on pure teaching institutions, and on a ministry that preaches pure doctrine. If our teaching institutions and our preachers fall away from God's Word, it will soon be the end of our synod.

J. T. M.

On the seventy-fifth anniversary of his birth.

The seventy-five-year-old father "Missouri" sits around the table with his 25 sons. Some of them are still small, others have grown up to be young boys, and some are already big, strong men. They all have rather strange names, but they express the dwelling of the sons. One is called the "Westerner," another the "Middle," another "Minnesota," and the two youngest are called "Alberta" and "Colorado."

"Father," said the "Southerner," "do you also know that today is your birthday? We all wish you God's rich blessings from the bottom of our hearts." And all the sons joined in, "The Lord bless thee! God's grace be with you!"

"Yes," answered the father, "I know it well. Seventy-five years ago today I came into the world. It has been a long time. And when I think back on all the years that have passed, when I let them pass before my eyes once more, what thanks to God fills my heart! By the grace of God we are what we are. How the Lord has blessed us so richly in all our works! We have fought many a battle. The Lord has been with us. Many a danger has threatened us. He has kept his protecting hands over us and guarded us like the apple of his eye. How can we repay the Lord for all the good he has done us?"

"Tell us, father, of the old days!" begged "Texas," a blooming youth of sixteen. The father let his eyes wander into the distance, then he opened his mouth and spoke, "How very different it was then from what it is now! Times have changed. Only one thing has remained unchanged: the love and mercy of God towards us poor people."

"Back then," interjected "Kansas," "when you were little, were Wohl's communities still widely scattered?"

"Yes, it was like that. When the Synod was formed, there were our mere 22 pastors and 37 congregations with 4100 souls. But the few congregations were scattered over the states of Missouri, Indiana, Illinois, Ohio, Michigan, and New York. Traveling from one congregation to another was very arduous. And how we lacked faithful pastors and teachers at every turn in those days!"

"Money, too, I suppose?" objected "Kansas."

"Certainly," replied the father, "the iron box which Father Stephen brought over with him was large enough for the money of the whole synod. We had to get along with \$118. 32 in the synod treasury the first year."

"Such fine churches as we have nowadays, some of which cost a hundred thousand dollars, you did not build then," spoke the "Englishman."

"O no," replied the father. "We sometimes gathered back and forth in the houses for a long time. How crowded it often was there! How happy we were when we could have a little school building for a church!"

"I can remember that time pretty well," said the "Easterner." "We were just four brothers then. The 'Michigan' we just called the 'Northern' back then. We

At that time we lived in miserable conditions in the earthly world and often did not have the money to buy the most necessary things. How many things we had to do without that can be enjoyed now!"

"And yet," said the father, "in some ways those were the best times we have had. That was the time of the first love, the time when in many areas the church system was flourishing. What joy there was sometimes when at last, after long waiting and hoping, a Lutheran pastor came to a region! Was he not sometimes received like a prophet of God? And when Sunday came, the farmer loaded his whole family on the farm wagon and drove his way to church, even in the wind and cold, which was sometimes five, eight, ten miles far and even farther. Merrily he pulled his road. In many congregations there was still Christian instruction on Sunday afternoons, in which even many an old man still edified himself."

"Sometimes it wants to seem to me," said "Michigan," "that in those days there was more hunger and desire in many people for God's

Parochial Reports

Ix^r voting preachers from J January 1847 to 1 January 1848.

Pastoren	Gemeinden durchgehend in der Synode verbunden	Kirchen mit Gemeinde verbunden	Schulklasse Familie	Siedlung	Gemeinde mit Gemeinde verbunden	Gemeinde mit Gemeinde verbunden	Gemeinde mit Gemeinde verbunden	Gemeinde mit Gemeinde verbunden	Bemerkungen
G. A. W. Walther	1	692	196	4	183	280	558	144	65 256 7
G. H. Ober	4	1	558	54		57	18	10	67 4
D. Führinger									
G. W. Nidemann	8	2	900	200			49	400	12 20 von 22 Gemeinden
Dr. B. Eßler	1		100	3			48	14	528 17 28
G. W. Schäfer	1		358	48	25	21	46	11	6 572 5
G. W. Hübmann	28	1	280	60	2		37	10	16 520 5
G. H. Räder	1		180	60	1		40	12	18 509 4
G. K. Schüller	9		197	37	86	6	52	28	10 159 1 7
G. L. B. Böller									
G. Gredig	8		112	24	19		19	8	10 110 1
G. J. J. Kie	1			61			55	27	9 176 4
G. W. Seitz	1		70	21			9	5	47 2 8
G. Blauden							155	37	1058
G. Dörr	2		86	57	cm. G. Leib.	38	50	14	9. 1. 47
G. Eisel	2		180				10	8	184 2
G. Schieferdecker	1	2	205	40			9	8	185 2
G. Hartlieb	4		480	80	4		80	23	7 477 12 6 von 8 Gem.; Berlitz dem vorigen Jahr
G. M. Bürger	1		157				10	5	240 7 4

preachers recently appointed to their present congregations could not "the" year any statistical report, some others who have e" skillful huts, have e" failed to do so.

The first statistical report on our synod.

From the second synodal report, of the year 1848.

Word was present than today. Today people have their automobiles and good roads and often drive past the church. We find tired and weary. We are even safe, lazy and cold."

"That is quite true," retorted the "Westerner." "But we used to have to contend with lukewarmness and indolence enough. How many doors have our pastors knocked at and been busquely turned away! And when it came to doing something for the church, how unwilling some people were even then! I can still remember how Father once became angry (it was in 1857) and said: 'It is a shame how little some congregations contribute!' While some congregations are laboring almost beyond their means, other congregations are mired in stinking avarice, and show an irresponsible indifference to the salvation and prosperity of the church."

"But it has not become better," said the father. "People are like that to this day. Outwardly, however, many things have changed. We have grown up. By the time I had grown to twenty-five years of age—that was in 1872—we had 485 congregations. If the pastors had all come to Synod, we would have had a congregation of 415 pastors alone. We had to set up the Synod of Delegates. It could not

no longer send each individual congregation a pastor and a deputy, but several congregations had to go together. We numbered 72,120 souls in 1872." Springfield, Fort Wayne and Addison. Now we have 15 prophet schools with over 2300 students," "Nebraska" noted.

"Who would have thought," exclaimed the "Easterner," in astonishment, "that from so small a beginning so great a thing could grow! Had not the Synod been prophesied a speedy death because of its strict adherence to God's Word? And yet it has increased more than tenfold in its first twenty-five years."

"Our parochial school system has contributed a great deal to this," said the father. "Wherever a congregation was started, a Christian congregational school was also founded, wherever possible. How many a pastor has spent his energies in the service of the youth! And in 1872 we already had an army of 26, 455 children in our schools. The Christian school is the planting place of the church."

"We were better off in earthly things by that time, too," added "Illinois." "Beautiful churches were already being built here and there, and how glad we were when we were allowed to move out of the cramped buildings into the spacious, beautiful places of worship!"

"I remember, Father, how we celebrated your twenty-fifth birthday. We were assembled at St. Louis, and Praeses Walther preached a fine sermon on the words: 'Take not indeed from my mouth the word of truth: for I hope in thy judgments.' Ps. 119:43."

"I don't know about that," said "Nebraska," "I wasn't around then. But I can remember that fiftieth birthday very well. There were thirteen of us brothers, and we all cheered with you. We put a birthday present of §16, 193. 74 in your lap."

"But we had also every cause for rejoicing, for in the second period of twenty-five years the Synod had again increased nearly tenfold," interjected "Minnesota." "From 72,000 souls we had grown to a people of 685, 334. In two years alone (1884 to 1886) we increased by 88, 171 souls and 48, 489 communicant members. I have kept a careful note of this. That was quite a tremendous growth. The immigration from Germany increased year by year. We advanced to Iowa, Nebraska, California, Oregon, Minnesota, Canada and other states. Instead of 420 congregations, we now had 2086. And how our schools flourished then! 89, 202 school children and 781 teachers!"

"In the last twenty-five years, admittedly, we haven't grown that much," "Wisconsin" opined. "In the last period we have not increased tenfold again, not even doubled. From 685,334 we have come out to 1,023,000. But still, even that is a great blessing from God."

"This is the period in which we have become prosperous and wealthy," interjected the Atlantic. "This is also evident in regard to our charity. How many Children's Friend Societies have been organized during these years! How many orphanages, homes for the aged, hospitals have been built! We now spend more in one year for charitable purposes than the whole Synod took in money in the first twenty-five years. - Our income in the Synod has just increased tenfold in the last twenty-five years. In 1897 the total receipts for extra-parochial purposes were \$204, 397, and in 1921 \$2, 477, 147. How God has poured out earthly goods and gifts upon us so abundantly!"

"But this is also the period when our teaching institutions flourished. Before, we only had the institutions in St. Louis.

Springfield, Fort Wayne and Addison. Now we have 15 prophet schools with over 2300 students," "Nebraska" noted.

"And don't forget," interjected Minnesota, "that this is also the period in which our long-cherished desires concerning missions have finally gone forth. Now we have not only begun various new missions in our own country, such as the foreign-language missions, the mission among the deaf and dumb, etc., but above all we have reached out to other parts of the world. We have stretched out our hands to South America, to India and China. How many sheaves have already been sheathed in all these mission fields!"

"Yea," said the Father, "who can measure the blessing that has been directed by our preaching the gospel? Only the Last Day will make it manifest. For seventy-five years the message of the grace of God in Christ has come to millions of hearts. How many may have found their Saviour through it and come to peace! In how many hundreds of thousands of children's hearts has the seed of the Word been scattered in our Christian schools! Not all has come to fruition. Much has fallen by the wayside. And yet, how great may be the number of those who have come forth from our schools, and who shall one day stand before the throne of God, clothed in white robes, made bright in the blood of the Lamb! In the last twenty-five years alone we have confirmed 559,552 children. Thousands of them have fallen away to the right and to the left. Some have denied their faith, have grown fond of the world - God be lamented! But what a great number may appear at the Last Day who have fought a good fight and kept the faith! We have baptized 887,852 infants and adults in the last twenty-five years alone. They have been received into the kingdom of grace. We have buried in the same time 287,677 persons whom we could hope had fallen asleep in the faith of their Saviour. To them is now appended the crown of righteousness. Come, children, let us give thanks to the Lord for all the good he has done for us and through us!"

Everyone sinks to their knees and folds their hands in prayer. With an agitated voice, the father lifts up his heart to God and says: "O Lord, you are worthy to receive glory and honor and power. We thank thee, O Lord God, our heavenly Father, for all thy gifts and benefits, who livest and reignest for ever and ever!

Have praise and honour, praise and thanks for the Lord that liveth for evermore, O God, have proven to me daily anew throughout my life, in all graces him! In heaven it In my memory I write: The Lord hath done great things to me and healeth me with thy angels. Then sing I to thee in higher chorus Many a thousand hallelujahs.

And the sons join their voices together, saying, O Lord God, be thou with us, as thou wast with our fathers. Forsake us not, neither withdraw thine hand from us. Give to all our undertakings thy divine prosperity! Give us holy courage, good counsel, and right works! Amen.

E. E.

The "Lutheran" is published every fortnight for the annual subscription price of 81. 25; in St. Louis, obtained by carrier or mail, and in Canada and other foreign countries 81. 50. Payable in advance.

Letters containing business "orders, cancellations, monies, changes of address of readers, etc." are at: Concordia Publishing House, 3558 S. Jefferson Ave, St. Louis, Mo. to be sent to the publishing house.

In order to be included in the following issue of the paper, all shorter advertisements must be in the hands of the editor no later than the Thursday morning before the Tuesday

To the Lutheran Witness Flock in North America.

Friedrich Weyermüller, "the nightingale of the Alsatian church people," a faithful Lutheran preacher, a capable theologian and a gifted poet, sent the following greeting to our fathers in 1849, that is, soon after the founding of our synod:

Greetings, dear, dear brothers,
You who stand on the same ground with us, who walk the same paths with
us, as members of one body!

Bless me, ye faithful and lowly.
The eternal majesty of God's word
In those distant lands highly exalted
And peacefully sing Zion's holy songs!

The Lord be with you, ye brave men of faith!
Onward, onward, to a fair victory!
May the star of Jacob be your light and guide!

We are with you in the holy wars:
Up, brothers, let the harps ring bright For Zion's glory! "We must succeed!"

about the journey home then Sihler tells:

"So the 27th of April, the day of separation, approached.) But though we were far apart east and west, yet each of us, like the eunuch of Mohrenland, 'went his way cheerfully.' For by God's grace and blessing we had all strengthened ourselves mightily in faith with and against one another, and revived in the joyful hope that, if we persevered in simplicity and humility, and directed everything to His glory and the salvation of His churches, the faithful God would continue to be with us and promote the work of our hands.

"The weather was not as favorable for us Fort Wayners on our way home as it was on our way there; there were occasional heavy downpours. Then the buffalo skin that Mr. Barthel had brought me from St. Louis served me well, for I wrapped it around me and covered myself from top to bottom with it. I looked rather frightened, like an Indian chief, for children, chickens and geese took to their heels when they saw me trotting along. By the way, our journey home, which we also made in five days, was without any accident.

(Curriculum vitae of W. Sihler, p. 88ff.)

A journey to the first synod.

Dr. W. Sihler, one of the founders of our Synod, gives an interesting account of his journey to the first Synodal Assembly. He relates:

"The most important occurrence in the first half of 1847 was the formation of our synod in Chicago. At that time it was a city of scarcely 20,000 inhabitants. Selle served the Lutheran congregation there. A railroad to it from here [Fort Wayne, Ind.] did not exist at that time. So we set out in April, partly on horseback, partly by wagon. On horseback were Walter, Husmann, Jäbker, Frincke and myself; in his buggy Ernst rode with Father Streckfuß, and in a one-horse wagon the delegate of our congregation, Mr. Voß, with a small freight of books. We could not take the straight road from here, about 150 miles; for beyond Plymouth lay then impassable wet prairies, which, however, the railway now cuts through. So we had to make all sorts of detours and cover 180 miles before we reached Chicago. This, however, was done in five days, so that we had to make an average of 36 miles every day. We were all in a very cheerful mood and in good spirits, and had all sorts of pleasant conversation, so that the long journey was not burdensome to us. On the whole, the weather was good on our outward journey, the horses remained healthy, and we found adequate lodging and the usual hospitality everywhere.

"Arrived in Chicago, we found the Saxon brethren already arrived, viz. PP. Löber, Walther, Fürbringer, and Mr. Barthel, deputies of the congregation at St. Louis. In addition to them and us, Fick, Pöschke, Bürger, Scholz, Trautmann, Richmann, Schuster with his deputy J. Heinke had also come to this meeting. P. Crämer with his deputy J. L. Bernthal, hampered by ice in Lake Michigan, arrived a little later. Absent by necessity, declaring their connection with the Synod for the time being for their persons without their congregations by letter, were PP. Brohm, Hattstädt, Schneider and Detzer. Although present, Löber, Selle, Richmann, Fürbringer, Trautmann, as well as Prof. Wolter and candidate Frincke joined for the time being only on their own behalf.

New printed matter.

What the Synod of Missouri, Ohio, and other States has taught and is teaching during its seventy-five years of existence. Briefly presented by F. Pieper.

What the Synod of Missouri, Ohio, and Other States during the Seventy-five Years of Its Existence has Taught and Still Teaches. Briefly stated by F. Pieper. Concordia Publishing House. St. Louis, Mo. 4 pages each. Price: single 3 cts. each; 100 copies \$2.00 each plus postage.

These are two short, masterful expositions, the content of which is already indicated by their title. The individual points of doctrine are: "Of the Holy Scriptures. Of God. Of the Creation of the World. Of man and sin. Of redemption. Of faith in Christ. Of conversion. Of justification. Of good works. Of the means of grace. Of the church. Of the ministry of preaching. Of the election of grace. Of the millennial kingdom. Of the antichrist. Of Church and State." This tract was to be disseminated en masse to those who already know and do not know our Synod, to our own members and to outsiders. Such dissemination should take place at the Jubilee celebration and in this Jubilee year. But the little writing is not only occasional writing, but retains its value.

L. F.

Statistical Year-Book of the Ev. Luth. Synod of Missouri, Ohio, and Other States for the Year 1921. 216 pages. Concordia Publishing House, St. Louis, Mo. . Price: \$1.00.

Our "Statistical Yearbook" is this time also a kind of anniversary book. Not only does it contain the usual valuable statistical information that is always needed, and this time richer and more detailed than ever, but our industrious statistician, P. E. Eckhardt, has also included quite a number of pages of jubilee statistics and historical compilations, things that have never been printed before and are not so easily printed again. They add a special value to this year's edition. Included in these jubilee statistics are: index of years, places, and number of attendees at synodical meetings; Officers of the General Synod and all its Districts from the beginning to the present time; Receipts and Expenditures of the Synodical Treasury during the seventy-five years (an interesting compilation), Growth of the Synod from 1847 onward, Directory of all the Teachers in our Institutions and the number of all the Pupils and Graduates of the same from the beginning, and other items. Some districts of our Synod are now purchasing the "Yearbook" for all their officials; we would like it even more if it were also purchased quite frequently by the congregations for their pastors, teachers and officials. It is worth it.

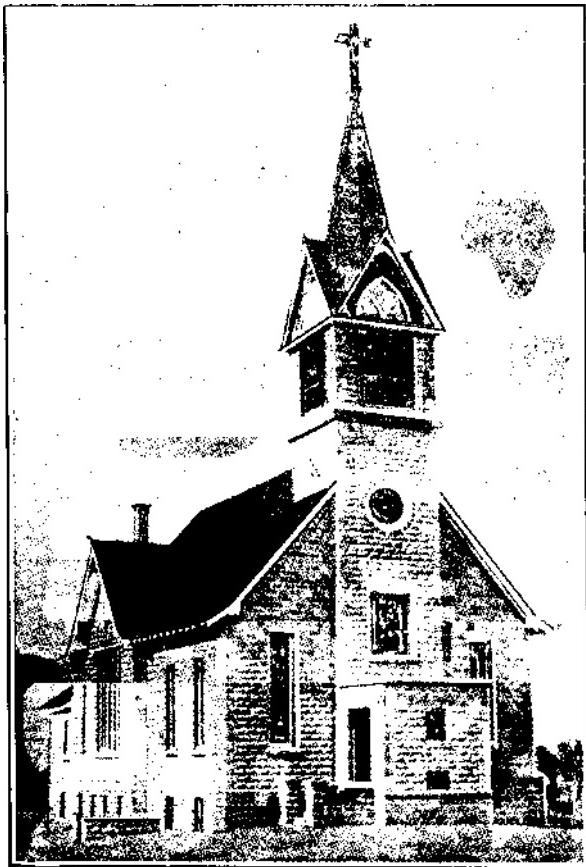
L. F.

to Canyon City was completed. We had to walk the last ten miles in the blazing sun. Our feet became so sore that we had to take off our boots several times and walk barefoot. The next morning we asked a man to take us the last forty miles. On Sunday we went to church in the ox cart. The earth-roofed log cabin had no windows or door yet, only holes. At the ordination I knelt on the bare earth. . . . How happy the congregation, so small at that time, was to be able to go to church every Sunday! I saw many tears of joy when I arrived. I shall never forget it. The people were very poor and could not pay me a fixed salary, but they did have something for their pastor, viz.

had been provided. My dear friends in the valley had made a room by a board wall across the church. This then became our dwelling-house, kitchen, study, and post-office, and we were happier and more contented in it than many rich people in their palaces." But only a year later our missionary wants to leave us. From old, yellowed letters written by Blessed Praeses Bünger, one sees how he so masterfully knew how to comfort and encourage his lonely missionaries. Thus he also wrote to the pastor at Westcliffe on March 16, 1876: "Even if you have to struggle with poverty, I am glad that you have found a dear, faithful companion who will also gladly bear hardship and poverty with you. Only endure! Things will get better. Perseverance will be crowned. Steadfastness in the faith is crowned with the crown of eternal life, and steadfastness in the conduct of the ministry is crowned with blessing and success." And a few months later, a second letter thus reads, "Or are you so utterly despondent that you have lost all courage for the preaching ministry? The latter would come from the devil. But one should not give in to that, but rather resist it. Or is the dear mistress so homesick and would like to go back? You can't blame me for touching this tender spot. I know my dear Hömann. He doesn't give up so easily. All sorts of strange thoughts come to mind. If that is the case, then one must remember that homesickness disappears. "It's lost even among the Swiss." But no, it was not homesickness on the part of his wife that drove Father Hömann to resign in 1876, but a chronic headache forced him to recuperate for a long time in his homeland and later to devote himself entirely to the school office. After his departure, the work lay idle until 1879, when the suffering Father Hirschmann took over the parish for a short time.

So far we have had others tell us how God made a wonderful beginning in Westcliffe, both in the physical and in the spiritual, and how difficult this beginning was. The next time we will now look around in the large surrounding area.

Father Kretzschmar.



The present church in Westcliffe, Colo.

I have the warmest love and respect." Fr Hömann now lived in this hut, and here he prepared himself many a meal of delicate potatoes, which he stewed in the ashes of the open hearth. Here he also soon gathered the children around him during the week for Christian instruction. Yes, finding no one else, he applied to the County superintendent for a certificate to take charge also of the public school for a period of four months at \$45 a month. Here the little congregation also gathered for their services on Sundays until they were able to move into their first church in 1875. In the summer of 1875 our lone missionary also traveled for the first time to the Synod at Concordia, Mo. at the same time carrying out a bold plan. He writes: "Before I returned home after the Synod, the good Lord had also supplied me with a faithful helpmate, whom, of course, I left there in Missouri in revenge, although at the time I did not know where to take her in Colorado, where to live with her. But even for that

Our European Free Churches.

2. outside Germany.

At several points our Free Church work in Europe reaches beyond the borders of Germany and becomes foreign-language, or may sooner or later have occasion to become foreign-language. For example, several of our pastors are working in East Prussia, which is now separated from the rump part of the German Reich by the Polish corridor, in an area where it is necessary to use the Lithuanian and possibly the Latvian language as well. As is well known, the most northeastern part of East Prussia was separated from this old German province by the Versailles Peace Treaty, namely the so-called Memelgebiet or Little Lithuania. In Memel itself, Father Abromeit serves a congregation which gives rise to the most beautiful hopes, and which also requires service in the Lithuanian language. This congregation is very much hindered in its church work by the fact that it does not have a regular church

locally owns. It has been thought of either renting or, better still, purchasing the English church in Memel for the worship purposes of this congregation. The main difficulty in carrying out the plan is the lack of necessary funds. Christoleit, who recently converted to the Free Church, and Fr. Petrich, who was formerly stationed in the Lithuanian area and who passed his colloquium before our German brethren at the conference in Hanover, also speak Lithuanian. It should not be forgotten that Fr. Klaudat in Skaisgirren also works bilingually. At a conference in Königsberg in the month of September, the assembled brethren discussed the beautiful missionary possibilities that open up for the Lutheran Church if it is able to attack the Lithuanian work with energy and create the necessary Lithuanian literature. It was assured that the necessary spiritual forces for the production of such literature are available, and that already important Lutheran writings are available in Lithuanian translation, but unfortunately only in manuscript, and the brethren were occupied with the question of how the means for the printing of these writings could be procured. The help of our American Lithuanians for this purpose was especially thought of.

Towards the north the work of our Free Church in Germany has extended into Denmark. Here, before Fahren, quite independently of our German Free Church, a Danish Free Church came into being under Blessed Father Grunnet. This later entered into brotherly fellowship with the Free Church in Germany, and the Free Church Lutheran congregation in Copenhagen and smaller Free Church groups scattered throughout the Danish island kingdom now belong to the Free Church in Germany. It is planned to compile and publish in book form the exceedingly faith-strengthening and instructive history of the Free Church movement in Denmark, which will be known to few of the "Lutheran" readers. In order to unite the scattered Free Church flocks which are found on the Danish islands and in Jutland, as far as the very vicinity of Flensburg, Schleswig, a small Danish monthly has been published since the beginning of this year, which at the same time is to serve as a missionary means of spreading Lutheran doctrine. The title of this monthly is "Luthersk Vidnesbyrd" (Lutheran Witness), and the editors are Father Michael in Copenhagen and Father Petersen in Flensburg; the former is editor, the latter managing editor. The greater part of the Danish work—if not all of it—has for many years been provided with admirable devotion and fidelity by our lone Lutheran witness in the far north of Europe, Fr. Michael. His vast parish requires long and arduous journeys by sea and land. The dear brother has grown prematurely gray in his labors, and yet, in spite of the most strenuous labors, he can bestow only a comparatively puny service upon his congregation and its many scattered clusters. Our Commission for Inner Mission Abroad is therefore thinking of soon placing a second, younger worker at the side of our lonely brother in Copenhagen, who can be trained under his supervision in the peculiar work that our Danish area requires and, if necessary, replace Michael.

D.

To the ecclesiastical chronicle.

From our Synod.

Our St. Louis seminary will close its 83rd school year on June 8. As usual, on that day the students will be dismissed by a closing act in the auditorium. In the evening, a closing service for the candidate class, with German and English sermons and presentation of diplomas, will be held at Holy Cross Church. The number of candidates in this year's class, the largest since our institution was founded, is 106. Some candidates have decided to take up the elective course to be established by decision of the Synod, and will continue their studies here in the fall; some others intend to pursue special studies at other institutions. As our Synod is celebrating its seventy-fifth anniversary this year, this year's class of candidates has invited all the alumni of our St. Louis institution not only to the closing service, but also to an informal gathering on the Tuesday evening before.

J. H. C. F.

Nice example. Some time ago, President Pfotenhauer said in the "Lutheran": "It is very pleasing that the cases are increasing in which wealthy members also consider our synod (and church) in their wills. Thus a bequest of \$10,000 from the State of Iowa will be paid out in the near future, and another large bequest has now been announced from the same State. A single man has left three-fourths of his estate, amounting to \$20,000, in his will to our Synod. . . . The memory of these dear Christians will remain blessed among us, and their endowments will produce much fruit." Another particular example has come to our knowledge in California, and will soon be more fully announced. There a Christian woman died in one of our churches. In her will she bequeathed \$60,000 (that is not a typographical error) to her congregation for the building of a new church, and indeed the money will not be available after a year and a day, but is available and will soon be paid out, if it is not already paid out, for instance. And this woman has done more. Since her pastor has several sons who are to prepare for the preaching ministry one day, she has bequeathed to him several thousand more dollars so that he can let them study one day without worry. This is a noble example.

We would have a wonderful opportunity for a special endowment. The plans for our new seminary will include a special library building with proper interior furnishings. It is doubtful whether this building can be included in the plans. Other needs will have to be met first. And yet a decent library for a larger educational institution is not only very desirable, but absolutely necessary. The matter has been close to our hearts for years. Two other theological seminaries of the Lutheran Church in our country, whose student numbers are much smaller, the United Lutheran Church Seminary at Mount Airy, Philadelphia, and the Swedish Augustana Synod Seminary at Rock Island, Ill., have very fine, purpose-built library buildings, the Krauth Memorial Library and the Denkmann Memorial Library, both special endowments of individual patrons and benefactors. Here would be a nice opportunity for a special endowment, for a nice "memorial."

L. F.

A few weeks ago, however, a friend and patron of our institution and our synod took an **almost more beautiful course**. He did not wait until his death, but has now, together with his like-minded wife, set up a foundation of

Domestic.

"Unchristian Christians." To the Reform Jewish Rabbi Kraußkopf in Philadelphia, someone recently sent a New Testament saying, "And today God says, 'Kraußkopf, Kraußkopf, why do you persecute me? I am JEsus, whom thou persecutest.'" To which the rabbi replied in a public speech, "When and where have I spoken even one mean word against JEsum? The sender should have used the book for his own benefit, and especially remembered the passage Matt. 7:1-5." He then went on to castigate the sins of our time, accusing the "Christians" of all kinds of sins and immoralities, and concluded with the remark that among his fellow-citizens virtue and religion, marriage and domesticity, conjugal and filial fidelity were valued far more than among the "Christians".

We report this incident for several reasons. It reminds us once again how inappropriate it is to speak of a "Christian" America. Our nation as such is as un-Christian as Sodom and Nineveh, as witnessed by the vices that are publicly afoot every day. If, therefore, we claim for ourselves the name of a "Christian" people, we give a heaven-screaming offence to all Jews, Gentiles, and non-Christians; for in this "Christian people" JEsu's name and word are most terribly profaned by word and walk. Only then does one speak according to the truth when one says: In our country Christ has His people, namely His chosen believers who belong to the invisible church. This must also be emphasized again and again, that there are hypocrites in the visible churches who belong to the world and believe and live according to the ways of this world. It is these who are responsible for the name of the Saviour being blasphemed. All Christians, however, may keep in mind what it means to bear the name of Christ. This high, holy name should always move them to be on their guard, to beware of sins and shame, and to walk and live in such a way that the name of their Savior is honored thereby. Incidentally, it is wrong for the Jewish rabbi to claim that the Jews are better than our apostate or false Christians. The Jewish people, who were once called to serve as a pattern and example to other nations, have now become a ruin to the whole world with their anti-Christ teaching and selfish living.

J. T. M.

Spiritist Heaven. At present the well-known English writer A. Conan Doyle travels around the country giving lectures on spiritualism. As is well known, the spiritualists believe that they can communicate with the spirit world, the souls of the deceased. The persons who mediate this intercourse they call mediums (intermediaries), and what these mediums make known to them as revelations of the spirits they consider to be the source of religion. In contradiction with Scripture, they deny the existence of a personal God, and place Christum on a level with heathen religious teachers. In his public lectures, Doyle testified that he had received very definite news about the state of souls after death, especially through his deceased son. These are in a heaven where there is no more strife and no more suffering on earth. Old people would be rejuvenated there, and children would grow into men and women. In heaven there are cities and villages just as on earth, with huge buildings and factories, with horses and cows, dogs and cats. Some spirits, he says, are quite silent, but his son has told him everything in detail, especially how he once saw the Saviour, and so on. As is reported, these

Lectures numerously attended and followed with great interest, so that Doyle is quite satisfied with his "mission hour."

To this it must be said: The interest in Spiritism is not new. Almost among all pagans this devil's service is found in one way or another. The Jews in the Old Testament also turned to this seduction when they became unfaithful to God. Therefore God commanded them in all His strictness of law, "Lest there be found among thee ... any that asketh of the dead." Deut. 18:10, 11; and as long as Israel walked in God's ways, all diviners and interpreters of signs, which included necromancers, were cut off from the land, 1 Sam. 28:9. That Doyle claims that spiritualism is clearly taught in the New Testament, especially in the writings of one Paul, is a lie inspired in him by the devil. In one of his lectures he remarked that the whole theology was not of Christ, but of Satan. Thus he aptly characterized his own false doctrine.

J. T. M.

From World and Time.

Dance and Public Schools. According to the report of a daily paper (of the *New Orleans States*) of February 20 of this year, a certain Mrs. Loretta Schreiner, the fifty-year-old wife of a wealthy landowner in the State of Wyoming, was sentenced to ten days' imprisonment in the public penitentiary for refusing to send her two girls to the public school, where they were to be forced to learn to dance. If this report is true, it brings home to us the whole depravity of the present degeneracy, especially in the public schools. If it has come to such a point that it is publicly held that dancing, which is known to be so shameful and unchaste, belongs to education, this proves how little our present educators know what true education is. All the less can and may we Christians entrust our children to them. Where, by God's grace, parochial schools still exist, no Christian should refrain from sending the children entrusted to him by God to the Christian school. Where there are no church schools, there is need for double instruction, admonition, and warning on the part of the parents and the pastor. What our church will be in the future, its faithful adherence to the Word of God and practice based on God's Word, depends on how we educate our children. When we think of the future, we are sometimes filled with fear and trepidation. With justification and great earnestness Paul exhorts, "Set your minds on the times," that is, buy the time well for your good, "for it is evil time!" Eph. 5:16, J. T. M.

Sodom Servants. When the well-known Lodge of Elks held its annual meeting in Northern Michigan last year, its members there again proved to be people who borrow their morals from unreasonable cattle. The editor of the *Escanaba Journal* complains of this in vehement terms, and sets forth the damage done by the immorality of the lodge brethren as one that can never be repaired. To this the *Michigan Christian Advocate* of January 4 remarks

1922 briefly, "Only rejoice, ye brethren up there, that your city has not been taken by the heroes of the Mystic Shrine (Masonic) was taken in visitation, who, at their convention in Des Moines, Iowa, June 14-16, 1921, so miserably graced that city with their visitation!" - The swamp of moral depravity that oozes from logism is sufficiently indicated by this brief reference. Woe to our congregations if this pestilential poison is not kept out!

J. T. M.

Ecclesiastical and secular from South America.

Porto Alegre, Brazil, March 6, 1922.

Our Synod decided that the mission area in South America should always be visited once by a member of the Mission Commission within a period of three years. Also, some time ago an urgent request was received from the brethren of the Brazilian District that someone come and attend their Synod. In addition to this



The Concordia Seminar in Porto Alegre, Brazil.

With the increasing expansion of the mission, various questions arose that could not be solved in writing, but required personal discussion. Thus, after careful consideration of this matter, the Commission for the Inner Mission Abroad decided to send one of its members to South America.

Writer of this traveled by way of Niagara Falls, where the magnificent wonder of God's creation, framed in glittering ice, presented an impressive spectacle. On January 21, the day of departure from New York, it rained heavily, and the ice floes floated in the harbor. The voyage on the steamer *Vestris* to Rio de Janeiro was favored by fine weather, and the ocean waves never rose very high. The ship's company spent the time partly in reading, partly in card-playing and betting, in which a Catholic priest also took part, and was three times congratulated as the winner: all this on swaying planks amidst the immense depths of salt water. It was refreshing, although it was midsummer here, and the tropical sun radiated great heat, when the ship entered the picturesque harbour of the metropolis of Brazil, Rio de Janeiro, much praised for its magnificent beauty. Much could be said, if space permitted, about this city of a million inhabitants, in which a multitude of houses rise terraced on a number of mountains to the tops of the latter, this wonder-city, to which the kind God has distributed with lavish hand, if that expression be permitted, rare natural beauties, as well as about the main street, adorned with ornamental squares of tropical trees, plants, and flowers, and shining in the evening with an exceeding brightness of light, and appearing fairy-like, which exerts a peculiar charm. But the best, an orthodox church, does not yet exist here. Everywhere, however, the priests and monks may be seen walking in their cowls and broad-rimmed hats.

Here the departure of the next coastal steamer had to be awaited. This one rocked less gently than the first ship, but brought the traveller safely to his first destination: Porto Alegre.

The population down here is a very mixed one; it is composed of people, some of whom have a complexion as white as milk, some of whom are all shades of yellow and brown, and some of whom exhibit the deepest black. All enjoy in bra-

silia, there is complete social equality. The large number of ragged, sometimes even half-naked beggars, from whom one is approached for alms, is striking. There are quite modern magnificent buildings in the larger towns; but in general the houses are quite simple, built of brick, painted over with a smooth coat of cement, and wearing an oil-less coloured coat of paint. The dwelling-rooms and doors and windows are so high that there is nothing like them even in the southern United States. Dwellings of the very rich the writer of this report has not yet had occasion to see; but those of the well-to-do which he has seen were much more unpretentiously furnished than at home. The floors were neither carpeted nor painted with varnish or wax. Lace curtains are seldom seen. Streets and side-walks are usually narrow, the latter often so narrow that two persons cannot walk side by side. The paving is often entirely lacking, or very rough. But in the main street districts the side paths are paved in a truly artistic manner with white and black or red and black granite pieces in a mosaic-like manner. The carts are conspicuous. Besides electric motor-cars of all kinds, there are not only hackney-cars and hearses, harnessed in some places to donkeys, but there are also many carts in use with two or four large ponderous wheels. These carts are sometimes harnessed with a small donkey and an even smaller one, and sometimes with four small long-eared donkeys, which have a clamp hanging from their count or neck yoke. Now and then oxen are used as draught animals, especially for hauling firewood. Loads, even the heaviest ones, are usually carried by men as well as by women on their heads, on which a folded cloth lies. Drinking water in larger towns is drawn from springs and given to customers in buckets of 100 reis (1½ cents) by means of carts on which rests a large barrel. In the morning there is only coffee and bread; at 11 o'clock breakfast, which begins with sausage and cold cuts of meat, together with salad and dry bread; from this follows soup, fish, various kinds of meat with potatoes and rice, beans and vegetables, fruit, and a small cup of



The students of the seminar in Porto Alegre, Brazil.

Ten of these students took office a few months ago. black, exceedingly strong coffee or equally strong tea. In the evening at 7 o'clock there is again a similar meal, which is considered a midday meal. With the natives a bottle of beer or wine, rarely soda or mineral water, may hardly be missing with the meal.

The first visit to Porto Alegre was to our institution. It is a beautiful house of ten rooms, richly decorated on the inside, situated on a large property high on a hill. From here one can overlook the whole city. Also

some smaller wooden buildings stand on the property, which have also been put into use. The former professor and president of our institution, Kunstmamn, has left and has taken over the service of the Christ congregation, which had just become vacant at that time, and which together with the aforementioned has come into opposition to us. May God have mercy on the erring ones and lead them to repentance! Some of the members, including teacher Neukuckatz, have declared their resignation from the congregation and want to continue to be served by us. Because of the unfortunate events mentioned above, as well as the fact that one of Prof. Nehfeldt's children, who had been on vacation in the United States, fell ill with pneumonia on the return trip and had to be taken to a hospital in Rio de Janeiro, it will not be possible to begin the new school year until the beginning of April.

The Brazilian Mission Commission held meetings for several days. The mission reports received were discussed with great conscientiousness; they testified to faithful, devoted work.

On a Sunday, the parish in Sao Leopoldo was visited. The parish, which has a nice property, is, however, small. Not only is the Catholic Church very strongly represented in the city, as everywhere in Brazil, but the city is also a stronghold of the Uniates, who also have their own printing press here.

In Brazil, our Synod has five missions: Porto Alegre, Sao Lorenzo, North, Santa Catharina and Parana, with 2 professors, 36 pastors, 4 teachers, 116 stations and about 19,000 souls. Especially the Christian school as a planting place of the church is very important, and the pastors do not neglect to hold school six days a week. In the cities the lessons last from 7 to 12 o'clock in summer, from 8 to 1 o'clock in winter; in the country from 1/2 to 12 o'clock in the warmer time; if it travels, the school hours are, because the children in the colonies have no shoes, from 8 to 1 o'clock.

Further details on individual stations will be reported later. B f.

our mission to the Gentiles to make the hearts of the brethren firm for their glorious but hard work.

In the following morning sessions the first hour was always used for teaching. I had prepared a presentation on Luk 5:1-11, in which I applied the story of Peter's fishing expedition to the Gentile mission. This paper was lively discussed and unanimously accepted by the conference as an expression of their own position on the Gentile mission.

The conference had a lot of important questions before it. It will hardly be the place here to go into all of them, because the space available will be too limited. I will therefore single out only a few salient issues and return to the others at another time.

1. our mission opportunity. In each of our three main districts: Ambur-Krishnagiri, Nagercoil and Trivandrum, there is plenty of room for mission work. New villages are opening up to us all the time. It is true that not always the desire for the Gospel is the driving force behind the requests for work, but mostly this or that external reason, as a rule the desire for school and consequently for upliftment from the so low pariah status. But this very desire gives



Our current mission workers in India.

From left to right:
Bottom row: Oberheu, Fritze, Schröder, Boriack.
Middle row: Hamann, Harms, Zucker, Mission Director Brand, Görtz, Dr. Döderlein, Küchle.
Top row: Levihn, Heckel, Kauffeld, Jank, Strafen, Ehlers, Noffke.

From India.

1.

Nagercoil, February 16, 1922. Dear

"Lutheran!"

The General Conference of our mission workers in India is now behind us. From the 1st to the 9th of February we worked continuously. This time we did not take the usual break on Saturday afternoon. We also started the daily meetings earlier and closed later in the evening than is usual at home. With the great amount of work at hand, even the very late evening hours had to be bought out for committee meetings. With great zeal and dogged perseverance the business was attacked and done. One could see the joy the dear brothers took in their common work. A thoroughly fraternal, cordial tone dominated all the negotiations. And when the hour of parting came, by which the brethren were called back to their field of labor, one could see from their heartfelt parting words that real unity and love bound them together. May God preserve this glorious unanimity for the blessing of the brethren and of the mission in the heathen country!

In the opening service I preached on Is. 49, 6. I was concerned to point to the Scriptural basis for

We are given the opportunity to speak the Word of God. Where our schools go, religious instruction is also given, mission services are established, and, if at all possible, evening meetings are instituted for the aged. We have at present 4595 souls on the roll, of whom 3644 are school children. What a great missionary opportunity this presents!

2. our mission places. All our mission places, especially the schools, have already been visited by me, some several times. Before I leave India, I hope to visit even those places where I have been only once. I am far from saying that I have not found any infirmities; I have only been surprised that they are not far greater. When one considers that a relatively small number of years ago the vast majority of our listeners were still in gross heathenism with its abominable customs; when one further considers that especially in recent years one missionary has occasionally had to oversee fifteen to twenty mission places that were far apart, then one must thank God from the bottom of one's heart that so much has been accomplished as has happened. Almost everywhere the meetings I held were well attended. It may well be that the fact that a stranger came, in view of the crowds at the meetings, was not enough.

Nevertheless, one could easily recognize the lively interest in the negotiations among young and old. Certainly, things are still very poor in church and school. Our dear missionaries' hearts are often heavy at the slow progress that is evident here and there. But there is progress. And that in itself is a real comfort. Even in our home churches, where God's Word has been preached much longer and much more abundantly, there is still much to be desired; how could these "young children" in India be without damage? Let us thank God with all our hearts that so much blessing is felt! As soon as the younger missionaries are so far advanced in their language studies as to be able to enter fully into the work, better supervision and service of the mission places will tend to the uplifting of them. We have now in all three districts together 2814 baptized, 508 entitled to communion, and 1744 catechumens. May God in grace work new faith in the hearts through His dear Word and strengthen those who have become believers in faith and godly conduct!

3. our assistants. We have quite a number of missionary assistants, catechists and teachers to carry on our missionary work. Some of these have been trained by our missionaries for their work. Others have come to us from the circles of the missionary societies working here and have been employed in the work after the most thorough instruction possible. In addition to these missionary assistants, we have teachers in our schools who have not yet converted to Christianity. These, of course, teach only the secular subjects. These heathen teachers have been employed in our schools only for the sake of great need. Our missionaries are all convinced that they should be removed from our schools as soon as possible. But we must not only have capable Christian teachers for these positions, but also teachers who meet the requirements set by the state. The school laws, especially in Travancore, are very severe, and even occasionally hinder us in the establishment and management of our schools. - We have also subjected our catechists and teachers to a serious examination, and have realized that the time has now come when we must be even more careful than before to train them for their special work. We therefore want to develop our schools in each of our main districts in such a way that our catechists and teachers can be trained in them. We ask and hope that the Lord will give us a number of pious and talented men and young men from the present number of missionary assistants and from our schools, who are willing to be trained as missionary workers. This new institution will place an increased burden on the shoulders of our dear missionaries, but they are happy to undergo it because they see how much this seminary has become necessary. As is well known, many of our students are extremely poor. So far, some of our American congregations and individual associations have been willing to throw out scholarships for the support of worthy young men. The Lord will repay their love for these "least of these" in grace. And surely many more will be found who are willing to do something just in this direction.

Friedrich Brand.

sat in. In particular, it was the Order of the Red Men that the Germans joined, organizing several lodges of the same. But the Order of the Odd Fellows was also well respected, and its lodges were also frequented by the Germans. Some members of St. Paul's congregation unfortunately also belonged to these lodges. Wyneken, who soon saw through the pagan, idolatrous goings-on of the orders, immediately began to testify against them. He showed how dangerous they were for church and state; he proved that they were enemies of the church of Christ, since Jews were also admitted into them, with whom Christians would then have to pray and work together, and, moreover, they kept their own chaplains (prophets), who would have to preside over their pretended acts of worship, etc. He also spoke to those members of his congregation in particular and urged them to leave the lodges. Thus, to the best of my knowledge, he was the first pastor in America to take a strong public stand against the secret societies and to punish their works of darkness.

"What he said in the congregation against the lodges, what he said to individuals in his room, was of course distorted and reported again in the lodge meetings. Particularly the German secrecy-mongers became his enemies, ridiculed and scorned him. And they did this not only secretly and in smaller circles; no, in the open street, when they marched in solemn (?) procession. So one day he was standing in front of Bühler's house talking with some friends. Suddenly a lodge of the 'Red Men' turned the corner in full regalia and marched past in procession. They all took off their hats and saluted derisively as soon as they passed Wyneken, who smiled cheerfully at this rudeness."

(F. C. D. Wyneken, A Portrait of His Life, pp. 67-69.)

"That's missing the point!"

Our teacher at the Gymnasium was an extremely friendly man who never became violent, but whom we also did not despise and resent, as students at a higher institution in particular like to do. For we all felt that he was just, and therefore took his rebuke, delivered in an almost plaintive voice, more seriously than other teachers' harsh words and severe punishments. He had one weakness, however, which we made fun of behind his back: he was a bad pedant! So it happened to me that he returned a piece of written work that I had quickly finished and handed over to him with the remark: "The point is missing! Right! In my haste I had forgotten the full stop at the end. I sat him down and then myself, but thought to myself, "He's being pedantic!". But this word has not let me go in my long life, and even now in my old age it gives me useful lessons. What are they?

Well, first of all, that one should exercise the same care in everything one does until the end. It often happens, unfortunately, that one sets about a work with only eagerness and begins to do it carefully, but before one has finished it, the eagerness is gone, and the end shows traces of transitoriness. This happens not only to many a student with his essays, but also to many a preacher with his sermons.

Then there is that which is to turn out well and make an impression must also be complete in itself. Our ancients said, when they had made and announced a firm resolution: Punktum! And that's how it stayed, that's what they were allowed to

Testimony of our fathers against the lodges.

Blessed Warden J. C. W. Lindemann, in his brief account of Wyneken's life, relates, "The mischief of secret societies was even then [in the forties of the last century] rife in Baltimore and deeply

one effect was that they were made infallible teachers of the church. The Spirit guided them into all truth, as Jesus had promised. We are founded on the word of the apostles. All our doctrine is based on their preaching as found in Scripture. If they taught error, then our faith would have to collapse like a house of cards. But in the very event of Pentecost we have the guarantee that their preaching, their teaching, was not interspersed with error, but that they proclaimed nothing but divine truth. As little as the Holy Spirit lies or errs, so little did the apostles lie or err, who were filled with the Holy Spirit and were, as it were, His mouthpiece.

The other thing to be pointed out here is that the flow of grace that poured out of the hand of Jesus on the disciples on the first day of Pentecost has not ceased. In the preaching and through the preaching of the apostles, the Holy Spirit came upon the hearers. This is still the case today. As surely as the word of the apostles, which is in the Scriptures, is still divine truth today, so surely the Spirit of life, who casts out unbelief and makes the hearts of men the temple of God, draws near in it even now.

By thus paying attention to the blessing that attaches itself to the Ascension and Pentecost, let us lift up our hearts in gratitude to the Triune God. Yes, to the Triune God. Peter points to all three persons in the word quoted: to JEsum at the right hand of God, to the Father who bestows a glorious gift, to the Spirit who is poured out by the Son. To all three persons we owe our salvation. As they are inseparable in their essence as the one true God, so they form the one source of life and blessedness to us poor sinful men. Not only with the mouth, but also with the heart let us sing on the feast of Trinity:

Glory to God in the highest throne, To Christ his only Son; Who divideth us with his Holy Spirit, Who reigneth over us for ever.
Hallelujah!

A.

"Alsation Lutherans", in which not only genuine, hearty Lutheran fare is offered, but also the Lutheran doctrine is defended with cheerful courage and great skill against its Alsation adversaries. In this area we also have an opportunity to work in the French language, for in our German congregations in Alsace the same change of language is gradually taking place among the younger generation as here in America. In addition, however, it is not impossible that sooner or later our workers will also gain entry into purely French areas. As a further gratifying proof of their zeal and precaution, it may also be mentioned that the well-known writing of D. Pieper, "I believe, therefore I speak," is already available in manuscript in a French translation and only awaits printing and then distribution in France. What our work in Alsace needs in terms of support, apart from the salaries of the pastors or subsidies for their salaries and travel expenses, relates to the procurement of churches or church halls and schools.

In some parts of Alsace the opportunities for travel by rail are very unfavorable for our pastors. The congregations and preaching places are not far apart in a straight line, but are separated by valleys and mountain ranges. The railroads, which run only north and south, go along the valleys, and so the pastor must often make a long detour to get from one place to the other. The country roads, formerly military roads, are all in excellent order. Under these circumstances, an automobile would be a suitable aid for our much-traveled pastors, and our Mission Commission is already thinking of acquiring these aids. A special need of our workers in Alsace is a complete collection of our Missourian periodicals, especially the "Lutheran," the "Lehre und Wehre," and our synodal reports. For our pastors in Alsace have to fight through again at many points the old doctrinal battles that have taken place here, and to counter false representations and slander. To do this they must continually refer to our writings. If some charitable missionary friend, or a number of such, could procure the whole series of said periodicals for our Alsation brethren (as the American Luther League has procured such a collection for Finland), an inestimable service would be rendered and unspeakable blessing bestowed for the whole future of our Church in Alsace.

Our Free Church mission in Europe has even branched off to England. There, many years ago, in the great city of London, a Free Church congregation came into being under very strange circumstances, from which a second congregation subsequently grew. In the founding of these congregations, the miraculous working of God was evident, so that the story of the origin of our Free Church congregations in England well deserves to be told in context. The development of our two London congregations is also full of such strange coincidences. The London mother church, in which many of the founders are still alive, has decided to compile and publish such a history through its Father Battenberg. At the same time it has also decided to have its own church bulletin,

Our European Free Churches.

3. in France and England.

As is well known, our Free Church work in the west has for years extended into the once Reichsdent, now French region of Alsace-Lorraine. Our congregation in Mulhouse used to belong to the German Free Church. Our Alsation congregations, however, now have to be separated from the German Reich because of the separation of Alsace from the German Reich: German Reich and because of the anti-German sentiment of a large part of the Alsation population, our Alsation congregations must now think of organizing themselves independently as an Alsation, perhaps as a German-French Free Church. Our free church work area covers the whole of Alsace. In addition to our southernmost post, Mulhouse, our four Alsation brethren serve congregations and preaching points in Heiligenstein and Strasbourg, roughly in the center of Alsace, as well as in Schillersdorf, Lembach, and Wörth in northern Alsace. It would take up too much space to list all the places where our brothers Scherf, Lienhardt, Müller and Strasen are active in preaching and teaching. In the interest of our Alsation mission, a separate ecclesiastical journal, "Der

partly in order to bring the members of the congregation, who live very far apart from each other in this gigantic city of the world, closer to each other, and partly in order to draw the attention of the outside world to our free church work by means of suitable articles in this publication, i.e. to carry out missionary work. In London, too, a change of language is taking place similar to ours, and the concern for the growing youth has brought about the decision that from now on English will be preached regularly in our

London churches. Our London congregations are a self-sacrificing people; they have always aimed to meet all their church needs from their own resources, and they have succeeded almost completely. What they desire from us is only good, faithful preachers. The older congregation will soon have to look for a new church premises; for the property they hold on Leighton Crescent in Kentish Town is only a so-called leasehold, that is, the congregation has rented the property, the lease running for nineteen more years. But the area in which this property is situated has changed its character in the course of time, and the congregation would probably be able to function with greater success if it could establish its church in a more central location. Our second parish, in the suburb of Tottenham, owns a rather nice church property not far from the large Prince of Wales Hospital, and indeed this property is a freehold, that is, it belongs to the parish.

All over the territory of our European Free Churches, if the signs of the times do not deceive us, great things are in preparation. These are connected with the tremendous political upheaval that has taken place in Europe. The faithful work of our Free Church brethren, which formerly was mostly done in silence, is beginning to come out into the open. There is a great questioning of the ancient truth of Christianity going through many parts of Europe as a result of the serious lessons taught by the war. Our dear Free Church brethren over there are faced with new and exceedingly great tasks. They know that these tasks are far beyond their strength. Up to now they have only been able to carry out their lesser work with the uninterrupted help of their American brethren. Therefore, they sometimes ask with a little excursion of anxiety: Will our brethren on the other side of the ocean not tire of listening to our eternal pleas, and will they rightly recognize and appreciate with us the great critical time that has dawned for us? Our answer can be yes to me one: We cry out to our dear brethren not to grow weary in the work of the Lord, for we must know and see with them that their labor in the Lord is not in vain. For ourselves we want to implore from our Lord Jesus Christ new zeal and increased willingness to sacrifice for the support of the Free Church work in Europe.

D.

They are to strive ex officio, in the name of the church, to put the word of Christ, "Preach the gospel to every creature," to work as fully as possible. They are to cheer their districts day and night with word and work to missionary service and to ever more missionary service. Are they therefore reproachfully asked the question? You think that the church has nothing else to do but to do missions? they should answer: "That is what we think.

In River Forest, work was being done diligently. Our work in the mission was looked at and examined from all sides, and again and again the question was raised: How can we be even more successful in this and that area? The teaching of children in our mission areas was also discussed. With regret we had to admit that our younger missionaries are no longer as diligent in school as their predecessors. The growing youth remains weak in the knowledge of Christian doctrine. What will become of these weak ones when they are exposed to the blows and blows of the world, when the devil shoots his fiery arrows at them? We must therefore induce our missionaries to give religious instruction as thoroughly as possible, more than they have done hitherto.

But how, if a traveling preacher is overloaded with work, if state laws stand in his way, if climate and weather conditions create insurmountable difficulties, if there are so many places to serve that he can only make the rounds every three or four weeks? Good advice is worth its weight in gold if the advice is executable. In this connection, someone gave the advice, "Let us seek help from our teachers once in our distressed situation! Our teachers get about two months' vacation every year, some even longer. Would not some of them give a part, say half, of their vacation to the mission free of charge? This volunteer would report for service to the missionary authority of his district, and that authority would then place him in the field as a teacher of religion, and also as a teacher of hymns, where the need is greatest or the prospect of mission most favorable. The teacher makes the greatest sacrifice, namely himself, his time, his ability, his strength. Self-interest is entirely excluded in him. The field of labor makes the lesser sacrifice, namely, the teacher's food, and the missionary treasury reimburses his travel expenses. Thus distributed, no one would be unduly burdened. And the result? Suppose, assuming the large number of our teachers, only one hundred volunteers placed themselves in missionary service at five weeks each, three hours a day, five days a week. In our mission field, 7500 hours of religious instruction would be given in this way, besides the work of the traveling preacher.

You, dear Teacher, would you not like to be one of the volunteers? Truly, the Lord has need of you! Our parochial school is our best missionary institute. In some circles among us it is not sufficiently appreciated. What do I say - appreciated? It is only tolerated in some. But, praise God, new interest in the school is arising in other circles, and may God increase and bless that interest! The missionary material of modern times knows nothing of our church schools. Can we answer for it before God if we let our best missionary institute fall into oblivion so limp and without a fight? To make this known and to advertise it in the person of a teacher is also a purpose of the above lines.

Volunteers forward!

In the Anglicist last year, the representatives of the various missionary authorities from all the districts of our Synod were assembled in our teachers' seminary at River Forest. A great and important task was set before these men.

You, dear teacher, don't you want to help with this? Please report to the missionary authority of your district for service! Let not the thought arise in your mind as if anything should be taken from or charged to the teachers. Not at all. We are in need on the mission field. The teachers can help to alleviate this need through voluntary service. Hence this appeal to their willingness to sacrifice.

On behalf of
A. F. Breih, Mission Director of the Northern Wisconsin District.

To the ecclesiastical chronicle.

From our Synod.

The distribution committee of our Synod, which is to assign vocations to this year's candidates for the preaching ministry and the school ministry, is meeting here in St. Louis just at this time, as this number of the "Lutheran" is being closed, from the 23rd to the 25th of May. We are just able to bring the following news, and must save further communications for a later time. The number of preaching callings received, as we write this, was 168, and the number of teaching callings 76; but there are only 109 preaching callings available for these callings, and 62 teaching callings, so that 59 preaching callings and 12 teaching callings cannot be considered. And the number of teaching professions to be deferred would be much greater still if our Teacher Seminary at River Forest had not made a special arrangement and made a special effort on account of the great shortage of teachers which has already prevailed for some years. By careful planning and efficient teaching, without sparing the considerable extra work involved, which extends far into the summer vacation, the teaching staff of the institution has succeeded in preparing two classes for the teaching profession. One class of 20 candidates finished their studies on May 19, the other class of 30 will finish on July 28, so that their members will also be able to take up a school position in September. This is an extraordinary help in great need and embarrassment, for which we all, and especially the congregations who receive any of this year's teacher candidates, cannot be thankful enough.

L. F.

Our class of candidates here in St. Louis numbers 106 this year, the largest number of candidates yet to come out of our institution in one year. For the first time the number of 100 has been exceeded, and the number of 90 has only been reached or exceeded three times. We compare the numbers of candidates for the last ten years: 1912: 851914:

971916:	901918:	841920:	79
1913: 791915:	871917	: 871919:	941921: 84

Of the 106 candidates mentioned, however, only 91 are available to the Distribution Commission. Some want to study here in St. Louis next year in the so-called "elective year" decided by the Synod; others want to go to

Some of them are still studying at other institutions, and some are not yet entering the ministry. On the other hand, there are two candidates who have already finished here in previous years, so that 93 men are available from St. Louis this year.

L.F.

Twenty-one candidates are taking their exams this year at **our seminary in Springfield**. Sixteen of these are available to the distribution commission of our synod, so that the

whole number of candidates for the preaching ministry is 109, as stated above. The five remaining candidates at Springfield are from the Slovak Synod, and will receive their preaching positions there. L. F.

The names of the candidates for the preaching ministry and the places where they are called are these:

St. Louis.

C. Amlug; Oregon.
C. Appel; Orange, Tex.
A. Bachanz; Acton, N. Dak.
W. Bahr; Hershey, Nebr.
W. Base; Lyons, Tex.
J. Beck; Brazil.
J. Berger; Königsberg, Germany.
A. Borchardt; Bibank, Sask., Can.
P. Born; Wapato, Wash.
W. Brackensick; Bartlesville, Okla.
T. Bühner; Sisseton, S. Dak.
W. Clausen; Bagley, Miun.
E. Claybaker; St. Paul, Miun.
W. Degenhardt; -----.
T. Diersk; Lexington, Mo.
R. Einspahr; Charleston, Okla.
A. Falcon; Three Nivers, Tex.
L. Faulstich; Duchess, Alta., Can.
F. Freed; Hickory, N. C.
M. Gastuer; Alexander, Ark.
E. Glabe; Sandstone, Miun.
V. Gloe; Chickasha, Okla.
A. Grabow; Vancouver, Wash.
C. Guenther; Wheatland, Wyo.
E. Hattstädt; Milwaukee, Wis.
M. Heine; Teu strike, Minn.
W. Heitze; Willimantic, Conn.
B. Holm; Underwood, N. Dak.
P. Jauke; Farmville, Va.
H. Jauck; Argentina.
K. Karstensen; Deerfield, Kans.
A. Kasischke; Estuary, Sask., Can.
E. Keller; -----.
J. Kempff; Squirrel, Idaho.
R. Keyl; Delray, Fla.
O. Kitzmaun; Conquest, Sask., Can.
C. Knobloch; Gulfport, Miss.
G. Koch; Alamosa, Colo.
F. Korbitz; Nelson, B. C., Can.
A. Korris; Clayton, Mo.
R. Kössel; Magnetawan, Ont., Can.
G. Kruger; Poungtown, Alta., Can.
G. Kuhlmann; -----.
C. Kummer; Gotha, Fla.
W. Kuntz; Leipzig, Sask., Can.
E. Kurth; Hopkins, Minn.
A. Kurtz; Palo Alto, Cal.
A. Lankow; Brazil.
W. Lasch; Nardin, Okla.
E. Spoons; -----.
W. Maas; Frederic, Wis.
J. Malkow; Manuville, Alta., Can.
J. Marozick; Walsh, Alta. can.
O. Marschke; Chelsea, Okla.
K. Matthies; Cherokee, Okla. .

From earlier years:
O. Dussel; Pates Center, Kans.
H. Möller; St. Louis, Mo.

Springfield.

W.D. Bauer; Shaunavon, Sask., Can.
W. C. Biesenthal; Cobalt, Ont., Can.
R. Blue; Finlayson, Minn.
A. Teichmann; Mellowdale, Alta., Can.
C. Hilgendorf; East Moline, Ill.
A. Hömann; Jaqna, Kans.
G. Krönk; St. Louis, Mo.
W. Ludwig; Sidney, Nebr.
R. Moßuer; Charnpion, Alta., Can.
M. Müller; Mnscoda, Wis.

J. Potratz; Bozeman, Mont.
R. Scaer; Covington, La.
A. Schmidt; Utah.
G. Seboldt; Argentirien.
J. Strelow; Argentina.
W. Poussi; Waterloo, Ill.
A. T. Bomba; Slovak Synod.
J. Daniel; Slovak Synod.
M. Estok; Slovak Synod.
J. Valentik; Slovak Synod.
J. Valo; Slovak Synod.

L. F.

We have received reports or newspaper clippings and programs about various **anniversary celebrations** that have been held back and forth in the circle of our synod. It is impossible to report on the individual celebrations in the "Lutheran", but the programs and reports will be published in the "Lutheran".

a folder and kept in our historical collection, so that one knows about it later once. Only one after-celebration of the feast should be mentioned. As it often happens in the church and as it has been held especially in St. Louis usually at church celebrations, so also this time the festival was closed with a larger musical celebration. On May 18, a mass choir numbering in the hundreds sang the festive cantata *Soli Deo Gloria* - "To God alone be the glory!" - was sung. The visitors will have enjoyed the text, which was well adapted to the occasion, and the beautiful, church-like music. Particularly impressive, as always, were the glorious Lutheran chorales sung by the choir and the entire festive assembly. Such a jubilee as we had this year should also be celebrated with jubilee songs in which God is given glory, according to the biblical model. L. F.

Our parish school in Concordia, Mo. St. Paul's parish in Concordia, Mo. is quite a few years older than the synod, and the school is as old as the parish. The first chapter of our church order, which gives an account of the formation of the congregation, contains the following historical note: "In the year of the

The will and the accomplishment have worked, the plan and the execution have succeeded. The new school, the west front of which is shown here in the picture, was inaugurated on February 5 of this year. On the ground floor there are three playrooms, the heating apparatus and other rooms, on the first floor four classrooms and a conference room for the teachers, on the second floor two further classrooms, a room for the pupils' library and a spacious hall, which is particularly welcome to the Walther League and the singing choirs. The solid building is "semi-fire-proof" and cost nearly H43,000. The words Luk 7, 5, with which the Jews at Capernaum once praised the pious centurion, we apply to our Saviour Himself and say with grateful hearts: "He loves our people" - our children - "and the school He has built for us." May he be with us and our descendants, as he was with our fathers, and promote the work of our hands to the glory of his name! F r. Brust.

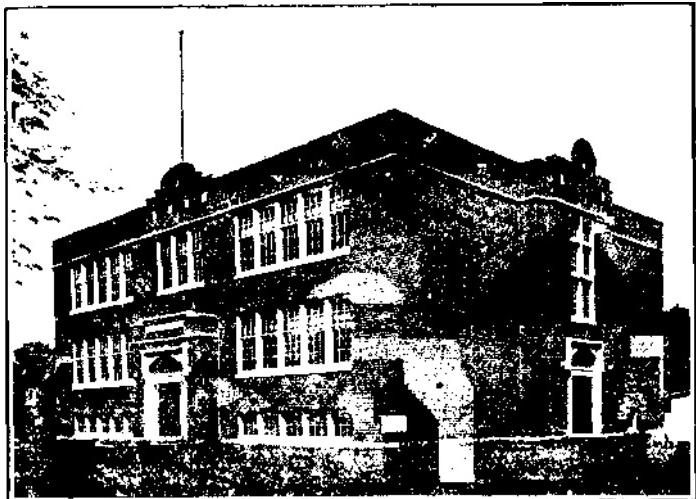
About the parochial school matter at Stony Plain, Alberta, Can. which has been repeatedly mentioned by us, the following is now written to us from there:

"At last the court case in our school matter has been decided. Unfortunately, the Justice of the Peace ruled against us. The parents were? fined for not sending their children 'to school'. The Chief Attendance Officer appeared as the prosecutor. Only one case was made. The Chief Inspector's verdict on our school, that it was 'inefficient', proved to be unimpeachable and therefore the law. No attempt was made in court to justify or defend this judgement. Through our lawyer, however, we were given the opportunity to testify in court that the Inspector's statements about the time allocation in our timetable were not based on fact. It was claimed that we spent two-thirds of our time on German and religion, when in fact it is only one-fifth of the regular school time.

"The questions asked in cross-examination by the opponents indicated that the government officials are still not sufficiently informed about the purpose of our schools, or do not want to be. They were bent on getting testimony from us that the purpose of the school was to promote 'German ideals'. However, it was testified under oath that the school is there for the sake of the religion that is taught and lived in it. Apparently the opponents had also expected to hear that the school was not supported financially by the people here, but by 'elsewhere'. In this too they found themselves deceived.

"Our attorney based his defense primarily on two points. First, our school is authorized by law. The very law under which we were convicted gives our school that authority. The children must go to the State school unless they enjoy good, efficient instruction 'at home or elsewhere.' Thereupon we claim 'legal right' for our school. Secondly, if a school authority is not satisfied with the Inspector's judgement, it is the duty of the Minister to appoint a Committee of Inquiry to put the matter right. This has not been done. In spite of repeated requests on our part, we have not even been told in an orderly manner what is wrong with the school.

"The fine imposed, together with costs, was paid forthwith, but under protest. The judge made no further remark. It is worthy of notice, however, that he did not impose the fine of \$10, which had been applied for by the opponents and was the usual fine, but only \$2. Also the costs, which after all should have been not less than \$5, amounted in the judge's judgment to



The new community school in Concordia, Mo.

In 1844 Johann Heinrich Bruns donated an acre of land for the construction of a church, and in the same year the church was built from it by the local Germans. The former school teacher Heinrich Liever consecrated it on the second Sunday after Easter. The same person conducted the service and performed the baptisms until the year 1847. In January 1847, however, the former candidate of theology A. Francke was elected full pastor." The building here mentioned, a log cabin, served as church and school for thirteen years, but much longer as school and confirmation room. As time went on, new buildings were erected according to need and fortune, and these were later enlarged by additions, new classes were formed, and the teachers increased, as the increase of pupils and the increased demands upon the efficiency of our schools required. Now, however, even the newest buildings had become old and backward. When our school superintendent, teacher Th. Kühnert, visited us, he found many things to praise, but in all friendliness he also expressed his conviction that we needed a new school building. We did not hold that against him; we would have been surprised if he had omitted the remark; we had already told ourselves often enough. During the sad war years we could not get to work. Now, praise and thanks be to God, it has come to this. God has

to only P1.50. These figures arguably show the judge's personal views. The case will be appealed. It is expected to come up again in May. Our school will continue for the time being. 'Hitherto hath God brought us.'

We will report further on what course the whole matter takes.

L. F.

Domestic.

Many church publications in our country are taking note of **the Synod's seventy-fifth anniversary**. In the "Church Journal" of the Iowa Synod, Prof. I). M. Reu writes: "On April 26th it was seventy-five years since the Missouri Synod was organized in Chicago, which at that time had a population of 16,000. In grateful remembrance of this, jubilee celebrations are being held these days back and forth in all the Missourian congregations. . . . Our American people, who are more and more in danger of departing from their sound governmental principles, but who are so much perjured in the religious field as would not have been thought possible in former times, need in their midst as sound and vigorous a leaven as the great Missouri Synod (one million souls; the Synodical Conference 1,300,000 souls) is. The Lutheran Church of our country also needs ihu, so that, listening to the voice of warning that sounds from there again and again, it may more resolutely hold fast to its Lutheran character, and resolutely ward off the leveling, fabflachendenj influence of the American Protestantism that surrounds it, as well as of the lodge-weseus that is at present again powerfully raising its head, the dogma of the exclusive right of the religionless state school is vigorously combated and strengthened in the conviction or makes it its own anew that the Scriptures alone can provide articles of faith, because they alone are the true fountain of Israel, and that in the center of the whole Scripture nothing else stands and therefore also in doctrine and life nothing else may rule than the well-known triumvirate: Sola gratia, Solus Christus, Sola fide [By grace alone, Christ alone, by faith alone, and this in such a way that even the subtlest form of synergism is excluded. This mission the Missouri Synod wanted to fulfill in the past in simple, self-evident fulfillment of its duty to its God and Lord; may it succeed in fulfilling it in the future, in which it will be much more difficult! This is the sincere wish of one who, while he cannot approve of all the paths formerly taken by Missouri, is not afraid to confess that they all grew out of that interest, and that in this respect he himself has received much strengthening and encouragement from her.]

L. F.

America's greatest danger. Under this headline, a newspaper writes: "It is alleged, and this on the basis of careful statistics, that in our country 26,851,000 children and young people under twenty-five years of age receive no religious instruction, attend no Sunday school and receive no other scheduled religious instruction. These children and young people are all Protestants, that is, they are not Catholic, not Jewish, or anything else. What has happened among us in the last few years, what has healed: the great number of criminals, the callousness of the masses to the rampant immorality and embezzlement of public funds in high and the highest responsible places, the many divorces that destroy family life, the fight against Christian schools, etc. - all this comes on account of the fact that one neglects to educate the children in a Christian way. If this goes on, if it is not stopped, the moral bankruptcy will become more and more apparent. But who is to help? The church, of course! Are we doing our duty here? Is that not the question

Church earnestly before God's face! He who loves his people will also see to it that the children and youth are brought up in a Christian way; for only in this way can the country prosper."

What is stated here is unfortunately true. However, in addition to youth education, some other improvements in the ecclesiastical conditions of our country must be set in motion. First of all, the thousands of preachers should stop bringing their own straw and stubble into the pulpit and preach God's word instead! Furthermore, people who call themselves Christians should also accept the Word of God preached to them with a penitent and believing! Furthermore, people who call themselves Christians should also accept the Word of God preached to them with a repentant and believing heart and not reject their preachers when they apply God's Word to the self-righteous generation of our day. Christians should also convince themselves that Sunday school instruction is not enough, and that Christian education for children must be provided for in other ways. Furthermore, the neglect of the education of children and youth stems both from the slothfulness of preachers and from the unbelief and indifference of many parents who call themselves Christians. How often is not the chatter heard, "I will not give my children religious instruction; when they are grown up they can choose religion and church for themselves!" This ungodly speech is, of course, based on the ungodly, heathen opinion that all the religions of the world and all the churches are equally good, and that, after all, they only want to teach morality and good works, by which, after all, man becomes blessed. That this pagan attitude is becoming more and more widespread is due on the one hand to the self-righteous sectarianism, but on the other hand also to the lodges which are suppressing all Christian religion.

J. T. M.

The Episcopalians have now been endeavoring for about forty years to unite all Protestant churches into one great universal church. This unification is to take place in such a way that all other church fellowships become Episcopalians. However, they do not want to impose all their doctrines on them. They are not really concerned with the teaching of the Word of God. Their own preachers have partly abandoned the teachings of Scripture and preach to their hearers mostly about worldly questions and earthly matters. But one doctrine they do hold fast, and with this they would like to make the whole world happy. This doctrine is the so-called doctrine of apostolic succession. For as the Pope at Rome teaches that only he is a true and genuine priest who has been ordained by a Roman bishop, so the Episcopalians teach that only he is a proper minister and bishop whom a Roman or Anglican bishop has duly ordained with oil, ointment, and imposition of hands. All other preachers are not true successors of the apostles, and therefore cannot preach and teach according to their office. One paper comments: "The whole thing boils down to a formality. What does the ordination of bishops have to do with the Christian faith at all? What is most important for the servants of the Lord is true, genuine faith in the Archpastor and Bishop of our souls, Jesus Christ. If the Episcopalians want to wait for us to respond to their demands, let them wait a long time; for to us they seem simply ridiculous and conceited. Let them take pleasure in this little bundle; we thank them for it."

It should be noted that we Lutheran Christians also give thanks for Anglican episcopal ordination. For this is not only a little quirk, but a very gross false doctrine, by which Christians are confused. This has been made quite clear to us by our dear D. Walther in his splendid book, Church and Ministry. In this delightful textbook he sets forth in a few sentences the Scriptural doctrine of church and ministry, and shows us in

clear words what God says about it in His Word. We recall only two main sentences. There we read: "The office of preaching is conferred by God through the congregation as the holder of all church authority or keys and through their divinely prescribed profession. The ordination of those called with hand-appointment is not of divine appointment, but an apostolic ecclesiastical ordinance, and only a public solemn confirmation of that profession. The sacred office of preaching is the power conferred by God through the church, as the holder of the priesthood and of all church authority, to exercise the rights of the spiritual priesthood in the public ministry of the community." In these brief sentences, what Scripture teaches about the preaching office, ordination, and profession is clearly and beautifully summarized. Would that we might never tire of studying this book by the hand of Scripture, especially at this time when so much perversity, even in Lutheran circles, is being trumpeted to the world about the church and the ministry!

J. T. M.

The Southern Methodists recently held their annual conference at Hot Springs, Ark. Because of the size and importance of this church body (17, 251 congregations, 7842 pastors, and 2, 346,067 souls), it is well of interest to go into some detail about the negotiations that were held there. First of all, we notice that very little was said about doctrine. However, in a lengthy speech, attention was generally drawn to the purpose and aim of the Methodist Church. A proposition had also been submitted to the Conference, proposing ways and means of combating the prevalence of reasonableness everywhere. When, however, this matter was to be considered, it was very hastily disposed of, and only by standing up did the conference profess to hold to the doctrine as laid down by the founders of the church. While some voices were raised against the spread of unbelief in their midst, this fact was denied by others, especially by students in the theological seminaries. God grant that in our synodal assemblies doctrinal discussions may continue to be the most important subject of deliberation!

All the more reason why money matters were discussed at the Hot Springs conference. Within the next five years \$35,000,000 is to be raised for church and mission purposes. Certainly a large sum! It was further reported that more and more members of this church fellowship are contributing tithes of their income to the ban of the kingdom of God, and of their own free will. This is indeed laudable, if it is done in faith and grateful love! At home and abroad, taken together, the Church has increased in the last two years by 296,000 communicants.

Another subject of discussion was the possible unification of the southern Methodist community with the United Brethren in Christ, the so-called Otterbein people. This entirely Methodist church fellowship was founded in 1800 by the German Reformed preacher W. Otterbein and the Mennonite M. Böhm, and at present has about 400,000 members, most of whom live in Kansas, Missouri, Iowa, Indiana, Ohio and Pennsylvania. The United Brethren in Christ teach perfect sanctification even in this life, the validity of the Sabbath commandment even in the New Testament, that the Church has power to legislate even where God has commanded nothing in His Word, and the urgent necessity of obeying these Church ordinances. They further teach that infant baptism may either be administered or omitted; that the words of institution in Holy Communion may be understood and interpreted by each one as seems right to him; and that the Lord's Supper at all should be celebrated only in remembrance of Christ's death. In their

In the middle, women are also allowed to preach and teach publicly, and the preaching positions are filled by bishops and elders. Thus this sect is thoroughly Methodist, and it should not be difficult to carry out the desired union with the Methodist Church. This union is intended to help bring about the so-called "world program," that is, the Christianization of the whole world through missionary work extending over the earth. J. T. M.

The Pentecostal Movement. This movement, which led to the founding of a special sect, arose about sixteen years ago, especially in Methodist circles. Since our congregations are also threatened by it, it is necessary to go into the rapturous principles of this sect. One of its leaders states them thus: "This wonderful religious movement has arisen within the last sixteen years, is of divine foundation, and has spread over the whole earth. The most earnest Christians of all churches have joined it. The fellowship already numbers over a million members, has three thousand preachers and miracle workers, and supports about five hundred missionaries. Our teachings are based on God's Word. Back to the Bible! is our slogan. Like all evangelical church fellowships, we teach the utter ruin of human nature through sin, hold that Christ's substitutionary satisfaction is absolutely necessary, and teach that redemption from sin must be through the blood atonement. But we also believe that the miracles of Pentecost, as recorded in the Acts of the Apostles, are still taking place today, with all the signs, revelations, gifts, and powers of the Spirit. To this wonderful, supernatural work of grace we owe the rapid spread of this movement. Hundreds and thousands have been brought to repentance and faith through our revivals. Connected with these revival miracles have been the miracles of innumerable healings through word and prayer. Thousands have been healed of all kinds of sickness and disease through us. We also teach that Christ will soon come to set up the millennial kingdom. This doctrine is mentioned and set forth twelve hundred times in Scripture. We have brought this teaching back to the public more than any other church fellowship. This doctrine is sober and reliable."

These short sentences suffice to prove that we are dealing here with quite distinct swarm spirits, who are on a par with Carlstadt, who was notorious in Luther's time. It belongs to the nature of swarm-spiritism that it spreads like wildfire, causes great excitement, then suddenly dies out like a flash in the pan and plunges the deceived people all the deeper into unbelief and despair. Thus, in the end, this movement, in spite of many a teaching of Scripture, with which one still abides, serves the deceitfulness of the devil, who soon appears to men in all his terrible form, and soon also as an angel of light, in order to seduce them. Let us stick to God's word, to the preaching of the law and the gospel! "Yea, according to the law and testimony! If they will not say this, they will not have the dawn," Isa. 8:20.

J. T. M.

From India.

2.

Director of Missions Brand writes further in his report on the General Conference of our Missionary Workers in India:

Our mission property. On the whole, I found our mission property in much better condition than I had expected. Here and there the ravages of

Time has gnawed sharply at the first buildings listed by us. Therefore, many things have to be patched up and repaired. But generally speaking, our mission property is in good condition. Some of our churches are nice buildings that fit their purpose. No luxury has been practiced anywhere. We have, however, by no means as many churches and schools as we should have. In many, many outstations the



The mission chapel at Badaserry near Nagercoil, India, on the day of its dedication.

Church services are held in the exceedingly simple, very lowly schools. If our dear Christians could see how these "buildings" are often nothing more than a crude earthen wall with a leaf or straw roof raised above it, how only trampled earth makes up the floor, how there is neither bench nor mat for the children and listeners, so that they sit on the often not exactly inviting earthen floor, how the blazing hot rays of the sun frequently break through the weather-beaten roof and scorch the closely packed attendants, and still disturb their already not exactly over-great thinking faculties, I say, if our dear Christians could see this, they would with a thousand joys again and again offer their gifts to the Lord for the guidance of the Gentile mission.

5. the contributions of our Christians. I have also attempted to examine the contributions made by our native Christians. Everywhere an attempt has been made by our missionaries to draw their hearers to a willing participation in the work of the Mission. With great earnestness the question is considered how the little heaps of Christians can best be led to raise at least a part of their church expenses. Collections are made at all church services. We should not be surprised that the total amount of money collected is still very small. There are not even a few wealthy people among our Christians. Yes, the vast majority of them are extremely poor. In more than thirty years of work in the United States, I have not found a single person as poor as most of the people among whom we work here in India. This is not an exaggeration, but a truthful statement. Now this great poverty may be due to this circumstance or that, so much is certain that it exists. There are only a few meals between many people in India and death from hunger. Thousands and thousands of the inhabitants of India are so poor that they are unable to buy even a week's supply of food. Is it any wonder that our Christians cannot take up large collections for their church work? I do not mean to say that our listeners do all that can be done on this side. But collections are made, and our missionaries teach their hearers to be thankful in this matter also. God's Word will produce more and more fruit in this area as well.

6 Our medical mission. Our medical mission was also subjected to a thorough inspection by me. At the conference, Dr. Döderlein gave a detailed report on his wonderful work. From this we saw again how Christian nursing, when properly conducted, is capable of opening the doors of the Gospel. The new hospital building, although not yet completed, is rapidly approaching completion. We hope to be able to move into it by April. In the meantime we are making do, as best we can, with a tent, but occasionally we have to use a room in our nurses' quarters for difficult operations. Since Dr. Döderlein's arrival in Ambur, a great deal of medical work has been done. It is with great sorrow that we think of the fact that a year will soon have passed since Dr. Döderlein so generously placed himself at our disposal for two years, and that still no doctor has been found who will continue this important work after Dr. Döderlein's return home. May the Lord in His mercy give us a decidedly Christian doctor from our circles who is willing to come over to us soon.

I believe that I have reported enough this time. Other important questions which occupied us at the conference I must put aside for a more convenient time.

Late in the afternoon of February 9, our conference concluded with a church service. On behalf of the brethren, Missionary S. Hamann addressed some very heartfelt words to my wife and me, in which he spoke of our visit and the work I had done. I will not deny that his affectionate words touched me very deeply. I based my closing address on the passage 2 Tim. 4:1-8. With a common confession of faith and an Our Father, this beautiful conference came to a close.

Now the brothers have all arrived at their destination. May the Lord grant in mercy that they may be strengthened again and



Mission house and church in Baniyambadi.

enter into their work with renewed zeal! Give them one victory after another! May he keep his protecting hand over them, over their dear family members and over our dear Christians! Above all, may he speak his Yes and Amen to our resolutions and through them let rich blessings go forth upon our mission in India! We hereby entrust all our work here to the continued intercession of our dear brothers in the homeland, on whose behalf we are carrying out our work here. Pray for us!

With warm brotherly greetings

Thy in the Lord joined

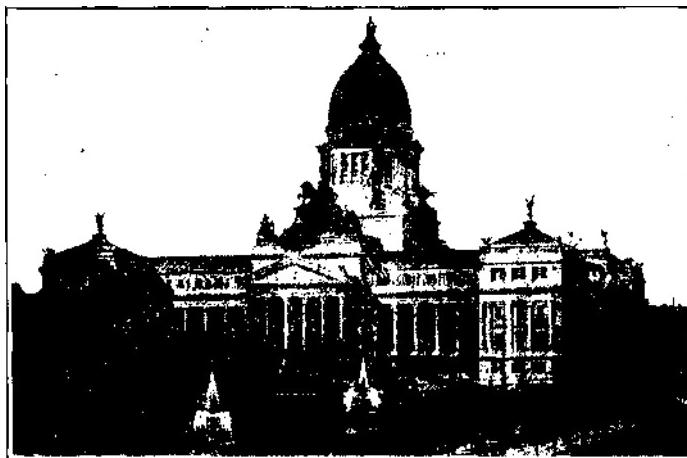
Frederick Brand.

Ecclesiastical and secular from South America.

2.

Buenos Aires, Argentina. 13 March 1922.

As travelling down here is very arduous for a foreigner who does not know the language of the country - the Portuguese in Brazil, the Spanish in Argentina. the writer had



The capital in Buenos Aires.

decided to go to Buenos Aires with Vice-President Krämer, who was officially in Porto Alegre. Due to ignorance of Argentina's recently tightened immigration laws, the former lacked some necessary papers concerning his physical and mental condition from the local health office and concerning his conduct from the local police chief. It was only through the written and personal efforts of our obliging and helpful consul, the Honorable Mr. Samuel T. Lee, that the latter was able to obtain the visa [the certificate of the courteous but strict Argentine consul].

About half past six in the morning of March 8, the train left Porto Alegre. The narrow-gauge railway meandered in bestän-

moderate hours in the station houses. In the evening, at 8 or 9 o'clock, the train remains at rest until the next morning; the passengers must seek accommodation in an inn during the night.

Some of the Brazilian travellers had a long, broad, pointed knife in their belt, which served all purposes for which such a knife could be used. Some also carried a large pistol in their holsters. However, one need not be afraid of the people because of this. They are very friendly to strangers, and when they meet friends even the men embrace each other and pat each other gently and affectionately on the back.

First the journey went through a mountainous area. On the slopes of the mountains, agriculture is practiced, wheat, grain and potatoes are grown. Ploughing is still done with oxen in some places. In some areas the land is even worked only with a hoe. The houses of the farmers were quite modest and similar to those of the settlers in new areas in our country. Further west one passed through large flat stretches where the people were engaged in cattle breeding, and there were herds of cattle, horses, sheep and ostriches to be seen. The cattle



Rented place of worship in Buenos Aires. (Lower floor.)

The white area marked with a star is a sign announcing the worship purpose of the establishment.



Buenos Aires.

from one end to the other through the country. It almost looks like a toy and does not offer the comfort we are used to in our homeland. During a downpour, water dripped down from the ceiling everywhere. One of the fellow passengers put on his raincoat and changed seats with the clerk, otherwise he would have been soaked to the skin. Meals are only available at very irregular

breeders live in small huts, about five feet high and eight to ten feet long. These dwellings are built partly of tree branches and sod, partly of bamboo sticks and mud, and covered with a roof of thatch. There are no wooden floors, nor are there any windows or doors. Cooking is done outside in the open air. Here and there colonist trains were to be seen on the journey. In small huts on wheels, harnessed with six to eight oxen, they moved from one place to another. All along the journey, people could be seen sucking mate in their huts. The shell of a gourd, into which sugar and tea leaves are sprinkled, is filled with hot water and the tea thus prepared is sucked through a metal pipe.

After a two-day rail journey, they arrived in Uruguayana, on the border of Brazil. The passengers were taken across the Uruguay River in a gasoline boat. As soon as they had landed at the port of Litres, their passports had to be shown and their travelling bags opened for examination for dutiable articles. In the afternoon the train arrived which could be used for the onward journey. It is peculiar that these trains in Argentina do not run daily, but some only three times a week. Built in England, they are somewhat different

furnished than ours, but carry sleeping and dining cars, and offer considerably more comfort than those in Brazil. At meals the national drink, vermouth mixed with soda water, was quite universally indulged in. The national dish, puchero: meat, potatoes and various vegetables cooked in a pot, was not available on this trip.

The train flew through large stretches of flat land, some of which was occupied by large moulding plants that were worked by machines, and others by extensive cattle pastures. The train also passed some huge slaughterhouses and cold stores. At one point, because the area is very swampy, the train was loaded onto a large ferry boat and taken down the Parana River. After a few hours the boat landed, and then the train continued until the second afternoon after leaving Paso de los Libres it reached the capital of Argentina, Buenos Aires. This is a modern, beautiful, progressive metropolis, with numerous smaller parks and flowery grounds, and exceedingly large and lofty as well as smaller artistic monuments dotted about. Among the more than two million inhabitants, among whom there are many more people of white complexion than in the cities of Brazil, are many Germans. But so far our mission has won only a few of the latter. The missionary, however, has not been discouraged by this, but continues to work undaunted in the confident hope that, with God's help, the number of members will gradually increase.

Services are held in a room of the house where D. A. Krämer lives. In order not to be disturbed by the street youth, windows and shutters must always remain closed during the service, which in this warm climate does not help to promote the attention and devotion of the listeners.

Because of the existing laws, it is difficult to establish parochial schools in Argentina, and in Buenos Aires, unfortunately, due to other circumstances, none has yet been opened. However, efforts are being made to establish a Christian school system here, just as such a system has already been established by most of our pastors outside the big city.

The mission in Argentina includes four areas besides Buenos Aires: Misiones in the northeast, Entre Ríos in the middle east, Pampa in the south, Cordoba in the middle west of the Republic, in all 60 stations and nearly 6000 souls served by 11 missionaries with creditable diligence and great fidelity. God keep them in the right missionary spirit, and crown their work, of which more will be reported, with ever more abundant blessings!

B f.

arrived. And I drove the 250 miles to my destination in six and a half hours, arriving at the appointed time on the minute. My thoughts then got lost even further in the past and thought of the simple, often downright poor conditions in which our fathers lived and worked with their self-sacrificing, self-denying wives - I will only mention Dr. Sihler, Prof. Crämer, Mrs. D. Sievers. Most of us know these conditions only from hearsay, from the stories of our fathers. Similar conditions are now mostly found only in the new areas of northwestern Canada and in South America.

For the first time I traveled to this region of Indiana, to Bartholomew and Jackson counties, with Columbus and Seymour as the centers. And yet it is an old Synodal region, in which, soon after the first Synod, the first traveling preacher or "visitor" of the Synod, D. Frincke, found his sphere of activity; today our Synod has eleven, partly large, flourishing congregations there. And it has now been my lot to visit nenn of these congregations in one day, if only as if in flight, to see their houses of worship, schoolhouses, and parsonages, to greet their pastors, and to hear of the history of the congregations. This would not have been possible seventy-five years ago, even if the congregations had all been in place. But in the age of the automobile, distances are almost easily overcome. The two days of my visit there offered many interesting and valuable things and will remain unforgotten.

I first descended at Seymour, a town of about 8000 inhabitants. There the congregation of nearly 1400 souls and more than 900 communicants has been served for a number of years by D. E. H. Eggers; there the "Ahlbrand Plan", which is now much discussed in our Synod, came into being, and the originator of this plan, our Synod member A. H. Ahlbrand, who is well known in wider circles, had planned this very "Lutheran tour" for me and then also kindly carried it out in fellowship with the local pastor. Thus I first became somewhat acquainted with the church system in Seymour; then we drove into the country to Dudleytown, where the blessed D. Kühn had stood for a long time and now D. O. R. Maßmann presides over the congregation; thence to Sauers, the largest country congregation and the mother congregation of Jackson County, so called from its first pastor, Sauer, of whose time all sorts of interesting and sometimes somewhat drastic events are related. Until a few years ago there stood the aged D. now in a well-deserved retirement. F. W. Pohlmann, who is now in well-earned retirement; D. G. J. Meyer took his place. The journey continued to Wegan, the parish of D. W. H. Daus, son of my valued St. Louis colleague; then to Vallonia, where D. J. G. Jeske, during the war chaplain at Camp Sherman, O., stands, both also country parishes; finally to Brownstown, the county seat, where D. H. Petrich supplies the parish. Besides Seymour and Sauers, the congregations are not large; but one thing stands out to the visitor somewhat acquainted with the conditions in our synod, namely, that each has, besides the pastor, a teacher of its own, or, like Seymour and Sauers, several teachers. The congregations have probably had parochial schools almost from their foundation, have grown with the parochial school and through it, and hold it dear.

I made the same perception in adjoining Bartholomew County, to which we then drove. There is the center of the Lutheran church in the city of Columbus, with a population of about 10,000; around it are grouped four rural congregations. Two of these I was able to visit that Saturday: the congregation at Jonesville, where D. G. Gotsch now stands, and the congregation at White Creek, the mother congregation in the

Other times.

Yes, different times, I thought, as, accepting a kind invitation, I rode in the comfortable and fast railroad train to Columbus, in Southern Indiana, for a larger, community celebration of the Synod Jubilee. My thoughts rushed back; I thought of how our fathers traveled to the first Shnode seventy-five years ago; how Dr. Sihler and his traveling companions: Wolter, Husmann, Jäbker, and Frincke, covered the 150 miles from Fort Wayne to Chicago on horseback, and took five days to do it; how Crämer and his deputy, Bernthal, of Frankenmuth, Mich. had to make the tremendous detour by water via Mackinaw, because no railroads were yet running, were held out on this journey by ice in Lake Michigan, and were not able to reach Chicago until after the Synod opened.

promising mission fields simply had to be left to the left, because no quite pious and gifted boys, enter our educational institutions! Pastors and workers could be sent to them!

(3) When we hear that 168 candidates for the preaching ministry have been desired, we do not believe that in the course of the past year, or even of the past two or three years, so many new mission fields have been added to the existing ones. He who so reckons is very much mistaken. Among the places that have called, there are relatively few new mission fields. For the most part, these are congregations that have formed a parish with one or more other congregations for ten, twenty, thirty or more years, or that have been served in a makeshift manner by neighboring pastors or students. Among the professions there are now always a number of professions for assistant professors at our institutions, often also for assistant pastors.

Among the 168 callings for preaching candidates this year, 31 were for Canada and foreign countries. So only 137 remained for our own country, and among them were four for the deaf and dumb mission and four for the negro mission.

The larger our synod becomes, the greater the number of pastors and teachers who leave office by death or resign for one reason or another. During the past year 28 pastors and six teachers have passed to heavenly rest. We do not know how many have resigned their office in the past year because of illness, advanced age, or for some other reason. However, it can be seen that in order to be able to fill only the positions that have become vacant in this way, a considerable percentage of our candidates are needed each year.

Those who are familiar with the church harvest here in our own country know that we could put a missionary in a thousand places. In neighboring Canada, too, our church work is greatly increasing. In addition to this, we should not only send many workers among the many millions of heathens in India and China, but it seems that many a door is now opening for us in Europe as well. "Lift up your eyes and look into the field, for it is already white for harvest!" John 4:35.

Yes, "the harvest is great, but the labourers are few. Therefore pray ye the Lord of the harvest, that he will send forth laborers into his harvest." Matth. 9, 37, 38. We must not slacken our efforts to recruit students for our teaching institutions. The need for preachers and teachers among us is great. We are not overdoing it by any means when we aim at 800 theological students in our new building in St. Louis. We are to go forward more and more diligently in our missionary work. In this way, too, we

should give our God the right thanks for the great blessing he has given us by grace. As long as it is right in our synod, we must speak with Peter and John: "We cannot refrain from speaking what we have seen and heard. 4:20. We cannot and will not stand by and see people lost for whom Christ also died, but whom we could help to salvation through the preaching of the gospel.

God grant then by grace that also this autumn, as in the past year, quite a large number of new students,

enter our educational institutions! Pastors and teachers and professors should diligently solicit such students in the coming months. Parents should be willing to give their sons to the Lord for the service of the gospel. Boys in our congregations should consider it a high honor if they are chosen for the highest office that exists in this world. Let us ask the Lord of the harvest, not only in our Sunday prayers, but also in other ways, to send laborers into his harvest! God himself give us the will and the accomplishment! The time is short; soon the Lord will come to judge. Then this world will pass away; but the souls that have been saved through the gospel will abide forever. J. H. C. F.

Colorado once and now.

All beginnings are difficult, but with God you will succeed.

3. the Western Slope and the San Luis Valley.

If you hike into Colorado coming from the east, Kansas, you will notice that it is always a bit uphill. In Denver we are already at an altitude of 5000 feet above sea level. But soon after Denver it's time to climb. Now we have to climb the main range of the Rocky Mountains, which stretches from north to south through Colorado. Up there we want to rest a little.

The eastward sloping plateau, which makes up about two thirds of the state, we also call the Eastern Slope. It is on this that almost all of our church work has occurred during the past fifty years. And it has always been true until today: All beginnings are difficult. We are, after all, standing on the watershed of the continent. On our right and on our left there are small streams. Neighbours they were, but the first seeks to reach its final destination, the Atlantic Ocean, the other the Pacific Ocean. Behold that

little book, does it not remind us of our missionary work here? It is so small, and takes its way so quietly and hidden; but still, what obstacles it overcomes swiftly to the valley! But if a thirsty mountaineer comes to its shore, how gladly and abundantly it gives refreshing clear drink! How many a congregation in the Synod will be able to say to themselves at our seventy-fifth anniversary, when they look back: How difficult our beginning was!

But if you want to find an entire state where this has been particularly true, Colorado probably tops the list. Where do you think that came from? Look at the larger cities. Troubled mini-villages were the ones that boomed quickly with a "boom," but also often declined just as quickly. In later times our towns were health resorts for lung sufferers, and many also came from our parishes; but many of these did not stay. Every couple of years the city pastor had half a new congregation. Our irrigated country districts, where it is so nice to live and the harvests are much safer than elsewhere, have only lately enjoyed greater popularity among German farmers, because they used to say, "I don't understand irrigat'n' [artificial irrigation]." And why the beginning on the prairie in Eastern Colorado was so very difficult, of this we shall

the next time we talk. Should we not be silent about the small beginnings of the last fifty years and later hold thanksgiving celebrations? No, thank God, in our Synod we still rejoice over even the smallest beginnings. Especially the faithful work in our many small mission places gives much cause for thanksgiving. If our congregations throughout the Synod had not remained faithful and zealous in God's pure Word, it would soon have been in the mission work in Colorado. "Mr. and Mrs. Miller" would then have moved, say, to Parkdale, Colo. where they found not their church, but quite a few scattered Lutherans. "Oh, what are we going to try to start a church here! It's never going to amount to anything. We'll go to another church. They are quite Christian," etc. But behold, they came from a congregation that was serious about faith and doctrine, and when they arrived in Parkdale, they immediately wrote to their pastor. And there is a nice congregation there today. And if our teachers in our high schools had allowed themselves to be carried away by the spirit of the times, then we would soon have had workers in Colorado who would have thanked us for the years of effort we had put into serving several small, seemingly hopeless mission places. So let us also find much cause to thank God for the fact that the beginning was so difficult.

But we turn our faces westward, toward the westward-depending landscape, also called the Western Slope. This is the land of hope also for our state. It is a large country, covering one-third of the state, as large in area as the state of Indiana, but not so flat as the latter, but mostly occupied by wild and romantic mountain ranges and lovely fruit valleys. It has hitherto been a remote, unknown, as yet little developed country, because only to the south, in Colorado, and to the north, in Wyoming, had the railroad found a way to cross the high ridge, but not directly west of Denver. That is to be changed now that it is a done deal to build the Moffat Tunnel soon. The Western Slope is also to be a land of good hope for our future church work. True, missionary work has been done there by us for many years. Rev. L. W. Dornseif, ministered in Denver from 1881 to 1886, reports, "Two-

If we want to make progress there as well, we must gain a firm foothold. Since 1912 a missionary has been working there without interruption. The present one, Father Adolf Hoyer of Paonia, reports about his places with details of his listeners.



The church in Durango, Colo. (? - J. Hannewald.)

in parentheses, as follows: "Paonia (13 hearers, 4 families, 7 communicants, services in the house), Montrose (2 families, services in the house), Olathe (30 souls, 6 families, services in Rifle Hall), Eckert and Cedaredge (3 families, 4 communicants, services in the house), Rifle (2 families, 6 communicants, services in the schoolhouse), Aspen (1 family, services in the house)." In no place have we any property as yet. The missionary reaches his places, which are often hundreds of miles away, by fine automobile (Ford) or by train. Oh how very difficult the beginning is there! But God will make it work there too. In the future, we hope to God, our fellow Christians will help so that the missionary can soon have a house built and soon at least a chapel in the main place.

Let us now travel to the southeast corner of the state. Here we have two small churches. At Durango, R. Rauh, then at Denver, planted a church in 1887. Through Father J. Jacob, then in Durango, a mission was started at Dix in 1894, and a congregation was planted there by him in 1897. During all these years these little congregations have been faithfully supplied by the preaching of the divine Word by various pastors, and have shown faithfulness and kept the faith in spite of great loneliness and seclusion.

But we now leave the Western Slope, and turn again to the eastern part of the state. Here we meet on the south the great broad San Luis Valley, watered by the Rio Grande River. When did our work here begin? It was in the midsummer of 1874. Coming from the north, we see our first missionary from Blumenau (now Westcliffe), Father Hömann, riding peacefully on his Mexican mount into the valley, which was then still very sparsely populated. With this his pony had also so his Be-



The congregation at Eckert, Colo. (P. A. H. Hoyer.)

times I have also been to distant Durango, where I preached nine times in ten days." Subsequently our Colorado resident pastors often made missionary trips there. For a short time a missionary was also employed at Grand Junction. But these were only forays into enemy territory.

...change. He was too poor to buy a horse. An American took pity on him and gave him one. Unfortunately it was "locoed", that is, it had eaten too much of the poisonous plant Loco and now lost its little "horse sense" completely, so that it had to be schooled anew with every new ride. But our missionary is firmly in the saddle and has taken the direction to Del Norte, the main town in the valley. Evening falls too soon, forcing him to spend the night on bare earth, sitting beside his pony, howling at wolves. The next day he diligently proselytizes among the German settlers there. But when the time of the service approaches, quite a few Americans come, but his dear Germans stay away. The Germans had allowed themselves to be taken in tow by unbelieving free spirits and had become the open enemies of the church.

Such was the course of the first missionary attempt in the valley. Then later, in 1899, regular services were established by Fr. Ösch of Westcliffe. Now we have there a



The church in Monte Vista, Colo. (P. Martin L. Muller.) beautiful independent parish, Monte Vista-Alamosa. According to recent news, Monte Vista wants to become independent, even though the parish has only 27 voting members and 73 communicant members, so that Alamosa can form a new parish with a whole new area in the Mesa Valley and call a candidate this year.

Shall we conclude by stopping again at our church at Westcliffe, of which we told last time, to see how God has blessed their work? How very different everything looks now! How God has guarded and blessed his vineyard here by the diligent and faithful teaching and weeping, watching and praying of his servants! There is now a populous congregation here, which also diligently maintains a school with its own teacher. Blessed Reininga, the predecessor of the present Father Heerwagen, reports from more recent times in a letter to Father Hömann: "Yes, the times have changed compared to those days. Almost everyone is wealthy and drives the most beautiful automobiles. Even the poorest, the pastor, has a 'Buick'. Our new church costs

interior furnishings H16,000 and is now paid for in full. In the treasury for pipe organ we have already \$600. Surely you never thought of a pipe organ in the Wet Mountain valley. But, had you and others not sown and held out then, there would be no church here now."

So after a difficult beginning, God has made it glorious. At the moment there are about 60 places in the state, but half of them have less than 25 members. Our missionaries certainly often want to become despondent and discouraged. But only be confident, with God it will succeed!

Father Kretzschmar.

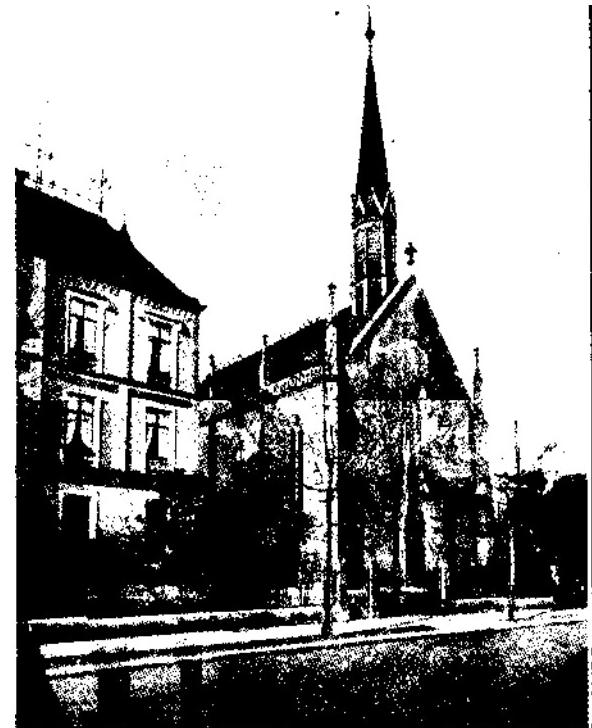
Our activity of love in Europe.

If one day the active love in which faith proves its power will be praised by our exalted Saviour, as He holds out to us in His description of the Last Judgment, then many will owe it to the misery caused by the war in Europe that their works will be mentioned among those which the Saviour regards as services rendered to Himself. Thousandfold is the misery which the terrible European war, with the famine and pestilence which followed it, has wrought in Central and Eastern Europe. In its most appalling form, however, I have not seen this misery, for I have not come to Poland, Galicia, and Volhynia. But I have talked with many refugees who have entered Germany over the eastern frontier, and I have visited the refugee camps which have been established in Germany for these poorest people, and have listened to the most heart-rending tales of woe and suffering and privation. Among these refugees are many who belong to the Lutheran confession, especially Balts from the old Baltic provinces of Russia (who have already been supported with considerable sums by our New York authority). But apart from what has just been mentioned, one need not go beyond the eastern border of Germany to find hardship and misery that often defy description. Poor clothing, malnutrition, lack of medical care, insufficient shelter, these are only a few of the keywords to which one could attach whole long chapters of touching stories. If one then goes through the hospitals, the orphanages, the institutions for the blind, the lunatic asylums, which after the war are not only completely overcrowded, but cannot even accommodate the constant influx of new arrivals, one gets an even deeper insight into the terrible wounds inflicted by this most dreadful of all wars. But the forms of misery just mentioned by no means exhaust the great distress which prevails in Europe. It is precisely the best and noblest sections of the once so proud German nation, the former civil servants, emeritus pastors, scholars, pensioners, small pensioners, who were formerly able to live very comfortably on their savings, who have come into the most bitter misery partly through the deprivation of their pensions, partly through the loss of their positions, and partly through the devaluation of German money. The people in these circles used not to know the word beg, and now they are ashamed to beg. One piece of furniture after another, one article of clothing after another is sold, until at last there is nothing left, and the sufferer in despair puts an end to his life or starves to death. And touching instances of parents and neighbors literally sacrificing themselves for children and friends in order to preserve or at least prolong their lives could be told here.

It is impossible to describe in words the profound gratitude that the Americans' aid has aroused among Germany's needy. Many such expressions of gratitude have been published in magazines, and many a reader has read with moist eyes the lines of thanks written by trembling hands on the other side. But the deepest thanks cannot be expressed at all. One must have been among these people oneself, have seen their eyes shine when they spoke of "America Aid," have heard a thousand touching details recounted, and have received their handshakes with their heartfelt "God reward you a thousand times over!" in order to have any idea of what a tremendous impression the American relief organization has made on Germany. After all, all this came from former enemy territory! If anything has helped to remove the feeling of bitterness toward America from most German hearts, it is the large quantities of food, mountains of clothing, shiploads of cows, and millions of dollars which compassionate Americans have offered to relieve the distress in Germany. This American relief work has had an exceedingly conciliatory effect and continues to do so to this day. Of course, there are also people over there who think differently of this aid work; for example, on a railway train a travel companion said these harsh words to me: "The Americans are really only doing their duty when they feed our widows and orphans, whom they themselves have made into such." To this he attached other harsh remarks about conceited virtue and Pharisaism. But this was a very isolated case, and the remark no doubt has some justification. But on the whole, the mood that I otherwise encountered in Germany when American loving-kindness was spoken of was one of heartfelt joy and satisfaction. It does the Germans good that Americans do not treat them so contemptuously as they are treated by their other enemies, and make them understand in every possible way that they still love them in spite of the crushing ignominy with which they feel themselves burdened in: general world judgment.

Our church has set a glorious monument to the Lutheran faith and confession with its European charitable work and, without actually intending to do so, has developed an excellent missionary activity through its charitable gifts. Mindful of Paul's word that we should do good to everyone, but most of all to our comrades in faith, our New York authorities first turned to our Free Church congregations for the distribution of the gifts of love. An aid commission was appointed in Germany, and this in turn contacted each of our Free Church congregations. In each congregation a relief committee was formed and the distribution of gifts was carried out with great care and after careful consideration of the needs and demands of the needy. But not only were the gifts from America so abundant, but the charity and charitable spirit of the members of our Free Church congregations over there was so great that the relief work extended beyond the limits of our congregations right from the beginning. Our New

The York authorities also entered into direct relations with a large number of public feeding establishments, hospitals, orphanages, the poor offices of larger cities, etc. The aim was to alleviate physical need in general, wherever this was possible. It was a matter of alleviating bodily need in



The Church of the Holy Trinity in Chemnitz, Saxony. R. Kern.)

came to meet us. In this way, under God's gracious power, many people were made aware of the Free Church who had not known it before. Our gifts of love have even reached the homes of rejected enemies of the church and crude, angry people, and there, because they were given by people whom the recipient had hitherto regarded as his enemies, they have acted like the fiery coals of which the Holy Scriptures write. Our gifts of love were never bait with which to fish; they were given to the needy without any condition. Sometimes, however, the parcel of love was accompanied by a small comforting tract, or the Christian leader who delivered the parcel spoke a friendly, serious word, because he saw that the need in the house in question could not be helped by earthly means alone, and because man does not live by bread alone. Many such unchurched people have been brought close to the church again through these gifts and have begun to regularly attend church services, and in them have drawn from their Saviour's hand a much more powerful comfort than we could offer through our gifts. Our congregation in Chemnitz, as a result of the distribution of love offerings among the churchless population of the city, has seen itself compelled to enlarge its already spacious church at a considerable cost (M. 100,000), which exceeds its strength, so that even in these expensive times it has built in new galleries. The rush at their services was

The church had become so large that it could no longer hold the multitude of listeners. It was my privilege to preach at the dedication of this enlarged church and to see with my own eyes the great throng of people eager for salvation. The city council of Chemnitz had dedicated a very honorable letter to the congregation, which was read at the dedication service, and distinguished citizens of the city attended the service.

Furthermore, through our activity of love, the mouths of those have been shut who formerly sneered at our free-church congregations as at dead clusters of Orthodox: "What then do you do for the orphans, for the aged, for the sick? Does not all your glory consist in this alone, that you pretend to have the pure doctrine? Show us your faith with your works!" and the like. By the rich gifts which have been placed at their disposal by their American brethren in the faith for distribution even to outsiders, our poor Free Churchmen were now enabled to exercise love, while in the circles of their despisers all loving activity had almost ceased.

Our dear brethren in the New York Relief Agency, by their faithfulness, conscientiousness, and self-sacrifice, have earned not only the heartfelt thanks of thousands of needy people in Europe, but also our own

We are not able to perform the many services which are continually required of them. Let us also carry them on a prayerful heart, so that the hundredfold vexations, labors, and difficulties which this widespread work of aid naturally causes, may not weary these dear brothers in their work. May Christ, through his Holy Spirit, keep us all in the grace which always makes us willing to serve others for his sake, to share our provisions with the needy, and to follow his example in relieving distress throughout the world and in blotting out the effects of sin among men! D.



The interior of the church in Chemnitz after the installation of the gallery.

The Synod owes a great debt of gratitude to these brothers. Let us continue to strengthen their hands by not being scanty with our gifts, and let us thereby make a little easier for these friars the difficult task which we have entrusted to them, so that they may all the more promptly and

To the Ecclesiastical Chronicle.

From our Synod.

Our week of celebration in St. Louis. The days from June 6 to 8 brought the school year to a close for our seminary in St. Louis. The lectures were concluded on June 8, at the same time as the conclusion of this number of the "Lutheran". Immediately after the close of the lectures, a short academic ceremony was held in the auditorium of the Seminary, at which the President of the Institution, D. F. Pieper, delivered the address; then the class of 106 candidates, the largest in the history of our Institution, were handed their assigned vocations, so far as they now enter upon the ministry. In the evening a solemn closing service was held in the nearby Church of the Holy Cross. D. C. C. Schmidt, pastor of the congregation and long-time member of the supervisory board of the seminary, delivered the German, Fr. O. C. Kreinheder of Detroit, Mich. the President of the English District of our Synod, delivered the English address to the class of candidates. D. Pieper then dismissed the candidates into office after a suitable liturgical form, and Dean J. H. C. Fritz presented them with their diplomas. God guide our dear candidates, these many young workers of the Church, happily first to their homes and then to the place of their ministry, bless them abundantly with His Holy Spirit's power and grace, and set them to be a blessing to many!

Two days earlier, on the evening of June 6, a special meeting was held in the seminary dining room to discuss the formation of an alumni association of our seminary. The meeting, called by the full class of candidates, was more than expectedly well attended. Not only were the members of the faculty, who with one exception are alumni of the Seminary, and the pastors of St. Louis and the surrounding area almost all present, but also many pastors from Missouri and Illinois within a radius of about one hundred miles were present, as well as individual alumni from Michigan, Wisconsin, Minnesota, Iowa, Nebraska, Kentucky, Kansas, California, and India, some of whom, of course, had come here for other reasons. It was decided to form an Alumnae Association, because just at this time the time seemed suitable for it, as we are about to move the Institution and build a new Seminary, and such an Alumnae Association can render valuable service to the Institution in this, without in any respect interfering with the total worth of the Synod. The necessary preliminary officers and committees have been appointed to take the preliminary steps. More details will be announced here or in another place later. An alumnus present immediately pledged to make P1000 available to the association for any purpose of the seminary to be determined by the association. At

On the evening of June 7, the candidates' class held a musical evening entertainment in the auditorium of the seminary.

L.F.

Our seminary and the intended construction of a new seminary building have been the subject of discussion here in recent weeks. We have already reported on the work of the district presidents as a distribution committee in the last "Lutheran," but we add that at this meeting they and the other Synod officials present also discussed in detail the building of the seminary and the raising of the necessary funds for it. It was especially important that at the same time the officials and a large number of members of our Lutheran Laymen's League were gathered here in St. Louis, who also held a joint meeting with the presidents and the pastors and professors of St. Louis and the surrounding area in the seminary, discussed the entire situation in detail, and thereby unanimously declared that they would do everything in their part and in their circle and profession to ensure that the necessary sum for the synodal buildings would be collected this year. On Ascension Day in the afternoon, the new seminary site was inspected by all, and our architect, Mr. Klauder of Philadelphia, gave all kinds of information about the planned building and showed preliminary drafts of it at a special meeting in the hall of the Emmaus congregation (President R. Kretzschmar) that afternoon and then in the evening. In special meetings of the building committee with the architect, details of the intended buildings and their furnishings were then discussed and determined. Further and more detailed information about this will also be given later, when everything has taken on a more definite form. In the whole construction, the largest in the history of our Synod, we want to keep in mind above all the words of Scripture: "Where the Lord does not build the house, those who build it labor in vain," Ps. 127:1, and ask him diligently for his support, his help, his protection and blessing, for he must give all that he wills and accomplishes.

L. F.

The list of this year's candidates for the school board, with the places to which they have been appointed, is given in the following directory. L. Kellermann is also taking his exams in River Forest, but before he enters the school board, he intends to study at another institution.

School district candidates in Seward.

W. Cholcher; Malcolm, Nebr.
W. Fischer; Terra Bella, Cal.
E. Hafner; Alva, Okla.
P. Leimer; Falls City, Nebr.
E. Lindemann; Tripp, S. Dak.
F. Lindhorst; Perryville, Mo.

B. Luehrs; The Grove, Tex.
E. Marty; Perryville, Mo.
P. Rottmann; Amherst, Nebr.
F. Seevers; Kalispell, Mont.
E. Siebraß; Sherwood, Oreg.
J. Wagenknecht; Paola, Kans.
L. F.

Large gifts. Not long ago we had a long conversation with a man from another church community, who is known in his body and beyond its borders for his ability to collect large sums for church purposes. He told us many things about his experiences and said, among other things: One must appeal to the wealthy and rich, who daily reckon with large numbers in their business, also for large gifts. They are used to it, and a greater task also excites their greater interest. When you tell them about church tasks and ask them for contributions for them, you must not come with ten and twenty dollars, but with a hundred and a thousand dollars.

We told this to a businessman from our circles who had been blessed by God in the earthly realm, and he confirmed it. He added of his own free will: "Let us take the collection of our Lutheran Laymen's League. I have not heard of a single one who has regretted taking part in it; on the contrary, it has only given us a greater desire to give. There is not one among all who have contributed who has been hurt in any way by it. We have all only given of our abundance, and none has renounced anything or deprived his family on that account. No greater service can be done to wealthy and rich Christians than to call upon them to give great gifts for God's kingdom. And though sometimes at first the old man becomes somewhat unwilling, afterwards the new man rejoices all the more when he has gained the victory over the old man, and has given abundantly."

Is this not right and in harmony with 1 Tim. 6, 17-19: "Unto the rich of this world be given, that they be not proud, neither hope in riches uncertain, but in the living God, which giveth us abundantly to enjoy all things; that they do good, be rich in good works, give gladly, be helpful, lay up treasures for themselves, a good foundation for things to come, that they may lay hold on eternal life"? L. F.

The Atlantic District of our Synod, embracing the States of Connecticut, Maine, Massachusetts, New Hampshire, New Jersey, the eastern part of New York, and Rhode Island, and including the two small congregations in London, England, was assembled in Albany, N. Y., from May 10 to 16, in the midst of the congregation of P. H. W. Mueller. Pres. D. F. Pfotenhauer represented the general synod and preached in the opening service on Mark. 4, 26-29. District President H. Birkner, in his synodal address and presidential report, pointed out the great blessings God has bestowed upon our entire synod and the Atlantic District during its existence. The district now numbers 128 pastors and professors, 145 congregations, 16 preaching places, 17 schools, 59, 153 souls, and 30, 432 communicant members.

In a German work, Father A. C. Theo. Steege treated the Biblical Lutheran doctrine of Sunday, and aptly proved from Scripture that we do not celebrate Sunday in consequence of a divine command, but in order to have time and opportunity for public worship. J. Kavasch pointed out in English some dangerous phenomena in our church work today and how to counteract them.

To relieve the workload on the district president,

School district candidates in River Forest. Class of May 19.

A. H. Borchardt; Elmira, Ont., Can.	A. W. H. Obermann; Gary, Ind. A. H.
F. R. Bruß; Zachow, Wis.	F. M. M. W. Fischer; Baldwin, Wis.
B. Bunjes; River Forest, Ill. E. J. Fanstich; Elgin, Ill.	E. A. Grote; Detroit, Mich. A. O. Heldt; Chicago, Ill.
Wausau, Wis. L. Kellermann: .	G. Prentiss; Elgin, Ill.
W. A. Kellermann: .	K. Schleifer; Keene, N. H.
W. A. Kellermann: .	M. Sebewaing, Mich. W. H. Schriener;
W. A. Kellermann: .	Chicago, Ill. A. Schwausch; New Orleans,
W. A. Kellermann: .	La. G. T. Wichmann; Pine Island, N. P.
W. A. Kellermann: .	W. M. Winterstein; St. Louis, Mo. C. A. C.
W. A. Kellermann: .	Walter; Frankenlust, Mich. F. C.
W. A. Kellermann: .	Wunderlich; Seattle, Wash.

Klaffe of July 28.

A. C. Abel; Winnicua, Man. can. W. Beverlein; West Bend, Wis.	W. E. B. Borchardt; Rockford, Ill.
M. Th. L. Gaßner; Centralia, Ill. H. R. Geier; Winnicua, Man.	N. D. Gaudorf; Fairfield, Minn.
M. A. Greunke; New Haven, Conn. E. F. Heinecke; Milwaukee, Wis.	H. R. Glawe; Reese, Mich.
G. Hoffmann; New York, N. P.	Rogner; Brownstown, Ind. H. C.
A. Köpsell; Copperas Cove, Tex. W. F. Koltsov; Beardstown, Ill.	Rommelmann; Sheboygan, Wis.
M. F. Mueller; Stratmann, Mo. W. O. Nürnberg; Morristown, Minn.	W. F. Röhle; Hankinson, N. Dak. G.
M. C. Pieper; Big Rapids, Mich.	Schmiel; Pittsburgh, Pa. K. J. C. Seidler; Cincinnati, O. A. G. Sommerfeldt; Bach,
	Mich. J. F. Stack; Munger, Mich. P. H.
	Striker; Clifton, Ill.
	W. Timm; Conaver, N. C. Fr. C. Weber; Glenview, Ill. C. F. Wiese; Rochelle, Ill.
	P. J. Winterstein; Decatur, Ill. K. H. Wittkopp; Detroit, Mich.

was decided to ask his congregation to appoint a second pastor, whose salary would be paid out of the district treasury. The present treasurer, Rev. O. Restin, was removed from office at his request; Mr. H. Sieker was elected in his place.

Mission work within the District has progressed nicely during the past year. The expansion of the Mission Commission (an executive committee of six members and three sub-committees in different areas) has proved useful, especially in exploring new mission areas. For its mission work the District should raise \$18,000 in the coming year. From the district's church building fund, needy congregations have received \$113. 653, of which §58. 683 belongs to the fund as property. Father W. Köpchen, financial secretary of the commission, showed that the missionary work of the district could be considerably promoted if more funds were available to the administrators of the church building fund; he therefore asked for ample interest-free loans. The Church Building Fund was to become the savings bank of the District.

There are 158 students enrolled in Bronxville College. Unfortunately, there is a lack of space in the residential building; therefore, the district decided to advocate at next year's delegate synod that the lack of space be remedied by a new building.

Before the Synod met, the whole Missionary Commission assembled for a special meeting, to which the missionaries were also invited. At this meeting it was decided that no member of the Lodge should be admitted to any missionary congregation, either at the founding of the congregation or later.

The four services except the opening service were preached by Pastors S. Glaser, G. Steinert, H. Burgdorf, Th. Keyl and R. Steup.

L. F.

From Wyoming. According to the alphabet, the State of Wyoming always stands last; but according to the number of our churches and missionary places, the State stands a little better, there being at present ten pastors and one teacher in labor there, while one missionary field has recently become vacant through the departure of the missionary. The State embraces 97. 914 square miles. Its population, to be sure, is out of proportion to its size, as the State has only 194, 402 inhabitants. Mer among them are many Lutherans. Thus a so-called "religious census" was recently taken in the town of Casper, and on that occasion 228 young men or families professed the Lutheran faith.

Our missionaries in Wyoming and western Nebraska held their conference at Cheyenne, Wyo. the last week in April, and consulted with each other concerning the missionary work in their territory, and encouraged each other to carry on this work of the Lord with renewed zeal. Three matters of more general interest were also touched upon in these consultations. The introduction of the envelope system in all mission places was discussed. Some missionaries have already introduced it and have had good success with it. Questions were raised from various quarters about the prospect of a correspondence course for confirmants. Confirmation classes in the preaching places once a month after the service are scarcely sufficient, and yet the distances are often so great that one can only manage with scanty difficulty without the aid of the correspondence course. A correspondence course, to supplement the oral confirmation classes in the far-flung mission places, would be very welcome to some missionaries. Efforts are also being made to introduce our magazines to the mission fields. The conference decided to inquire with our Publishing House whether they might not be interested in introducing our periodicals.

The first year, we can get cheaper introductory prices for our journals. Experience teaches us that most people who get to know our journals properly are happy to order them again.

The mission reports showed that diligent work is being done in school, Saturday school, Sunday school, confirmation classes, Bible class, and church. So also in western Nebraska and Wyoming efforts are being made to bring the pure Word of God to the people and to help build the Kingdom of God. We need the intercession of our fellow Christians. This work will not be in vain in the Lord.

A. W. R.

Domestic.

Religious schools in the summer. That the American church communities are also increasingly recognizing the necessity of Christian education is evident from the ever-growing number of vacation schools in which children are to be instructed in the main doctrines of the Christian religion. In Philadelphia a special committee has been appointed for the purpose, to look more closely into this important matter. The vacation Bible schools there admit pupils from all church denominations, and give regular instruction from June 28 to August 2. Sixty schools with 240 teachers are planned in all, and a large attendance is expected. Presbyterians and Methodists are also becoming increasingly enthusiastic about these religious schools, which already exist in all states of our country. Lutheran congregations, especially those that do not have a parochial school, want all the more to see to it that their children receive special religious instruction, at least in the summer. Students from our seminaries are very suitable and easily available for this purpose. The *Presbyterian* asks: "Why not a daily vacation school in every congregation?" From this it is evident how much those church communities care.

J.T.M.

A ministry that preaches reconciliation. On the occasion of the graduation ceremony of this year's graduates from Princeton Theological Seminary, the commencement speaker said, among other things: "The chief danger that threatens our preachers today is not both hatred and persecution from the world's side, nor the temptation to conform to the world and to godless living, though this eats away at us like a cancer, nor the fear of the furious bigotry and hatred of the theologians, nor the danger inherent in the widespread false views of the origin and purpose of man and the world, though they rob Christianity of its high and unique significance: nay, the chief danger lies in our denying Christ JEsum, the Saviour of sinners."

To this the *Lutheran* remarks (we give his words in free translation again): In this one sentence, however, the chief danger is marked. Whoever takes the time to examine carefully what is proclaimed in the press and in the pulpit as the gospel, soon realizes how far one is from understanding and accepting the gospel as the good news of deliverance from guilt and the penalty of sin through the atoning work of JEsu Christ. The gracious forgiveness of sins, reconciliation with God, justification by faith, these are the important doctrines that all men, all sinners, need to know and know. And indeed it takes great courage, and powerful preaching, to preach these doctrines to a race that has been brought up in sentiment and slush.

To this it must be said: What is destroying our nation is

however, the false doctrine that is unfortunately preached to him under the name of Christianity in so many churches, a false doctrine that is nothing more than paganism and the faith of reason. What is important is what was still further said to the Princeton baccalaureate students: "We need preachers who know well and confess without fear what Christianity is and what it is not, preachers who in their confession of faith will always say with all definiteness, as the case may be, either yes or no, and so uncover and expose again the long blurred line of demarcation between faith and unbelief." May God in grace give us all courage and strength to open our mouths cheerfully, that we may confess and proclaim without fear the whole counsel of God unto salvation! J. T. M.

When do you win candidates for the preaching ministry?

According to an English church bulletin, few candidates for the study of theology are obtained from the students already attending the colleges. Most of those who are willing to devote themselves to the glorious profession of preaching the gospel make this decision while they are still in elementary school or college. Once the boys are in high school, it is difficult to persuade them to devote themselves to the preaching profession. Therefore the pastor has to look for students for the preaching ministry already among the boys who attend the Sunday schools. - It has been our experience that our parochial schools have also been a blessing to us in that they have ever supplied a considerable number of pupils for our colleges. But also the confirmation classes are to be used to warm the hearts for the work in the kingdom of God. It is best, however, if, in addition to pastor and teacher, Christian parents continually impress upon their sons the glory of the preaching ministry, and encourage them to study theology and prepare for it. Now is the time to do this. J. T. M.

Losses of the Lutheran Church. In a work on the Lutheran Church in America, Dr. O. M. Norlie proves that the Lutheran Church in our country should be stronger to the 15, 698, 647 members than it really is. Instead of 3, 755, 610 Lutheran Christians, it should be their 19, 454, 457. These figures are based on a calculation of Lutheran immigration, and are of course not exact. Nevertheless, it is certain that the Lutheran Church loses thousands of baptized and confirmed members year after year. According to the statistics given, the German Lutherans retain only 30, the Finns about 22, the Norwegians 21, the Swedes 9, and the Danes about 5 per cent of their members. Dr. Norlie concludes his report by saying, "The losses of the Lutheran Church are going to the outrageous." As the reason for this he gives: 1. the use of foreign languages, such as German, Finnish, Norwegian, etc., 2. the state schools, and 3. the inadequacy of Lutheran books and periodicals. In addition, he points to the active missionary work of the Reformed among the Lutherans, who study foreign languages for this very reason, in order to lure Lutheran members away from their church.

But a Lutheran church newspaper rightly contends that the figures given are much too high, because not all, but only a small part of those who come from Lutheran countries, such as Norway, Sweden, Finland, Northern Germany, etc., are really confessional Lutherans. . This is probably true; but all Lutheran congregations agree that they are losing innumerable members, or those who should be or become members. If we subtract from this those who are entangled in the nets of the unbelieving lodges, there remains for us too a

sufficient reason to ask in all seriousness: How do we keep our confirmed youth in the church? How do we win those who have fallen away? And what can we do to win unchurched people to Christ in the first place? Let each one prayerfully and earnestly consider these questions!

J. T. M.

Church and State. How thoroughly the sects of our country blend church and state in their religious views was again demonstrated at the General Conference of Presbyterians held at Des Moines, Iowa, May 17-23. As is well known, it was largely the American sectarian preachers who stirred up hatred and vengeance from the pulpit and on the public speaking platform during the last world war. This war, they declared, was a holy war; it was for the suppression of all tyranny, selfishness and conquering rage. If this war were won by the Allies, the world would be healed! It was they who caused the mob in many places to burn Christian churches and schools, to harass preachers with their wives and children, and often to use the most outrageous means to incite the whole people to participate in the war, even before our authorities had declared war. Now the war is won, peace reigns in all parts of the world, everywhere a conciliatory mood appears among the peoples, the quiet citizen goes peacefully about his work, Prohibition has "worked wonders," the battle armor is being recast in plowshares; in short, the millennial empire is still lacking, and then the world, as one thinks, would be a paradise.

The 134th General Conference of Presbyterians in the United States now feels compelled to continue to preserve this abundance of blessings for the world. In long, phrase-laden declarations, the Conference has said, among other things: "We believe in the total abolition of all warfare among all peoples; we believe in a warless world, and we hereby consecrate ourselves to that end." The Presbyterians should consecrate themselves to another cause. For there are two schools of thought among them, one which still adheres to the principal doctrines of the Christian religion, and another which is sunk in unbelief. In their midst two church papers particularly feud, which revile each other, but yet are tolerated and acknowledged in the one community. The Presbyterians, in fact, also believe in a warless church, in which faith and unbelief, Christ and Satan, Christianity and paganism shall have a right to exist side by side. Thus the community flourishes most excellently. Externally, it increases from year to year. On March 31, 1921, it numbered 1, 722, 361 members; in 1920 it collected \$47,036, 422 for church and missionary purposes, and in the same year gained 85, 256 new members.

J. T. M.

Dangerous Textbooks. The poison of the so-called evolution is also spread by the textbooks that are commonplace in our state schools. Some time ago, for example, a certain Hendrick van Loon wrote two history books for the upper grades of the public schools, in which, under the titles "*Ancient Man*" and "*Evolution*," he describes the evolution of mankind.

"*The Story of Mankind*" (*The Story of Mankind*) teaches the platest Darwinism. Likewise, a certain Catherine Elizabeth Dopp, v., who lectures on education at Chicago University, has also recently written another series of similar books, some of which have already been introduced far and wide into many schools. In these books, the following chapters from the "Darwinian" history of mankind are to be presented to the children: "The Tree Dwellers," "The First Cave Dwellers"

(The Early Cave Men), "The Later Cave Men," etc.

Of this a Presbyterian paper judges, as follows: "Though these books do not in so many words combat Christianity, yet they are dangerous to the soul, and the more dangerous because they set forth as real history a series of fancies. To call such a story scientific is a real disgrace. But that the children should learn it as a true story can lead to nothing but that the accounts of the Scriptures about the creation of the world and of man by God are made contemptible to them. Thus the lie is taught to children even in the years when they are learning the first rudiments of Christianity. How then can the childish mind warm to the Christian faith?" -It should be evident to the writer why we Lutherans hold to Christian parochial schools. J. T. M.

Abroad.

The bicentenary of the Herrnhut Brethren Church is to be celebrated on June 17 of this year in accordance with the circumstances of the time. On June 17, 1722, Count Ludwig von Zinzendorf had the first tree cut down on his estate in Upper Lusatia for the first house to house the Moravian Brethren who were persecuted by the papists for their faith and therefore emigrated. In 1824 some descendants of the old Bohemian-Moravian brethren joined them, and later, in addition to the immigrants from Moravia, members from other churches also settled in Herrnhut, among them Lutherans, Reformed, Schwenkfeldians, and so on. In order to be recognized by the state in Saxony, the "Brüdergemeinde" later professed the Augsburg Confession, although it tolerated false heresies rejected in this confession. After Count Zinzendorf had introduced the most whimsical ravings into the "Gemeine," it was later purged of some of these unhealthy and dangerous heresies by its second founder, Bishop August Gottlieb Spangenberg. The first Herrnhuters left for the West Indies in 1732 and for Greenland in 1733. They first came to America in 1735 under the leadership of Spangenberg and settled in Georgia to proselytize among the Indians there. Later they moved to Pennsylvania and established a settlement there, which on Christmas Eve, 1741, was named Bethlehem by Zinzendorf, who had come to America a short time before, and is to this day the rallying point of the Herrnhuters in America. The number of Gentile Christians connected with Herrnhut is about 100,000; there are about 8,000 in the German Empire, and about 30,000 Herrnhuters in England and America. Through its world-wide missionary work, the Herrnhut Brethren Church has made itself known throughout the Christian world.

J.T. M.

A fine word. Some time ago it was reported in the daily papers that the missionary physician, Dr. Albert Leroy Shelton, had been murdered by robbers in China. As a physician and missionary, Dr. Shelton functioned with rare willingness, fidelity, and self-denial. He was on a missionary trip to the Tibetan "holy" city of Lhasa when he was killed. The *Missionary Review of the World* makes the following comment.

Note: "His martyrdom is a call to the entire Church to bring the Gospel of God's love to the city of Lhasa." This saying shows a truly heroic spirit, just as it was in the hearts of Christians at the time of the persecution of Christians. The blood of the martyrs is the seed of the Church of Christ. The more difficult the work, the greater the danger, the more does the heart of true Christians burn to preach the gospel everywhere. Dr. Shelton himself

said shortly before he started on his journey to China: "Let no young man think that he is burying his glorious gifts when he devotes himself to missionary work in Asia. In the service of the kingdom of God as much talent, united effort of all powers, delicacy, and manhood are required as in the management of a great business." Yes, the true heroes of our day are found in the mission fields as in the service of Christ's kingdom in general. This heroism has eternal value, and is esteemed worthy in the sight of God.

J. T. M.

On the way home.

Chemnitz in Saxony, April 22, 1922. Dear

"Lutheran"!

Finally I am on my way home. I left India in the middle of March. Originally I had intended to stay in India until April, but despite all my attempts I was unable to obtain a ticket to Europe. Wherever I inquired, the ship's agents explained that all the steamships were full until mid-June. So I had to take passage two weeks earlier than I had intended. A few days before we were to sail, however, the ship caught fire and was so badly damaged that it was no longer usable for some time. I thank the good Lord from the bottom of my heart that He has mercifully protected my wife and me from the danger of fire on the sea.

Because the ship's agent knew how much I wanted to get to America before June, he immediately telegraphed to all the Oriental steamship companies and finally found a steamer that had just come from Japan on which we could still be accommodated. However, this steamer did not dock in Madras, but in Colombo. We therefore had to leave immediately for Ceylon and arrived just in time. From Colombo we set out on our way home.

Journey home! What the word means to me! For more than a year now I have been on the way on behalf of the Synod. Up to that time my ways had gone farther and farther from home. Now home itself was my final destination.

How many things I had encountered during this year, how many pleasant things I had seen in our missions, how many dangers I had encountered, how many miseries and spiritual as well as physical hardships I had seen! During this whole year, in which I have traveled thousands and thousands of miles, the gracious Lord has surrounded me with his protection, averted much evil from me, and rescued me from many a mortal danger, so that no lasting suffering could touch me. Above all, he has given me grace for my journey, so that I could do the work assigned to me. Even though everything happened in great weakness on my part, by God's grace what was necessary was accomplished both in China and in India. The Lord has done great things for me. Should I not be heartily thankful for it? Praise and honor, glory and thanksgiving, dear Savior!

The journey from Colombo to Europe was uneventful at first. And yet it was exceedingly rich in fond memories for us. We did not encounter any severe storms. The Arabian Gulf was smooth as glass. Wonderful was the water in its deep blue. As we passed through the Red Sea, the historical memories of the events narrated in the Bible forced themselves upon us with power.

At Suez we had a splendid view of the Sinaitic peninsula, and especially of that very peak which is generally considered to be the mountain on which our great

Ecclesiastical and secular from South America.

3.

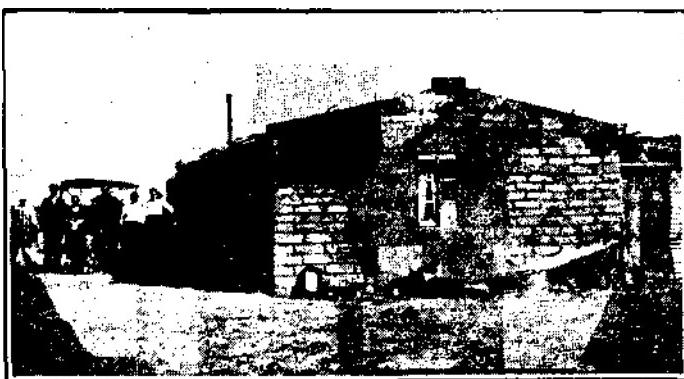
Urdinarrain, Argentina, March 24, 1922.

From Buenos Aires a seventeen-hour journey by rail brought the writer to the pampas or prairie region of Argentina. It is true that in this region one also speaks of forests, but these are only stunted-looking little trees, which do not stand close together, but always more or less far apart.

The pastors working in the area had been notified by telegraph of my arrival with a request to schedule services. The first, Fr. G. Krämer, had received his telegram in time and was at the station in Darragueira to pick up the enrollee and drive him to his residence in Guatrachä, some twenty-six miles away. Owing to a misunderstanding, no church service could be held in this county, but a number of families were visited. Among these was a Mr. Schenkel, who has given a piece of land near the little town, and has paid the greater part of the expenses for a nice chapel of adobe stones, next year, God willing, he also intends to build a parsonage. Earth Stones



Church of the community in Gorriti in the pampas of Argentina.
(P. G. O. Krämer.)



A colonist house in Argentina.

The two-room house is built of adobe bricks that have been dried in the sun.

are bricks made of clay, dung, and straw, and dried in the sun, about fifteen inches long, eight inches broad, and five inches high. They are laid one upon another like bricks, and joined together with clay. When the building, which receives a roof of galvanized tin plate, is finished, the walls are painted smooth inside and out with clay, and the whole is given a coating of lime. Dwelling-houses in the country are in many cases built in the same manner. If the bare earth does not form the floor, it is made of clay or bricks; in better houses built of bricks there are also wooden floors, and in the best houses those of highly polished hardwood of different colours, laid out in beautiful patterns, or of ornamented tiles of different colours.

P. Krämer is in charge of eight places, each of which has from four to thirty-one families, and is situated from twenty-four to forty-five miles from Guatrachä. In the place where he lives he also has a school, which is very important to him. In some other places they have home teachers.

With an automobile we then went on to Villa Alba to P. Kröger. He was extremely surprised, since he had not received any news of our coming. When we left, we found the telegram intended for him hanging on the door of the railway station. Fr. Kröger lives in the rented house on the right, which is shown in the picture opposite; on the left he has

P. Berndt has two rooms, and the room in the middle serves as a place for worship and school purposes. The congregation at Villa Alba consists of eighty-nine families. These and others in the surrounding area were immediately notified that a service was to be held in the afternoon. A number of the same also presented themselves from far and near, who not only listened with great attention, but asked questions when an address was made to them. Besides Villa Alba served

Kroeger still two places, fifteen and twenty-five miles distant, at each of which the bread of life is broken to thirteen and thirty-five families.

P. Berndt, who has half a dozen mission places in this area, just did temporary relief work far away in Coronet Suarez, which has thirty voting members and is otherwise supplied from Buenos Aires.

The next destination was Anguil. Father Wolf in Campo Espiga de Oro received his telegram, which had been sent to him a few days before, only a few hours after I had already arrived at the station. When the waiting room was closed, I went to a German family to inquire about a ride. The landlord kindly offered to give me a ride,



Rented house in Villa Alba, Argentina.

A. Kröger lives on the right, P. M. Berndt on the left. The room in the middle is used for church and school.

the North American early the next morning. Wolf, while the kind housewife prepared supper for him and later made a bed for the night. There lay the disappointed man in gentle sleep, when Wolf arrived with a faithful parishioner to fetch him. And now they drove out into the dark, cold night with their rifles ready to fire. It is autumn here now, and while the days are sometimes still very warm, there are already quite cold nights. Happily, after the "battle of the golden ear" - that is what the above-mentioned Spanish name means - we arrived at the modest vicarage, where a comfortable bed soon welcomed our tired limbs. The next day ten o'clock in the forenoon service was held. The church was crowded, and attentively the hearers listened to the sermon of their pastor and the discourse of their guest. In the afternoon the pastors went to Anguil-Anguil, about twenty-one miles farther on, where a congregational meeting was to be held at two o'clock in the afternoon, to consider whether the parish might not become independent. But as about half-past three o'clock the members had not yet fully appeared, and the pastors had still over twenty-five miles to go,

Since my husband's blessed death, I've always had my end in sight.

"I would like my children to love me even after my death. We are not separated from one another forever; I hope we will all meet again in the Lord's presence. While I was among you, I prayed much for you, that you might all become children of God, and be washed from all your sins in the blood of Christ, and receive his righteousness. If ye read this, ye stand without me in the world. I beseech you once more: The Lord says Revelation 3:20: "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will make supper with him, and he with me. Do you not hear? He wants you all in his heaven. Please, hold one to another; pray for one another! Have only one thing in mind: that we may meet again before the throne of God! This is what I have been striving for ever since the faithful God made me so happy to give me children."

"Now there is one more thing on my mind. Your father and I have disposed of the earthly goods with which the good Lord has blessed your parents. If I have wronged one or the other, please forgive me. My wish and prayer was to do it conscientiously; but perhaps I lacked wisdom. Then think: Man does not live by having many goods, but by the grace of God.

"Keep your parents dear! Your father loved me very much, and we have led a happy life. How much love my Walther has shown me in all these years I cannot tell you. Especially in times of illness, nothing was too hard for him if he could lighten my load. Admittedly, I have done much against him in the last years; as he grew weaker, I did not carry him with the love as I should have. I know that even these sins of mine are washed away in the blood of Christ; and in his dying hour my Walther testified to me that he had forgiven me everything, as he was always ready to forgive. Yet I am glad to come to him and hear it once more. I also thank you, my children, for so much love that I have received from you."

"How glorious will be the reunion when we behold on each other the healed scars of sin, and are now all united in Him! Oh, if only we could draw you all up with us, dear children!"



Missionary families in Argentina.

There's an Indian on the left.

to get a train, it was not possible to wait for the meeting.

P. Wolf has five places, fifteen to sixty-five miles from his residence, under his care. From three to twenty-six families each form his mission parishes. In the principal parish the pastor keeps school; in another place an assistant teacher is employed.

The pastors in the Pampas region are all quite willing to serve, and have good hopes for the future, but some of them are not unjustly longing for help, because they are overburdened, cannot visit the mission posts as often as they should, and, in addition, requests for service are coming in from new crowds.

Bf.

A beautiful suicide note from a devout mother.

After my mother's death - as D. Wilh. Walther, the well-known historian of the Reformation and Luther researcher in Rostock, tells us in his "Memoirs" - we found in her writing desk a transcript for us children, which I thought I should keep as a reminder. It reads:

"Dear children. My son Arnold asked me to leave a farewell word for you. I'm happy to do so.

"Pray without ceasing!"

Pray without ceasing? Is that possible, you ask? When one lives from morning to night in the hustle and bustle of work, when one must gather all one's thoughts so that it may succeed, how is it possible to pray without ceasing?

Yes, it is possible, otherwise God's word would not call us to pray without ceasing. 1 Thess. 5, 17. The deepest longing and desire of the heart can, if we want to be God's children in a different way, be directed to Him in spite of all the work, all the hustle and bustle of daily life. A look heavenward, a sigh, a plea into the Saviour's heart may be done again and again, however pressing the work. O how many uncharitable words, excited answers, unkind looks would remain undone if the word, "Pray without ceasing!" dwelt and lived deep in our hearts! Jesus accepts the slightest stammer to Him as prayer. All our

solidify in God's Word. To give but one example: When one of our synods was attacked for alleged false doctrine, so that some separated from us, what a strengthening to many it was, and how many were led to all the greater clarity in the knowledge of God's Word, when now another synod, whose members had for the most part sat at the feet of other theological teachers, confessed themselves to those attacked! What a strengthening in our day, when through the change of language our Christians come into much closer contact with the spirit of the children of our country, when in all our synods the same truth of God is represented and one warns the other against the seduction of the spirit of the age!

If we are diligent to keep unity in the Spirit, God's blessing will continue to rest upon our union, as surely as God Himself is in His word. God keep us in unity of faith and confession and working for his gospel!

C. Gausewitz.

dal reports; but what I found in the writings of the Friends of Iowa and in German church periodicals almost always amounted to the verdict: Missouri's hand is against everyone in the Lutheran camp, and everyone's hand is against Missouri.

But here in the "Memorandum" it was clear only that this was an unjust judgment.

In his letter to the Ephesians (chap. 4, 3) the apostle Paul calls Christians of all times and places: "Be diligent to keep unity in the Spirit through the bond of peace. One body and one Spirit, just as you were called to the same hope of your profession. One Lord, one faith, one baptism, one God and Father of us all, who is over you all, and through you all, and in you all." What he is trying to teach is primarily this: Ye Christians acknowledge one Lord altogether, JESUS Christ, who hath redeemed you from all your sins, from death, and from the power of the devil; not with gold, nor with silver, but with his holy and precious blood, and with his innocent suffering and death. He died for you and rose again. In him each and every one of you believes. It is your unanimous faith, your unanimous confession: Jesus Christ is our Lord. Into his death you were all baptized. Through the baptism into the triune God, who is over all of you, through all of you, and in all of you, which he commanded at the last, you all know yourselves to be children of your heavenly Father, and you all have the same hope of eternal blessedness. So then you are all one body and one spirit. Now therefore, since this is so, since there is unity of spirit among you and in your midst, be diligent also to keep this unity of spirit firmly, firmly, by the bond of peace.

Yes, only those who already have unity in the spirit can be admonished to keep it, to hold it fast by the bond of peace. People who have other masters besides Christ, people who do not have the same faith and confession of Christ, they do not belong together, they are not one body and one spirit.

And there the "Memorandum" showed quite beautifully how at that time, when the Synodal Conference met, really only such Lutheran Synods united to an even closer and more intimate union, which were really already inwardly one body and one spirit and now regarded and wanted to use the Synodal Conference as a bond of peace, to keep the already existing unity among them in spirit, to keep it quite firm and to preserve it. In this way the Synodal Conference differed from earlier unions of synods calling themselves Lutheran, as they took place in 1820 in Hagerstown, Md., when the General Synod was founded, and in 1867 when the General Council was founded, whereby those who met at that time did not yet stand in the right unity of spirit, because there was still doubt and dispute among them about many doctrines clearly revealed in God's Word, and thus there was not "one faith. There and then they had united before and before they had really come to one faith and confession; in the synodal conference, however, after this had really happened.

When, in 1872, at Milwaukee, Wis. the Missouri, the Wisconsin, the Minnesota, the Illinois, the Norwegian, and the

Thoughts at the Golden Jubilee of the Synodical Conference.

When I entered New York for the first time in November 1873 as a fresh immigrant from Germany, our friendly, unforgettable emigrant missionary Stephanus Keyl gave me firstly the "American Calendar for German Lutherans", then a warning to immigrants against all kinds of swindles with which "German compatriots" would try to lure the money they had brought with them out of their pockets in New York and on the way to their destination, and thirdly a green stapled "Memorandum", a little over two sheets thick. It spoke of the Synodal Conference founded the year before.

These three gifts served me well. The first showed me where all over the United States there were faithful Lutheran congregations, and what their pastors' names were, and their school teachers. The second saved me the very next day, when I was strolling in the fruit market near the landing place, from being roughly swindled by a fellow who tried to force a "just found" pocketbook on me, which in any case was lost by me and seemed to be quite well peppered with dollar bills, for a decent finder's fee. The green booklet, however, the "Memorandum", which I read on the way, gave me information about how it had been possible by God's grace that a number of Lutheran synods of North America had joined together to form a synodical conference, which now, with united forces and in contrast to all kinds of wrongly called Lutheran synods, wanted to bravely and unabashedly confess the pure doctrine, to continue to build themselves up in their most holy faith through joint doctrinal negotiations, and to jointly carry out all kinds of godly missionary works.

I had already heard something about it when I was still a student in Erlangen and Leipzig; but it was only through the "Denkschrift" that I received good and sufficient information. What I knew of the Lutheran Church in North America at that time, I had learned mostly through the Missouri Synodal Papers, through the "Lutheran", through "Lehre und Wehre" and a number of Synodal Papers.

When the first Ohio Synod met in Synodical Conference, they were truly of one heart and soul and resolved to hold fast the existing unity of spirit by the bond of peace. They knew quite well how true it was,

dal Conference? Has not the storm of the Dispute over the Doctrine of Grace raised high waves in our ecclesiastical waters? In this controversy, did not the Ohio Synod again withdraw from the Synodical Conference in 1882, and did not the



Prof. C. F. W. Walther
(Missouri Synod), the first president of the Synodical Conference, 1872-1873.



Prof. W. F. Lehmann (Ohio Synod), the second and fourth presidents of the Synodical Conference, 1873-1876, 1877-1880.



P. H. A. Preus (Norwegian Synod), the third president of the Synodical Conference, 1876-1877.



Prof. P. L. Larsen (Norwegian Synod), the fifth president of the Synodical Conference, 1880-1882.



P. J. Badin (Wisconsin Synod), the sixth president of the Synodical Conference, 1882-1882.

when the Augsburg Confession says: "This is enough for true unity of the Christian church, that the gospel is preached with one accord according to pure understanding, and the sacraments are administered according to the divine word. And is it not necessary for the true unity of the Christian church that uniform ceremonies, instituted by men, should be held everywhere, as Paul says in Eph. 4:5, 6: "One body and one Spirit," etc.? Therefore it occurred to his Missourian at that time to say to the old believers and new covenanters: "So, now let us also generally introduce Dietrich's catechism in all our churches and schools! No Wisconsiner found it necessary to exhort: Take for it our Agende or our hymnal; it has the most hymns anyway. That which is enough for true unity, that they wanted to have, that they should all have. About what goes beyond that, what might seem desirable and desirable to some, they also debated, but they did not start quarrels and wars about it. But there was

They wanted to grow and increase in the knowledge of sound doctrine; therefore, doctrinal discussions were held whenever the synodal conference met. They wanted right, uniform, healthy church practice; therefore, in the mixed pastoral conferences, cases were often considered in which there was danger of departing from it. They wanted to do missionary work together, and for the last fifty years they have been vigorously pursuing the negro mission in this country together.



P. C. Gausewitz (Wisconsin Synod), the present president of the Synodical Conference, since 1912.

Lutheran tracts and many other things that should benefit the building up and expansion of our expensive church in this country.

And it has remained so for fifty years. Should we not thank God from the bottom of our hearts? Should we not be allowed to celebrate a jubilee? Most assuredly!

But have things always been so quiet in the synagogue?

Norwegians, though at that time without calling themselves opponents of the Missourian doctrine of our symbols of election by grace, withdrawn from the Synodical Conference? Yes, that is so; and those who attended the Synodical Conference meetings in the first decade of the controversy, and sat there, "strife by heart, fear within," will not forget them. But from its principle the Synodical Conference has not fallen away. Doctrinal purity with doctrinal purity is still its highest ideal, and shall remain so. This too, praise God, has remained with the Synodical Conference, that it shows itself willing to meet with those who have strayed from it or who otherwise seek ecclesiastical contact with it on the basis of Holy Scripture and the Lutheran Book of Concord, and to negotiate whether God will grant grace to become one with them in all matters of wholesome doctrine.

It is certainly a great thing when sister synods unite in common church missionary work. How many Lutheran Negro congregations in our country thank the Synodical Conference and its faithful work, next to God, for their origin, their constant support, and the teaching institutions which are calculated to train and maintain faithful Lutheran ministers in church and school for the colored population of our country and their descendants! It is a joy to see how, within the Synodical Conference, one synod stimulates another not to be lukewarm and unfruitful in this great missionary work.

Even those who do not belong to the Synodical Conference occasionally praise it: it holds to doctrinal discipline; it consistently rejects all sinful unionism; it wages a determined struggle against the lodges; it zealously fosters a devoted care for the parochial schools. May this praise ever remain truth! Then the Synodical Conference can and will also remain a salt, a light, and the "admonishing conscience for un-Lutheran or semi-Lutheran Lutherans of America."

The number of congregations and pastors who now belong to the Synodical Conference has increased enormously since 1872. In the first and second decade of its existence, when only "several states were its field of work", the delegates used to look forward to seeing each other again at the next meeting. There one saw again familiar faces not only from one's own Synod, but also from

the sister synods. Nowadays, when more than three thousand pastors and professors alone belong to the Synodal Conference, many hundreds of pastors have never once come to a meeting of the Synodal Conference. The Synodal Conference meets only once every two years, and the number of visitors may vary between 100 and 150. It is almost natural that people are not as warm to each other as they were before. All the more needful then is the exhortation of the apostle: "Be diligent to keep unity in the Spirit by the bond of peace!"

When people come together, even Christians, there is humanity. There was also humanity in Corinth, where the Christians (with the exception of those who claimed that the resurrection of the dead was nothing) had and professed one faith and one doctrine, and yet one called himself Paul, another Apollo, and a third Ceph. This was carnal, and the apostle had to punish them.

When the Synodical Conference meets, the danger of humanity is not a hair less, in spite of the common faith and confession. If a Missourian sits there thinking: I work chiefly for my synod, and a Wisconsiner: and I for the Wisconsin synod, then each time there is already a worm in the apple. And if such corners lie side by side, they cannot cure each other. But if both think: The Missouri Synod is not crucified for me, I am not baptized into the Wisconsin Synod, but Jesus Christ alone is my Lord, he has bought me dearly enough, I will serve him, win souls for him, help him to build his kingdom on earth: then they are both in the right mind and can do the work of the Lord rightly together. Is it not he alone who can give prosperity, has given it hitherto, and will continue to give it?

Thou sweet love, give us thy favour, Let us feel love's heat, That we may love each other with all our hearts, And in peace be of one mind! Kyrieleis!

K.

The commission was chaired by Mr. J. F. Döschner of the Carondelet (St. Louis) congregation, as secretary, and Mr. J. Umbach of the Trinity congregation in St. Louis, as treasurer. This commission also soon found a thoroughly suitable missionary in the person of Father J. F. Doescher, who had served with zeal and success as a traveling preacher in Iowa and what is now South Dakota. He was first to make a lengthy exploratory journey in the South to ascertain about where best to begin. His trip took him to Memphis, Little Rock, to large plantations in Louisiana, to New Orleans, Mississippi, Alabama, Florida, and Georgia. What did he find on this journey? Indescribable spiritual misery among great masses of blacks who had been freed from physical slavery, but who still lay imprisoned by thousands and thousands in the chains of unbelief, superstition and sin, knowing nothing of the grace of God in Christ Jesus.

In Little Rock, where Fr. Döschner arrived in November, he had to endure a little longer than he had expected, because the yellow fever still prevailed in New Orleans. His stay in Little Rock was a blessed one. He preached regularly



P. J. F. Bünger, the first chairman of the Commission for Negro Mission.



P. L. F. W. Sapper, the first secretary of the Negro Mission Commission.

moderately the gospel. Three boys and two girls turned up for the first sermon. He also founded a Sunday school. This already numbered 51 pupils when he traveled on in January 1878. C. F. Obermeyer and Teacher Markworth of the white congregation there took charge of the Sunday school after his departure. Soon after Easter the mission station received its own resident missionary in the person of Friedr. Berg, a candidate for the preaching ministry. Berg has been theological professor at our Negro College at Greensboro, N. C., since June 1911. On July 3, 1878, he founded the first Lutheran Negro congregation in the United States at Little Rock. It still exists today, although it has had its own pastor only once for a short time since 1896. Mrs. Lea Jones, one of the four first members with whom Berg began, died a few years ago in the Lutheran faith. When her will was opened, it was found that she had left her entire estate, valued at about \$2000, to the kingdom of God, namely, one half to the negro mission and the other half to the white congregation at Little Rock, because of her solicitous care of the cluster of negro Christians. A few months before, old Ellen Bransford, a former slave, who came to faith in her Savior under Berg, had gone to the rest of God's people. She, too, had bequeathed her entire estate to her dear Lutheran Church-in exchange for

The Golden Jubilee of the Synodical Conference and the Negro Mission.

1.

On July 9, our congregations will celebrate the fiftieth anniversary of our Synodical Conference. The main work that the Synodical Conference has been engaged in since the fifth year of its existence is the Negro Mission. It is fitting, then, that the jubilee collection made on this occasion should be for this mission so richly blessed of God. Now if all our congregations will join in this collection, the sum of \$150,000 hoped for by the Mission leadership will be raised with ease. God grant it!

When the Synodical Conference held its fifth meeting in July, 1877, in the old Emanuel Church at Fort Wayne, Ind. it unanimously and joyfully adopted the resolution "to commence and carry on a heathen mission, and that for now among the heathen, or yet religiously neglected and abandoned negroes of this country." The following were chosen as members of the missionary authority, which was immediately appointed: P. J. F. Bünger, pastor of the Immanuel congregation in St. Louis, as chairman, P. C. F. W. Sapper, pastor of the St. Trinitatis

\$10,000. Are these not glorious proofs of the power of the gospel to make even the poor, despised children of Ham into dear, faithful, steadfast children of God?

When Father Doescher came to New Orleans on his first trip, he founded a Sunday School in the old, dilapidated and abandoned *Sailors' Home*, near the Mississippi. He enlisted some teachers and members of the white congregations in the work; and so, after only a few months, the Sunday-school numbered 156 pupils, including no less than 35 adults. After completing his exploratory journey, Bro. Löscher settled in New Orleans. But already after about a year (in March 1879) he accepted a call to the vacant white St. John's congregation there, but only under the condition that he would be allowed to preach to the 'Negroes' as well.

The commission now tried to win a missionary again. It succeeded in doing so in the following year. The preaching candidate Nils J. Bakke, who had been appointed by the commission, came to New Orleans in November 1880 as Döscher's successor. Until his blessed end in May, 1921, a full forty years, this fearless and zealous missionary labored in great blessing in various places and offices in the negro mission. Besides Bakke, we may mention teacher Eugen R. Vix, who for nearly thirty-seven years in one and the same school-Mount Zion-has led hundreds of Negro children to Christo, the Great Friend of Children. In New Orleans at the present time we have five Lutheran Negro congregations-

Old North State (North Carolina). There existed the so-called Alpha Synod. It included three Negro pastors and five small congregations that had belonged to Lutheran masters in slave times. The North Carolina Synod, whose



P. C. A. Obermeyer, long-time member of the Commission for Negro Mission.

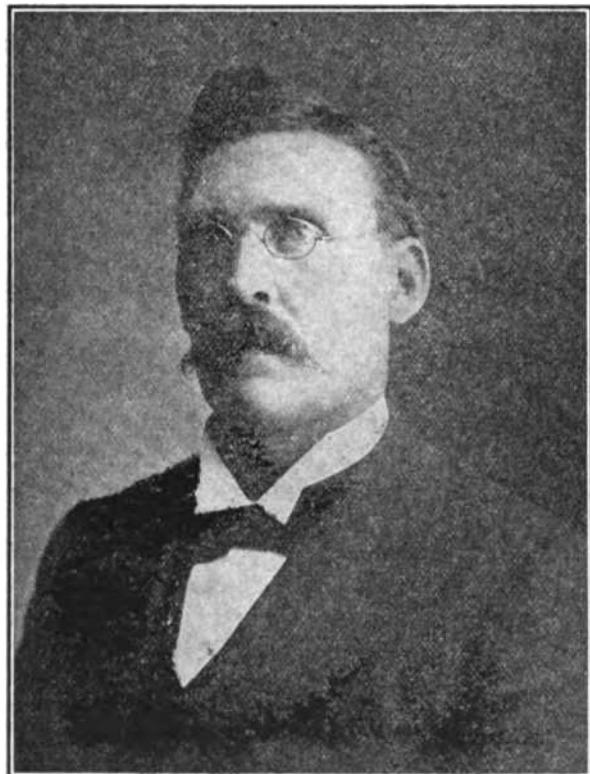


Teacher E. R. Bix, for many years a teacher in the Negro Mission.

daughter was this Alpha Synod, could not properly carry on the negro mission for lack of funds; and so the negro pastors turned by letter to Blessed D. H. C. Swan in Cleveland for help. After a thorough investigation of the matter, Missionary Bakke was transferred from New Orleans to Concord, N. C., in September, 1891. Preaching at his induction was Father Philo Phifer, secretary of the Alpha Synod, who had served the congregation in Concord. The induction sermon was also to be Phifer's farewell sermon. Bakke relates, "His text was the words: 'For this I know, that after my departure there shall come among you dire wolves, which shall not spare the flock.' Comforting these words of my predecessor were just not, but fortunately Phifer, as negro preachers are wont to do, left the text aside." In North Carolina the missionary work has spread over the years to such an extent that we have there 21 Negro churches, 10 mission schools, and Immanuel Lutheran College, where colored pastors, teachers, and instructresses are being trained. Here there is a great lack of larger and suitable rooms for the students.

The door to the newest and most hopeful mission field was opened to us by the Lord of the Harvest about six years ago in the Black Belt of Alabama. Here, in a short time, Lutheran congregations and preaching places have been established in 17 places. If there had not been so great a lack of men and means, lodges might easily have been ten times as many. It is indeed a large, promising field. Whoever has been allowed to make a journey to this mission field and to see how the poor blacks come to the exceedingly poor places where church and school are held, how they sit there for hours and listen eagerly to the sweet gospel, how they contribute out of their great poverty to the preservation of church and school, how they take persecution upon themselves for the sake of the name of Christ and persevere steadfastly and faithfully, how they also strive in other ways to adorn their lives with good works, his heart is filled with bright joy; he cannot help saying: Yes, this work of our missionaries among the poor blacks is not in vain in the Lord. Here is fulfilled before our eyes what the Psalmist spoke three thousand years ago, "Mohrenland shall stretch forth her hands unto God," Ps. 68, 32.

C. F. Drewes, Missonsdirector.



P. N. J. Bakke, a missionary among the Negroes of our country for forty years.

The same was true of the Luther College, which was an institution of higher learning. From New Orleans the work extended to other places in Louisiana: Mansura, Napoleonville and Plaquemine. Here the Negroes mostly speak French.

In 1891, our negro mission was also established after the

To the ecclesiastical chronicle.

From our Synod.

Another jubilee. The year 1922 is truly a jubilee year, for in addition to the jubilee of our Synod and that of the Synodical Conference, there is now also the seventy-fifth jubilee of our dear, good old hymnal. In the handwritten chronicle of our synod these days we found the note: "In the summer following" (after the synod was founded in April 1847) "the first Lutheran hymnal was published by the congregation in St. Louis." So it was. On February 9, 1847, Walther wrote in the "Lutheran" (p. 48): "The new 'Kirchengesangbuch für Evangelisch-Lutherische Gemeinden ungeänderter Augsburgischer Konfession,' edited by some Lutheran preachers in Missouri and published by the Lutheran congregation here, will leave the press within three months." On March 23, Walther wrote to Brohm in New York (where the first hymnal was printed by H. Ludwig & Co.), asking him to undertake the final review of the hymnal's appendices. He remarked: "The selection of the prayers gives me great difficulty" and said of the work on the hymnal: "We have selected the hymnal with great difficulty and with many sighs. God grant that it may be worthy to be used by the community of believers!" (Walther's Letters, 1, 39.) And in the "Lutheran," June 15, 1847 (p. 84), Walther announced that the new hymnal had left the press, communicates the principles which had guided the editors in the selection of the hymns, and concludes the lengthy exposition, which is well worth reading, with the words, "Our Herr Jesus Christ, who hath ascended on high, and hath given gifts unto men, lay upon this little hymnal also an abundant blessing!"

In the seventy-five years that have now passed - we are writing these words on June 15, 1922 - this pious prayerful wish has been fulfilled through petition and understanding. Next to the Bible and the Catechism, the hymnal is the most important church, school, and home book, often the only devotional book found in the home. And how many thousands have been instructed, admonished, encouraged, strengthened, refreshed and comforted by our hymnal in the past three quarters of a century in church, school and home! In the hymns of the Lutheran Church - and they are found in excellent selection in our hymnal - there is a value, a power, a blessing that cannot be expressed in words. The hymn is, as a well-known recent scholar in this field has aptly said, "learned by children, explained by life, learned and understood anew by adults, deepened by progressive experience, transfigured in old age, proved in death." And for seventy-five years we have had this one hymnal, father and mother, son and daughter, grandson and granddaughter have used it, and we shall continue to use it in the new edition for many years to come. This is also an outward benefit and advantage which should not be underestimated, especially when we think of the hymnal needs which we have in the English language, though caused by an entirely different set of circumstances, which have produced five hymnals in forty years and have perhaps not yet reached a completely satisfactory conclusion. As one who has for years taken a special interest in hymnody and in all hymnbook matters, we must say that we have the greatest respect for the wisdom, understanding, tact, and skill of the fathers who gave us the hymnbook, and that, if they had done nothing else, their memory is gratefully cherished.

would have to be. The hymnal, which was originally published by the congregation in St. Louis, over which Walther presided for so many years, was given to our synod in 1862, that is, sixty years ago, in a document that is still worth reading, and has been its property ever since, and all the net profit that the hymnal has yielded in these long years has benefited the synod. It would be interesting to know, by the way, if a copy of the first edition of 1847 is still to be found anywhere in our circles; the oldest edition known to us dates from 1848 and is in the archives of Concordia Publishing House.

L. F.

The principles which our fathers followed in publishing our hymnal are so correct and important that after seventy-five years we bring them to print once more. Walther writes:

"As far as the hymns included are concerned, the main consideration in selecting them has been that they be pure in doctrine; that they have already found as general a reception as possible in the orthodox German Lutheran Church, and have thus received from it as unanimous a testimony as possible that they have flowed from the right spirit; that, since the book is intended first of all for public worship, they do not express the particular changing conditions of individual persons, but rather contain the language of the whole church, and that, finally, although they bear the stamp of Christian simplicity, they are not rhymed prose, but products of true Christian poetry. The editors were vividly aware of the great task they had to solve; they completely despaired of their own wisdom and earnestly appealed to God for the enlightenment and government of his Holy Spirit, and especially for the gift of testing and discerning the spirits; they can assure that they went about it with fear and trembling, and selected only those songs from the immense treasure which the Christian Church possesses of German hymns, of which, according to the grace which God gave them, they recognized that they were worthy above all others to be bequeathed from child to child's children, and to be preserved as an inventory, as an inalienable property of the Church of the German tongue."

The pastor who makes the hymnal of his church the object of his study does not waste his time, but buys it out for his ministry, and will also give proper attention to the choice of songs for each service. And the householder who makes proper use of the hymnal in his home devotions will derive great benefit for heart and home.

L. F.

About teaching school. One of our pastors remarks in a letter, which otherwise deals with something quite different, in passing: "I thank God that I was allowed to teach school for twenty-one years in addition to my preaching ministry. Looking back over the twenty-one years, I cannot help but advise every young pastor, if at all possible. To hold school."

A private letter from our school inspector states: In Saskatchewan a young pastor is busily engaged in establishing parochial schools, first in his congregation and then elsewhere. For some time he has been holding school meetings with his whole congregation, to which neighboring churches send delegates. He teaches the people and intends to establish community schools in spite of the difficult situation regarding the laws. One's heart leaps for joy at such zeal. Similar reports have come to me from Montana. - In Michigan the work of the

Defense Committee to defend our community schools against the school enemy is progressing well. In Oregon the enemy is rearing its head and wants to follow Michigan's lead.

L. F.

A hostel for Lutheran maidens was established here in St. Louis by the members of the Walther League and dedicated on Sunday, May 28. The building is intended to serve principally such girls and women as come from out of town to earn their bread in this large city. Board and lodging (hostel) will be supplied to them at cheap rates, and the members of the League will see to it that they become acquainted with their sisters in the faith, as much as is in them to remain with the Church. Those who know the great dangers of the large cities, especially for Christian virgins, will only rejoice at this work of caring charity. The hostel costs about 18,500 dollars, and more than two-thirds of this sum has been raised by the members of the Walther League. It would be desirable that such hostels, even for young men, should be established in all large cities. We must not lose our confirmed youth. Christ redeemed every soul with his precious blood; every soul must therefore be dear and valuable to us. In our Lutheran hostels our youthful fellow-Christians are better raised than in the lodging-places of the Young Men's Christian Association or the Young Women's Christian Association, which are infested with Unionism.

J.T. M.

Our synodal thermometer. How useful thermometers are is clear to all. Thermometers are heat gauges. They show how warm or cold it is. On one of the last pages of the "Lutheran" the reader will also find a thermometer, namely our synodal thermometer. This briefly and clearly indicates how cold or warm the hearts of our fellow Christians are in relation to our synodical ministry. Judging by the two black stripes, the warmth of love for God's kingdom does not yet glow through us to the extent necessary for the proper flourishing of our dear church. Our gifts of love were to have reached the sum of \$369. 732. 29 by May of this year. In fact, however, we have contributed only P201, 260. 46 to our Synodical budget up to that time. For the Synodical Building Fund the target set is H1, 500,000. Incoming up to May 31st is only P592, 152. 91. If the harvest is to turn out well, the farmer needs plenty of warm sunshine for his field. All Christians are countrymen in the service of Christ. If the harvest is to come out of this so glorious field, we must have warm sunshine, namely, the blessed sunshine of our gifts of love. Let this be hereby laid to the heart of every Christian!

J. T. M.

Domestic.

Shortage of Pastors. The following is a timely report on the shortage of pastors in the United States, which we take from a newsletter and earnestly commend to the attention of all readers of The Lutheran. May all Christian parents, to whom God has given pious and gifted sons, see to it that the censure expressed in the report does not also affect our church! We read: "Almost all church communities in our country have reason to complain about the lack of pastors. According to the reports of twenty-five percent of the theological schools in our country (not counting the Jewish ones), the number of candidates for the preaching ministry has increased only slightly. Since the year 1914 the number of pastors has increased by only about 2000 annually, which is certainly a small amount in a total number of about 200,000 pastors. This year the increase will be about ten per cent greater than last. The greatest increase in

pastors is to be noted among the Roman, the Methodists, the Disciples (Campbellites), and some other smaller communions. There has been almost no increase among the Congregationalists, the Baptists, the Presbyterians, the Episcopalian, and other fellowships, such as the Unitarians, the Universalists, and the Protestant Methodists. The number of lay people taking the place of pastors is steadily increasing. Among them are a particularly large number of women. On the whole, the statistics show about 230,000 congregations; but the number is at present decreasing, as less attention is given to the establishment of new congregations than to the extension of those already existing."

The Lutherans are not mentioned in this report, but even here the number of preachers is increasing relatively slowly. In spite of our filled teaching institutions, we must therefore not refrain from filling our colleges with many pious and diligent students, since God is always opening up new mission fields for us. "Overproduction" will not exist in the kingdom of God. The Lord sees to it that the men who are at His disposal are already used in time. Let us all in our part do our Christian duty mindful of Christ's command, "Preach the gospel to every creature!" Mark. 16, 15. Truly the Lord has need of them! J. T. M.

Doctrinal discussions are now coming back into prominence after having been pushed into the background for fifty years or so. The Christian Fundamentals Association writes among other things: "Every national assembly of churches and synods in 1922 will have to deal with the fundamental doctrines of Christianity, the doctrine of the authority of Scripture, the deity of Christ, the atonement through the cross of Christ, and the cleansing of professors' chairs, pulpits, and journals from all unbelief. At the same time, however, there is also a strong movement afoot to unite all who still profess the main doctrines of Christian doctrine into a church fellowship, if not in membership, yet in Christian brotherhood of faith, in order to make a stand against the unbelief which is more and more rampant."

For us there is nothing particularly pleasing in the struggle for the chief pieces of the Christian religion. It seems to us to stand thus: We have come to the point where the most important doctrines can only be asserted in a fierce struggle. What was once generally regarded as the acknowledged truth of Christianity must nowadays again be publicly stated and taught as such. That is what this struggle is about. One wants to save what can be saved with great effort and hardship. The walls have already been breached, and one is fighting in the last redoubt. To us the struggle seems the last flicker of a dying flame.

J. T. M.

Concerning the Inner Mission. According to statistics available to us, during the past year the Presbyterians supported 1878 organized congregations, 746 preaching stations, 73 parishes, and 27 different mission institutes in our country. The Native Mission Board maintained and supported 1237 ordained preachers, 333 assistant preachers, 57 physicians, teachers and nurses, and 65 mission workers. As we are told from other sources, the church communities of our country are again turning their attention to the Inner Mission, although they also work diligently for the heathen mission. Just now a movement is making itself felt in some of these circles, which has the goal of making our entire country a Christian one. This movement has been prompted by the fact that over half the citizens of the country are unchurched. So long as the missionary movement is confined to those who do not belong to any church, it is indeed commendable. But otherwise

The matter becomes more difficult when missionary work is done among those who are already members of Christian congregations. By such "mission" only irremediable confusion is caused and great harm is done to the church.

We Lutheran Christians, too, must not neglect the glorious work of the Inner Mission, but must work with diligence and zeal wherever God opens doors for us. The use of the English language, which is becoming more and more popular, offers us many wonderful opportunities for this. Of course, it must not occur to us to intervene in another's office without being called, and to work in places which the Lord has not commanded us. Nevertheless, we are to take advantage of every opportunity to proclaim the word of salvation to all creatures.

J. T. M.

The Bible and the Public School. According to a report we received, the school board in Fresno, Cal., had decreed that, among other religious books, the Bible should be given a place in the school library. Opponents of this ordinance appealed to the court. The court declared that the Bible belonged in the library because it was one of the masterpieces of the world. The court further declared that it was quite lawful to read the Bible in the public schools without further explanation. This ruling is likely to be appealed and may come before the state court for a decision.

The following may serve to clarify the case: Although the Bible does not belong as a textbook in the state schools, precisely because it is the Christian religious book, there is nothing to be said against it, indeed, it is very much to be desired that it should come into the public and school-libraries. The difference is just this: To the serious reader the Holy Spirit Himself interprets the Word, while the Bible, as soon as it becomes a textbook in the public school, must put up with the teacher in question interpreting it according to her own sense or that of the school authority in question. It is a different matter when the Holy Scriptures are expounded by a Christian preacher, or by a Roman school-mistress, or even by an unbelieving teacher devoted to reason. All have been commanded by God to read his Word, but not all have the calling and ministry to preach and expound his Word to others. Like Christian magazines, the Bible belongs wherever it can be read by people. It has already become a lasting blessing to many a person.

J. T. M.

The length of the sermon. It is reported that the Episcopalians in St. Louis have determined that the sermons in their churches shall not exceed twenty-two minutes. On this subject the paper in question, from which we have borrowed this statement, remarks: "This is much too long for the shallow effusions which are often poured out upon a pitiable congregation. Among us it is commonly somewhat different. Klaus Harms already says that his peasants would be surprised if the pastor could not talk for half an hour about what he has studied three years for. When one longer came to church, he was told: 'The sermons are all very well, but far too short, only half an hour long.' So how long or short should the sermon be? Unless sickness or other compelling reasons interfere, the question is decided solely on the importance of the text at hand and the love and understanding of the hearers for God's Word." We agree. If preachers strive to rightly interpret God's Word, and listeners are anxious to rightly learn and understand God's Word, the sermon will be neither too short nor too long. The right interpretation and application of God's Word is the main thing in preaching, and pastors as well as the audience should focus on this.

Congregations well respect. The brevity of a sermon does not bring a true Christian to the church; on the contrary, it arouses alienation in many. All Christians, however, should consider it well that in our careless, gospel-saturated times, where God's Word is seldom studied in the home and home devotions have disappeared in many places, the preacher must take all the more care that the law and the gospel reach the hearts of the people. Of course, every wise pastor will also keep the right measure in preaching and will neither talk beyond the understanding of his hearers nor unnecessarily drag out the sermon. Luther's wise counsel, "Stop soon!" presupposes not shallowness but thorough instruction. He made us.

Nevertheless, we are to take advantage of every opportunity to clear himself by the way he preached.

J. T. M.

From World and Time.

A warning also for us. The "Messenger of Peace" draws attention to the great danger that lies for a nation in the terrible sin of reducing births by emphatically pointing out the declining population in France. He reports:

"The hope of wider circles in France that a turn for the better would occur in the population movement after the war has not yet been fulfilled. The population is still in a frightful decline. Within a decade (1911-1921) it has decreased by more than two million, and France today, including Alsace-Lorraine, has fewer people than in 1911 without Alsace-Lorraine. Only in four of the sixty-eight departments (districts) has there been a small increase in the population; everywhere else there has been a decrease, in some cases as much as twenty per cent. In fifty years the French nation has increased by scarcely one and a half millions, while its Latin sister nation has increased by thirteen millions. Thus it comes about that Italy today already has two million more inhabitants than France. Certainly, in recent years the war in particular has left gaping holes in the French population. But the main reason for this decrease in population, which has continued in the years after the war, is the decline in births. For the German people, the development of the neighboring country is a warning sign.

Even before the war the decline in the birth rate in Germany gave rise to serious concern; and for the present and the future the storm against Paragraphs 218-220 of the Penal Code and the increasingly frequent violations of these paragraphs give cause to fear the worst. A halt can be put to the slippery slope only by relieving the economic pressure which the Treaty of Versailles has put upon the German people, and by returning to the discipline and serious sense of responsibility which in former times was the palladium of the German," that is, which formerly saved them from such gross sins.

Unfortunately, even economic relief and external discipline will probably not suffice to eradicate the sin of reducing births. The economic conditions in Germany before the war were extremely favorable, and yet there was a significant decline in the birth rate, which the German Emperor also deplored and rebuked at the time. Even in our country, where the economic conditions are extremely splendid in comparison with other countries, the births are decreasing more and more, and especially in those circles which are prosperous. The evil, therefore, lies deeper, namely, in the lack of the fear of God prevailing in the - whole world. Where the Word of God has departed from the hearts, there is everywhere a lack of births.

It is precisely because such parents are not afraid of God, even if they murder their own children. The decline in the birth rate is truly a warning sign! J. T. M.

Horrible. News of the terrible misery and atrocious occurrences in the famine area of Russia is reaching the outside world. They are facts taken from the records of the examining magistrates, the people's courts, and other reliable witnesses. Some of these shocking documents, which can be found in European newspapers, are reported here.

The peasant Mukhin from the Volost (district) Yefimovo of the Busuluk district (Samara governorate) made the following statement to the examining magistrate: "I have a family of five heads. Since Easter [last year] there has been a lack of bread. At first we fed on tree bark, horse meat, dogs and cats, also crushed bones. There are many corpses in our village. They lie around in the streets and are piled up in the village chimney. In the evening I crept in and took the corpse of a seven-year-old boy. At home I cut it up with a hatchet and cooked the meat. During the day I ate the whole corpse. In our village many people eat human flesh, but in secret. There are some lunch tables, but only for small children. My two youngest children receive a quarter of a pound of bread and water soup there every day. In my village the whole population lies unemployed. Of 2500 horses that were still there last year, only ten horses are now left on 800 farms. We can say nothing about the taste of human flesh, for we have enjoyed it in a state of senselessness."

Another document from the same Volost says: The peasant woman Chugunova explains: "I am a widow and have four children: Anna fifteen years old, Anastasija thirteen years old, Darja ten and Pelageja seven years old. The youngest fell seriously ill. In December we had nothing to eat. Then Anna gave me the idea of slaughtering the sick sister. I decided to do it and slaughtered her at night when she was asleep. Weak and drowsy, she did not cry out under the knife and did not fight back. Anna then gutted the sister and cut her into pieces."

At last this is also reported: "In the Derbachev district (Saratov governorate) the famine is particularly severe. All supplies, thatched roofs, dogs, cats and rats have long since been eaten up. Robbery and murder are on the increase. Children are stolen and slaughtered. At night the corpses of the dead are dug up to serve as food."

In view of such conditions, must we not do even more to remedy the dreadful need in our part? And how can those who have not yet done anything to remedy such famine in European countries sit down at the table with good courage?

L. F.

who was in Buenos Aires with his wife on a visit to South America. Now a meeting of the Argentinean Mission Commission was to be held in the hospitable home of Vice-President Kramer, where Fr Ergang had already arrived in the meantime. We took care of important assignments on the part of our General Commission for Inner Mission Abroad. The Argentine brothers presented the needs of the Argentine mission area. The hours went by all too quickly. But when night had fallen, D. Ergang and the undersigned were on their way to the Entre Ríos region. Cordoba, where Father Gehrt has some stations, had to be overturned for various reasons.

On the day we arrived in San Juan, there was church service there in the morning. Considering the unusual time, the visit can be called a good one. In the afternoon we visited the school, which Mr. Österling faithfully presides over to the best of his ability. In the evening there was singing hour. Apart from the voices, which were fully at their best and, under D. Trünnow's direction, rehearsed Burhenn's "Jauchzet dem Herrn" for the forthcoming consecration of the bells, all was quiet as a mouse, and



The Pastoral Conference of Argentina.

From left to right, standing: PP. Gehrt, G. Kramer, Trünnow, Günther, A. Kramer. Sitting: PP. Wolf, Schutt, Ergang.

the singers made good progress. In addition to San Juan, where a recent sighting of the congregation, now numbering 65 families, has only served to benefit it, Fr. Trünnow, who celebrated a joyful wedding in mid-February, is still preaching at a place eight miles away, where 20 families are rallying around the Word.

The next railway station at which they stopped was Crespo, where D. Wächter von Merou picked up his guest. During the night a heavy rain set in. We therefore set out early the next morning, on a Saturday, in order to be back in Crespo, twelve miles away, in time for the service. But the horse had such difficulty in pulling the buggy through the soft, black clay that we doubted very much whether we would reach our destination. At last, after a considerable delay, we succeeded. The congregation had waited patiently. During the service the school children sang three special songs in two voices under the direction of the assistant teacher Schäfer. Twenty-three families are allowed to draw from the well of salvation here. Unfortunately, there are some in Crespo who do not recognize the times in which they are afflicted and who close their hearts to the truth. In the past, the congregation was once again this large.

Even in Merou, where Fr. Wächter lives, some families are

Ecclesiastical and secular from South America.

4.

Concordia, Argentina, April 3, 1922.

From the Pampas, a sandy region, where there are sandstorms like in Kansas and Nebraska, but where just now peaches, pears, grapes and quinces were in full ripeness and invited to enjoy, the correspondent hurried back to Buenos Aires in company with P. Wolf. Before leaving for the Pampas, a conference was held with Mr. C. Pritzlaff of Milwaukee, Wis. a member of our Board of Directors.

63 members are now in the process of being incorporated under a genuine Lutheran congregational order: the first congregation to take this step in Argentina, but one that will soon have successors. In spite of further rain and bad roads, the place of worship was full on Sunday morning, and likewise in the evening, and warm was the thanks expressed to the guest as representative of the Synod. When the pastor has official duties to perform elsewhere, as was the case this week, his wife volunteers to hold school at Merou.

Still at two other places, twenty and eighty miles distant, of which in the latter case even-



A wedding party in San Juan, Argentina, in front of Trünow's church.

if twenty miles are to be covered by wagon, Father Guardian waits on 15 and 22 families.

Probably five miles from Libaros stands Father Schutt, whose wife assists him as organist and director of the singing choir. A Passion service was held here on a Tuesday morning. Ten families make up the congregation, 15 children the number of pupils. As long as children live with their father, even if they are married and have families, they all count as one family, and the children do not have their own treasury. The community then also has the disadvantage of this. The undersigned became particularly acquainted with this custom, which seems hardly recommendable in Argentina. On the other hand, it is to be commended that the small congregation intends to move its small church and school property to a more convenient location and to build a parsonage. Seven other places belong to this mission district, to which the pastor has to travel shorter or longer distances, partly by rail and partly by wagon. The size of the mission congregations varies from 8 to 20 families.

Although IP. Ergang, one of the first fruits of our seminary in Porto Alegre, Brazil, is still unmarried, he nevertheless wished to have a retreat with him and a look at his work.

And he that is invited shall have no cause to repent. And the invited man had no cause to regret that he had stayed with him. On a Tuesday evening he met with him at Irazusta. The following morning services were held in a private house five miles from the little town. The congregation numbers 11 families. The children are taught by a private teacher. In the afternoon some of the people came back to hear about North America. In the meantime, the silver-studded maté pot with the silver suction cup was passed around in a circle from one to the other. This is considered a sign of friendship by the South American, like the passing of the peace pipe by the Indian. In addition, according to the custom prevailing here, seeds of the sunflower were eaten, the pods of which soon covered the floor of the veranda in large numbers. Towards evening, several wagonloads of bricks were unloaded nearby for the construction of a schoolhouse, in which it is hoped to be able to hold church services from the next time. Four other localities, each containing from 7 to 10 families, the farthest of which necessitates a journey of 110 miles by rail and a considerable distance by wagon, are also under the care of Bro. Ergang.

In a number of places the services are held in private houses; in others there are small, unadorned churches.



Schoolchildren in San Juan.



Church and community in Merou, Argentina. (Fr. A. C. Guardian.)

The churches are buildings made of mud or bricks. There are almost no towers; where there are bells, they hang in a special belfry. Very few people have an instrument; if they have a harmonium, they are happy to have it, and the pastor is usually an organist himself. The people have church services sometimes one Sunday after the other, sometimes every six weeks, sometimes only every two or three or even six months.

People who have moved to other regions, as well as those who have heard of our pastors from afar, approach them so that they too might serve them with preaching and pastoral care. Even though they are mostly smaller crowds, the Son of God has also turned his blood to them for their salvation; how could we pass by them without taking part! The pastors, some of whom have left not only their homes but also their homelands, cannot satisfy all the calls for help. Can our dear Christians, can the study comrades of the brothers in the distant part of the world refuse the requested help?

I would have loved to visit the newest area in Argentina, Misiones. It cost me no small amount of effort to refrain from doing so. But it had to be done. No one knew where Fr. Hübner might be in his vast territory. He could not be reached by telegraph. He received mail only every two weeks. In connection with this, it should be noted that anyone in North America who wants to send something to his relatives in this country should send the things by registered mail; then they will go straight through; otherwise they will go to the customs office, and those whom one wants to please will not only have to pay high customs duty, but will also have to make a longer trip to pick up the things from the customs office. An escort to Misiones was not to be found. A Lutheran who wanted to go up could not be arranged so that the clerk could have gone with him, nor could it be done the other way around. Should one dare to undertake another journey by rail, then to make a river trip, and finally to cover a ride of six hours on inhospitable paths, of which one was as ignorant as of the language of the country, by means of which one would have had to ask for information, possibly to lose oneself in the jungle and to return unaccomplished, and all this while other, equally urgent duties elsewhere awaited completion? Members of the local missionary authority also considered it more advisable under the present circumstances not to visit Misiones this time. As has been reported, Father Hübner has about half a dozen other mission posts in addition to his main place, the Swedish Picade, and has not yet been able to visit all the new places where his services are desired. He is almost always in the saddle, and with his great forest knife he chops down the bamboo canes that stand in his way in the often too narrow path, just as he learns Spanish with untiring zeal, because without a knowledge of the local language he would be hindered in his profession. Some of the people in that region are said to be so anaemic that they sometimes turn to the missionary with the request to help them with a loan of one peso - three pesos are about the same as our dollar - so that they can buy something to eat. Who, for Christ's sake, is willing to stand by the herald of peace in Misiones, when God calls, to help distribute not only pesos, but the pure gold of the ever-saving Gospel to the poor? Will not St. Louis and Springfield respond in due time, as the love of Christ experienced on their own hearts deserves? Bf.

Earthrost.

Ps. 116:7, "Be content again, O my soul: for the LORD doeth good unto thee;" and again Ps. 42:6, 12, "Wherefore art thou grieved, O my soul, and art troubled within me? Wait upon God; for I will yet thank him, that he is the help of my countenance, and my God."

On the basis of these sayings of Holy Scripture our Paul Gerhardt sang the delicious song of the cross and consolation, the first verse of which reads thus:

Not so sad, not so much,
My soul, be grieved that God giveth thee not
so much happiness, good, and honour as
others.
Be content with thy God: if thou hast God,
there is no need.

The song, which, as a connoisseur says, is worthy to be planted as a precious flower in a soothed heart, has become so well known and popular that some of its rhymes are often used as proverbs and are still in common use. Let us count them off as a string of pearls, "Make love to thy God; if thou hast God, there is no need." "God is Lord in his house; as he wills, so he divideth." "If the hundredweight be thy gain, the penny will go." "All things remain behind thee when thou enterest into the grave." "Earth's goods that fall and crack, Soul's goods that fade not. "The glass that is bright in thine eyes, behold, what a treasure it is!" "If it be good to thee, he receiveth it; if it be thy pity, he saith no!" "If it be hard to thee, let it go: God in heaven is with thee."

A merchant used to go to church before the bell rang. When asked the reason for this habit, he replied that he had a bell at home that always rang before him. He had once suffered a great loss at sea, and a friend had comforted him by reminding him of the damage done to the soul by such earthly goods by some like the rich man. So he resolved not to let God's word go unheeded in the future as it had done before, and he had a bell hung in his house to remind him of it before the church bells rang. The bell, however, was a tablet, on which was inscribed the saying, "Come unto me, all ye that labour and are heavy laden, and I will give you rest," and underneath the words, "Earthly goods fall to pieces and break; but the goods of the soul they fade not." But what the good of the soul is, no one can say more aptly than Paul Gerhardt at the beginning of the verse:

But what feeds the soul, God's grace and Christ's blood, Is not
consumed by any time, Is and remains all good.

(Koch and Lauxmann, The Core Hymns of Our Church.)

Preacher - Cross Bearer.

Of all the preachers, Noah, the preacher of righteousness before the flood, was the greatest cross-bearer and martyr, for he preached for about six hundred years to a generation which, the longer he preached, the more it resisted the word of God, and did not take to heart the hundred and twenty years of grace, until its iniquity was full, and the Lord took it down to Noah's family by the judgment of the great flood.

According to Christ's testimony, the closer the Last Day comes, the more it will happen to all preaching of the Savior who has come.

The Golden Jubilee of the Synodical Conference and the Negro Mission.

2.

In the first decades of the Negro mission the number of mission workers was relatively small, as was the amount of money spent annually. Accordingly then also



Negro pastor M. N. Carter
at Oak Hill, Ala.



Negro pastor C. D. Peay
at Oak Hill, Ala.

the success for years was only slight. As far as the number of souls is concerned, it should not be forgotten that the death rate among the Negroes is relatively high. Many, very many of those whom our missionaries have won over have long since gone to heaven. And this is the real, ultimate goal of all missionary work: to make sinners blessed through the preaching of the gospel.

A great obstacle with which our Negro mission has to struggle is the frequent change in mission personnel. In the flesh, working among blacks is not a job for whites...



Negro pastor C. P. Thompson and family at Napoleonville, La.

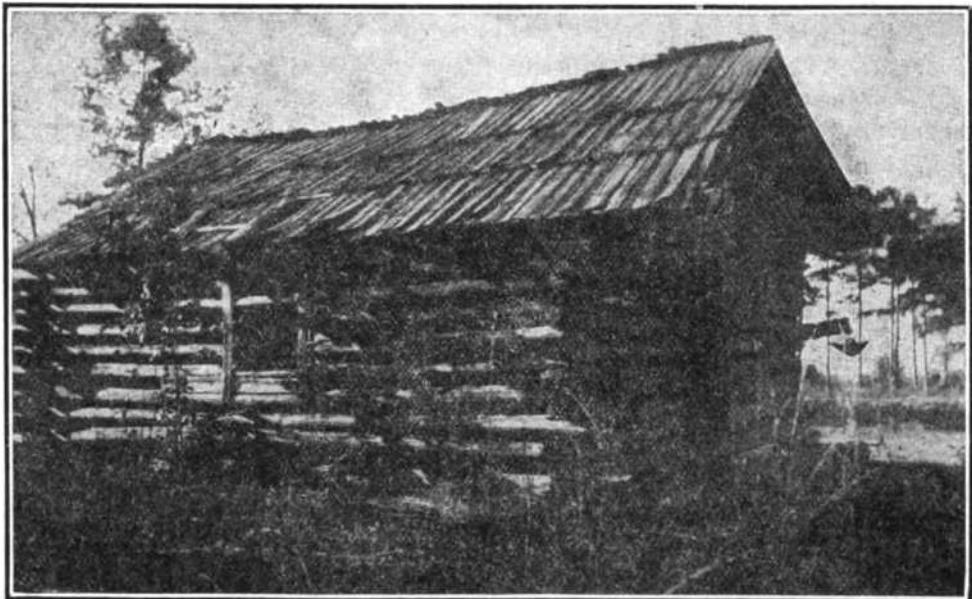
desirable, as anyone can easily imagine. Few missionaries have remained in this work for more than ten years. When a new missionary comes, he has to work for several years before he gets to know the peculiarities of the blacks, gains their confidence and can work properly among them. Thus the mission has suffered not a little through the frequent change. (At present we also have colored pastors, 18 in number).

And yet the little tree planted in the South forty-five years ago has grown and become so large that it spreads its branches over eleven States of the Union and the District of Columbia. We have, in fact, Lutheran Negro congregations and preaching places in the following States: Arkansas (Little Rock), Alabama (in 17 places), Georgia (Atlanta), Illinois (Springfield), Louisiana (8 congregations), Missouri (St. Louis), New York (Brooklyn and Yonkers), North Carolina (in 21 places), South Carolina (Spartanburg), Pennsylvania (Philadelphia), Virginia (Meherrin and Richmond), and Washington, D. C. In this territory, at the beginning of this year, we had 3453 baptized members and nearly 2000 confirmed members. About 2800 children attend the mission schools, where they learn about the Savior who redeemed them with His holy, precious blood. In the last seven years the number of confirmed members has increased by nearly 1000, that is, about doubled. Since the beginning of this year, 200 persons have been confirmed in Alabama alone, and have pledged allegiance to their Saviour and his orthodox church unto death. In five places in Alabama, unfortunately, services have to be held in indescribably wretched huts. Five humble chapels, which together would cost only about \$5000, are a crying need. May God give them to us this Jubilee year!

There has also been a gratifying progress in the contributions of our Negro Christians. These have increased from \$5528 to \$30,865 in the last seven years. In order also to lay their thank-offering on the altar of the Lord in this jubilee year, I suppose this and that old "negro mother" has carried her last chicken to town and sold it there, and joyfully put every cent of the proceeds into the jubilee collection already levied. Are these people grateful? How often have they not said to the missionary, or even to me when I visited them on official business, that we ought to tell the good white Lutherans how grateful they are that they have sent them and their children preachers and teachers to show them the right way to heaven!

Our missionaries urge their subjects to walk in good works and avoid the works of darkness. Their teaching and exhortation is not in vain. Admittedly, their conduct, as unfortunately still ours, is not in all things and at all times as it should be. But if those who are outside nevertheless give them a good testimony, we must see from this that the Spirit of God is active and active in our colored fellow-Christians. We could bring a whole series of such testimonies. Three, however, will suffice. In Alabama, a colored woman said she would like to join the Lutheran Church, but she could not sin enough in that church! In Concord, N. C., where we have a considerable Negro congregation, a business man who meets much with Negroes said in my presence, "If all Negroes were like the Lutheran ones, they would be all right." And at last a Southern paper once wrote: "Many of our people will tell you that the Lutheran Negroes are, on the whole, the best we have." White women sometimes almost literally flock for Lutheran servants, for they are known to be faithful and reliable.

"Are the black Lutherans faithful to their church?" This question is sometimes asked of us, and in a doubtful tone. We must answer: unfortunately, not all of them! Just as the devil, the world and the flesh cause many a white man to fall away after his confirmation, so it is also in the negro mission. But even here the Holy Spirit holds God's elect fast to the end. We have glorious proofs of this - glorious proofs of faithfulness. There on her poor sick bed in the Black Belt of Alabama lies old Anna Hill. False-believing neighbors come day after day seeking to turn her from the Lutheran Church, saying to her, "Now you are punished for becoming Lutheran!" But the colored teacher Rosa Young reads to her from the Bible



A Negro "church" in Alabama.

On the right the ploughshare, which serves as a

and the catechism. Anna Hill says she wants to die on this faith that the Lutheran pastor has preached to her. She gathers her children around her deathbed and exhorts them to remain faithful to their Lutheran church and school. In her the word has been fulfilled, "Be thou faithful unto death, and I will give thee the crown of life," Revelation 2:10. A few weeks ago one of our former missionaries, who labored among the blacks for over seventeen years, told me of a girl who came to the knowledge of the truth through religious instruction in the mission school, and wished publicly to join the Lutheran Church by confirmation. Her father, however, pastor of a sect.

He locked her up in a dark room for days, gave her nothing but bread and water, and urged her to desist. As soon as she was released, however, she had herself confirmed at the first opportunity. Christine not only became and remained Lutheran herself, but won over the whole family. Is that not faithfulness? May God grant us all such faithfulness and steadfastness!

Not true, the work among the poor, despised Negroes is a work blessed by God. May God also bless our negro mission from now on!

C. F. Drewes, Director of Missions.



Negro teacher Rosa Young in Alabama.

To the ecclesiastical chronicle.

From our Synod.

The Northern Wisconsin District of our Synod held its sessions from June 21 to 27 at P. Neumann's Peace Church in Antigo, Wis. The presidency of the synod was represented by Vice-President H. P. Eckhardt. In the opening service Vice Pres. P. Schedler preached on Isa. 65, 8. 9. The school sermon was preached by P. H. A. Handrich on 1 Cor. 16, 14. On Synod Sunday P. Tr. Fieß preached in German on the Epistle and Indian missionary H. M. Tjernagel preached in English on Is. 55, 10. 11. In the pastoral service Fr. A. Kirchhöfer preached the confessional on Joh. 8, 34. 36 and Vice-President Eckhardt preached on 1 Kings 13, 1.

That the Northern Wisconsin District is to a great extent a missionary district is evident from the fact that during the past Synodical year there were 23 pastors and 3 students in the service of the Inner Mission, and that in the budget? 15,000 was appropriated for this mission. In response to an appeal from the Board of Directors, several teachers will serve the mission by teaching religious school on the mission fields for four to six weeks free of charge during the vacation period.

The district makes it a point to hire workers for the

ministry in the church. Last year 54 students were supported.

Pres. H. Daib had tendered his resignation on account of being overburdened with work; but the Synod asked him to withdraw his resignation, and appointed a committee to negotiate with his congregation in this matter.

Resolved, by petition to the Synod of Delegates, to recommend that it adopt the budget system which has worked well in this District.

Dir. W. E. Kohn presided over the doctrinal proceedings on the subject, "What can be done within our Synod to elevate and promote parochial education?" The history of our Synod proves sufficiently that Christian schools are the planting places of the church. Since at the present time our parochial school system is being attacked from all sides, and there is danger that we may slacken in the struggle, this subject is exceedingly timely.

What can the church do? Children are a precious gift that God has entrusted to parents. Parents are therefore first and always responsible for the Christian education of their children according to the word of the Lord: "Fathers, bring up your children in discipline and admonition to the Lord!" But this is also the duty of the church, to whom Christ has given the command, "Preach the gospel to every creature!" "Teach all nations!" And indeed it is the duty of the whole church, which is Christ's body, in which one member is to lend a hand to another, one to bear another's burdens. The church can best fulfill this duty through the church school. It should therefore provide a good, appropriate school building and the necessary teaching aids (blackboards, maps, etc.), and also realize that the pastor's schooling is only a stopgap measure, and therefore appoint a teacher as soon as possible. All parents should send their children early in prayer to the parochial school, and then work hand in hand with the school by showing interest in the children's school work, helping them if possible, abstaining from all derogatory talk about school and teachers, and seeing that they attend school regularly.

What can the pastor do? He should not only respect the children himself, but also try to awaken interest in the school in the congregation, supervise it faithfully, cultivate a brotherly relationship with the teacher, and work to ensure that he is paid enough so that he can administer his office without worrying about food.

What can the teacher do? In the face of the contempt with which the world and also some members of the congregation regard the teaching profession, he should hold his profession in high esteem because it is a divine profession, and therefore not change it lightly or even exchange it for a secular one without need. He should also cultivate a brotherly relationship with his pastor. He should recognize in his schoolchildren immortal souls who have been entrusted to him, so that he may lead them to eternal happiness. He must prepare himself conscientiously and carefully for this important work.

What can the district do? It should see to it that the necessary attention is given in the congregations to the Christian education of the youth, and that the teachers attend the synodal meetings and conferences. It can also provide for unified work in the interest of the school through a school commission.

What can the Synod do? It can make the members of the congregation acquainted with the necessity and blessing of the Christian school through church magazines, publish good textbooks suitable for our schools, see to it that the word is spoken in the seminaries of the Christian school and that the students receive the necessary instruction for keeping school.

But above all, establish proper teacher training colleges with practical buildings, capable professors and good teaching materials. G. H. Berger.

The **South Dakota District** of our Synod held its meeting this year from June 14 to June 20 at P. H. F. W. Gerike's church at Tripp, S. Dak. In attendance were 45 voting and 7 consulting pastors, 7 teachers, 46 deputies and a number of guests. The opening sermon was preached by Fr. Weßler of Milbank, S. Dak. on Joh. 1, 19-23. The report of our district president, F. W. Leyhe, showed that there were only a few changes in the past year; but it is to be deplored that two of the few teachers in the district were called away to other districts. Much time was occupied in discussing the difficult condition of our parochial schools. A committee was chosen to take proper steps to have the onerous school laws of the state, which threaten the continuance of our schools, removed or at least lessened. At these proceedings School Superintendent A. C. Stellhorn made quite an encouraging address. It was also decided to submit to the congregations the question whether it was not time to establish a Christian high school in their own district.

South Dakota is still a wide mission field, and each member of the Mission Commission had to file an extensive report on his area of correspondence.

The General Synod was represented by Vice-President G. A. Bernthal, who in a brief, clear manner presented to the assembly the many-splendored work of our great Synod, which by God's grace and rich blessing has now extended so far over the globe that the sun no longer sets on it.

The important doctrinal discussions were based on Fr. W. Pröhl's paper, "The Doctrines of the Presbyterians in Contrast to the Doctrines of the Lutheran Church. Laxity in doctrine is becoming more and more widespread among Christians; even in our circles the erroneous opinion can be found here and there that it is not so important which church one belongs to. But God's Word tells us that we are to have one doctrine, one faith, one confession. But if our Christians are to beware of false doctrines, it is necessary that they should know to some extent the doctrines that differ from God's Word, which includes the doctrines of the Presbyterians. The Westminster Confession and other confessional writings of this false church were quite thoroughly illuminated by the speaker with the bright, clear Word of God and the confessional writings of our Lutheran Church based upon it. In this light, it was clear to see what wrong paths the Presbyterians had taken with their doctrines of reason.

One evening of Synod Week was devoted to the Negro Mission. Father M. N. Carter gave a lecture on this mission in Alabama. The audience was greatly astonished to hear a negro speak in their native German. - Synod Sunday was set aside for the celebration of the seventy-fifth anniversary of our Synod. Vice-President Bernthal preached the German sermon and Prof. Wesfel of Springfield the English sermon.

Fr. Hempel.

From Oklahoma. When the western part of present-day Oklahoma was opened for settlement in 1889, Lutherans from various parts of our country immediately rushed to make their home here. Our synod therefore soon felt compelled to send traveling preachers there to seek out our scattered fellow believers. Already in 1891 Father J. Kausfeld traveled through a part of the newly settled area. In Okarche a small group of Christians soon gathered together and



First church in Okarche, Okla.

Built in 1892, added on in 1904.

organized a congregation. This also happened in several other places. Pastors Drögemüller and Mencke also made trips to Oklahoma during the next two years and alternated in serving the first congregations. These congregations then received their first resident pastor in 1893 in the person of candidate M. Von der Au.

Now what has become of these first little seedlings in Oklahoma? In the above-mentioned congregation in Okarche, the Oklahoma Pastoral Conference met in the month of June. The congregation and its pastor, Th. Otte, had invited the conference because they intended to dedicate their new, magnificent church to the service of God on Conference Sunday, the 11th of Inn. This new house of worship has been erected at a cost of \$47,000. Involuntarily, on such an occasion, one makes comparisons between that time some thirty years ago and today. This church in Okarche, however, is now the largest and most beautiful Lutheran church in Oklahoma. But God has given us a large number of congregations in this state also, and in some cases large congregations. And still new congregations are being organized, and the preaching of the gospel is being put into work in new places. We receive seven of this year's candidates for the preaching ministry. Eight callings were sent in; partly existing parishes were vacant, partly new fields are to be taken up. One teacher candidate is also coming here, namely to Alva. We should still have three students to help out.

Again, during the conference, the steady growth of our church in this state came up. As our numbers are now increasing, as more and more congregations are becoming independent; as, further, the Kansas District, at its present size, is having more and more difficulty in finding congregations capable of accommodating all the Synodicals; as, also, our Christians here will, at any rate, become much more interested in missions and other duties of the Church, and as the attendance will be a much more lively one if we form a separate District, we decided to ask the District to submit a petition for the diversion of Oklahoma from the Kansas District to the Synod of Delegates next year. Reluctant as we are to take this step, thinking of our brethren in Kansas, with whom we have now worked for many years, we feel compelled to do so. And the Synod will also, I am sure, see this necessity and expediency. Since the year 1900 we have found the name Oklahoma mentioned among the states of our country. Soon this name would also be found among the districts of our dear Missouri Synod. To our joy, our President C. F. Lehenbauer also joined us at the conference. Of course, we also presented this matter to him, and the plan also met with his undivided approval.

The congregation had their former pastors, Pastors Von der Au and Theo, as their celebratory preachers at the Kirchweih.

Meyer, as well as for the service in the national language Fr. Tubberstein and for the dedication of the beautiful pipe organ Prof. Haase from Seward, Nebr. The celebration took a splendid course in every respect.

God continue to bless the work of His church here in Oklahoma!

K. Karstensen.

Domestic.

Small collections? Some time ago we met with a well-known theologian from another Lutheran body in our country. One word led to another, and we got to talking about church finances. He told us about a pastor of his congregation, already deceased, who, when a collection was to be made for purposes outside his own congregation, always used to say to his congregation: "Now we also want to make a small collection for the synod." Our grantees rightly pointed out how wrong it was to speak thus. But do we not often provide it in this respect? Pastors are to be the ministers of the good works of their congregations; they are to make their parishioners rich in good works. This is clear and certain from Scripture. But is it not often said among us, as if the gifts to the church were secondary matters? If one calls only for "small collections," then people will also offer only small collections. But if it is made clear to them that giving for God's kingdom is a privilege of God's children, that we should not fob off our God and Saviour, who has done so much for us, with the smallest and least gifts, then they will also come to regard giving for church purposes not as an unwelcome thing, but will give gladly and willingly and abundantly. We were once in an un-



Present church in Okarche, Okla.

Built in 1922.

serer churches, in which contributions were quite nicely invited for the congregational budget; but it was then added: "He that hath a little left, let him also give something for the synod." Such modes of speech have not the example of Scripture to themselves. David exhorted his people to fill their hand to the Lord, 1 Chron. 30, 5. St. Paul incites the Corinthians that, like the zealous churches in Macedonia, they should give "above ability," 2 Cor. 8, 3. And the Gospels tell of the greatest collection ever offered, when they relate the story of the widow who put into God's treasury all that she had, all her possessions, Mark. 12, 41 ff; Luk 21, 1 ff. Even now, when the collection for the building fund is again brought to the fore, we do not want to say: We want to take up a small collection, but rather: We want to take up a large collection for the praise and thanksgiving of the Lord and the spreading of His kingdom!

L. F.

Abroad.

Our Synod anniversary has also been commemorated in circles not directly connected with us. In a private letter from the now 73-year-old Superintendent W. P. Angerstein in Lodz, Poland, who is known to many in our Synod, we read the following words: "You will see from the enclosed newspaper clipping that I commemorated the 75th anniversary of your Missouri Synod and gave a lecture on it. Please, communicate this to the Missouri Synod and convey to it my hearty blessings for its continued prosperity. My address at the City Mission Hall, attended by quite a hundred, was based on Matt. 13:31, 32, and applied to the growth of the Missouri Synod." In the newspaper clipping, besides the historical and statistical data, it is pointed out that "this synod emphasizes with great emphasis the pure doctrine of the word of God," that the speaker has been in "friendly intercourse with it for many years," and that it has "several times already sent him food and money offerings for the poor, and lately again a considerable sum of money."

L. F.

With fellow believers in Germany.

Chemnitz, June 14, 1922 Dear

"Lutheran"!

When I travelled from India to Germany, it was with the intention of continuing to America in mid-May. Accordingly, when I arrived in Marseilles, France, I had already booked passage from Hamburg to New York for May 13. But the dear brethren in Germany urged very strongly that I should tarry until their Synod, which was to meet during the week of Pentecost, and obtained for this purpose the consent and commission of Praeses Pfotenhauer also by cablegram. Thus I had the great joy not only to have ample opportunity to bring our heathen mission before our German brethren in speeches and sermons, but also to gain as deep an insight as possible into German economic and ecclesiastical conditions. I was sorry, however, that because of this stay in Germany some of the work that was waiting for me had to be done by brethren in America or even had to be left entirely until my belated return home.

In an extremely accommodating manner, our fellow believers in Germany gave me the opportunity to report to their congregations about our mission to the Gentiles. Everywhere the greatest interest was shown for this important work of the church. Without my asking for it, almost without exception beautiful collections were made for it. I was privileged to receive no less than

I had to speak publicly fifteen times about the mission to the Gentiles. In addition, there were a large number of invitations that I could not accept with the best will in the world. May God preserve and increase the love for Gentile mission among our fellow believers in Germany!

I also had the opportunity to visit the work of our Slovak brethren in Poprad-Velka. On the decision and advice of the Saxon Conference, I traveled to Czechoslovakia to inspect the newly acquired seminary property and to discuss all kinds of pertinent questions with my fellow believers there. The Slovakian brethren have embarked on a great and important undertaking by annexing suitable property, formerly used for hotel purposes, as a seminary. They hope that it will please the Lord to let them do something great for their homeland in this way, by training orthodox preachers of the Gospel. The seminary had already opened with three students enrolled. Unfortunately, I missed Father Pelikan in Velka, because he had just traveled to Germany in those days with the intention of talking with me about the newly founded institution. To my joy, however, we were able to meet later in Prague. In Velka, however, I met Prof. Kucharik and Fr. Kolarik, who were already known to me from before. Both had been trained for the holy ministry in Springfield. I was very happy to find the young brothers doing such important work. They have an extremely difficult position and need the most earnest intercession of all fellow believers. May the Lord help them and make the work they have begun a success!

I then spent many busy but enjoyable days with the German brothers in faith at their synod here in Chemnitz. It was exactly the same as at one of our district synods. The first place was taken by the doctrinal discussions, the subject of which was the return of Christ. Only in second place came the business negotiations, which, however, were very important this time. Great demands were made on the hospitality of the Werten Chemnitz congregation and its pastor, R. Kern. Not only did the synod's youth league gather in the congregation at the same time, but many synod members had brought their wives and other relatives with them. In addition, there were no small number of other guests. But congregation and pastor seemed to meet all the demands. There was only one voice in the synod of hearty thanksgiving for the love enjoyed.

From the abundance of negotiations, I will only pick out the most important ones. First, the seminary. Two years ago the Synod decided to give such students from its circle who were studying in Leipzig a director of studies and advisor, so that they would be protected as far as possible from the dreadful newer theology, which was also not lacking in Leipzig. For this purpose the aged P. H. Stallmann was appointed, who was subsequently assisted by Prof. Kirsten and P. Aug. Stallmann, the pastor of the Leipzig congregation. In the course of time the number of students increased to seven. Now the idea has arisen that this small institution should be expanded. There is no purely Lutheran university in all of Germany. Everywhere the dear Word of God is bent over for the sake of reason. The young people from our German congregations cannot attend these high schools without great danger to their souls. On the other hand, many are looking around for a pure Lutheran institution to which theology students can be sent. A number of young men are ready to enter such an institution as early as next fall. After detailed negotiations with our responsible officials in America, and after serious consideration, we have been able to find

After much and careful deliberation, the Synod decided to proceed with the expansion of their seminary, trusting in God's gracious help. The brothers now want to take the entire theological training of their future pastors into their own hands. Prof. W. H. T. Dau of our St. Louis Seminary was unanimously appointed to head the seminary. On the occasion of his recent visit to Germany, he has gained the full confidence of the brethren there. Naturally, they now hope that our congregations will recognize the great necessity and importance of this undertaking and not only grant Prof. Dau a peaceful dismissal, but will also generously endow the expanded institution with funds.

I would like to take this opportunity to report how grateful our German brethren in the faith are for the financial assistance of our American congregations, which has been so generously provided up to now. Due to the great dearth that has set in since the war, but even more so in the last few months, the vast majority of congregations are dependent on the help of our Synod for the maintenance of their parish ministry. If this help had not been forthcoming, the ministers of the Word would have had to suffer great hardship or even give up their wonderful ministry. Through our subsidies, many congregations have been able to maintain the public proclamation of the Word of God. Our dear fellow Christians acknowledge this with heartfelt thanks.

Also, the abundant sending of gifts of love in the congregations, but also just outwardly, have helped great need. Many a tear has been quenched by these gifts and many a fervent thanksgiving has been triggered by them.

Even if certain strata of the German population do not seem to be in need, there are still many, many poor people who can no longer work and earn their own bread as they used to. They are facing very difficult days if our activity of love should fail now. Both the congregations and these poor will therefore continue to need our strong help in the future.

I will testify here that the members of the Synod most earnestly exhorted each other to do everything themselves that is within the means of the congregations, so that we are not needed more than is really necessary. With a unanimity that deeply moved me, I saw how the ways were discussed that could be taken in a God-pleasing manner in order to manage one's own household as far as possible without help from our side. But I also saw that for the time being our brothers will not be able to manage their great work without our help. That is why we do not want to tire of doing good on this side as well.

I take the liberty of pointing out here that our work of love in a bodily sense should be carried out as far as possible in the way we have agreed upon, namely through our American Lutheran Board for Relief in Europe (208 D. 618t 8t., Aovv ^ork, N. ^.). It has become apparent that many requests for help that reach America must be carefully examined so that the gifts of love do not fall into the hands of the unworthy.

The Inner Mission in Europe was also discussed in detail. The changed political circumstances in Germany have also loosened the ties that bound the congregations. Even though state and church are often separated only on paper, freedom of conscience has been guaranteed by the constitution of the German Reich, and it has become much easier to leave the state and regional churches. In many places, therefore, people are seeking to enter into a new ecclesiastical union. Communism and Socialism, with their hostility to Christ, are spreading so frighteningly that serious Christians are asking themselves where

and look for a firm support for their faith. Through the faithful work of our brothers in faith, many Christians have become aware of our congregations. Especially in the last year, our congregations in Germany have experienced a not insignificant increase. Our brethren also seek to take advantage of every opportunity that presents itself for the spreading of the pure Word. There is ample opportunity to preach the old gospel of Christ. But the number of ministers of the Word now in office is too small to accomplish the great work. That is why just now the old Macedonian call from Germany to America resounds exceedingly urgently, "Come over and help us!" Shall we let the call go unheard?

However, if successful missionary work is to be done in Germany, then our brothers must have better and more suitable churches and chapels. For this purpose a church building fund is extremely necessary. The vast majority of our congregations make do with a really unsuitable location. Often the church hall lies in the back of a courtyard and cannot be recognized as such from the street. Not infrequently the room used as a church hall is quite unsuitable for this purpose. Only some congregations have a church that is suitable for this purpose. It is therefore with joy and heartfelt gratitude that the dear brethren in Germany have heard that a fraction of the Jubilee collection recently made in our Synod has been earmarked for them. Oh that this portion would be quite large! After careful deliberation, the Synod passed the necessary resolutions concerning the church building fund to be established.

A mission festival was also celebrated. On the afternoon of Synod Sunday I preached a mission festival sermon to an almost overcrowded church. Later, the large congregation gathered again in a suitable hall for a post-celebration, in which former missionaries reported on missions in India, Brazil, Canada, Poland and Finland. A report was also given on the beneficial work of the Scripture Society.

This letter has become longer than I had intended. However, I really should not have written less. Unfortunately, despite all this, I had to pass by important things.

By the time this letter reaches you, I hope to have arrived in America with my wife. Thanks be to God from the bottom of my heart for all the grace and goodness He has shown us on our long journey! He has heard the prayers of many fellow Christians who have cried out to Him for us, otherwise we would not have returned home in good health. We express our heartfelt thanks to all those who remembered us with love.

With fraternal greetings

Thy in the Lord joined

Friedr. Brand.

A letter to pious and gifted boys and to their parents.

The writer of these lines would like to put the following sentences to your heart today: "The Lord needs them", and: "The harvest is great, but the workers are few. Ask the Lord of the harvest to send laborers into his harvest!"

When the Lord Jesus was about to make His entry into the city of Jerusalem, He sent two of His disciples to the village that lay before them. There they would find a donkey tied and a colt with her. These they were to untie and lead to JEsu. If anyone objected, they were to say, "The Lord has need of her," and he would let them have her.

The Lord our God needs many preachers and teachers in his vineyard, who preach the gospel for the salvation of many souls who have been dearly redeemed by Christ. In this year's distribution of vocations, it again became apparent that a number of congregations had to go empty-handed and did not receive a pastor or teacher. How can this need be remedied? By sending more boys to our institutions. There are many pious and God-gifted boys in our synod who should go to one of our teaching institutions this fall. A number of these boys also have an inclination and desire to become pastors or teachers, but they are kept away by their parents. About eighteen years ago, in my country, willing boys were discouraged by their parents from preparing for the ministry of preaching or teaching. These boys later had dismal experiences in their secular life profession. Parents, if your son has the desire and love to prepare himself for a preaching or school ministry, do not put anything in his way, but say: The Lord needs him, and send him with joy to an educational institution.

Eighteen years ago, when the shortage of pastors and teachers was described in *The Lutheran*, I was a young reader of it. I read: "The harvest is great, but the laborers are few." This sentence moved me to become a teacher. Since God had provided me with the necessary gifts, I came to the conclusion after long and careful consideration that it was God's will that I should prepare myself for the office of school teacher. So I wanted to enlist the following year, but I was worried that my parents would not give their consent, since in my opinion they could hardly do without me. But behold, when I enlisted, they let me go, wishing only God's blessing on my studies. Now, by the grace of God, I have served in the school board for over ten years, and in that time I have been privileged to feed over 600 lambs of Christ in the green pastures of the Word of God.

Therefore, you parents who have a confirmed son, give him this letter to read. If the son has a desire and is driven by love for Christ to prepare himself for the ministry of preaching or teaching, say, "The Lord has need of you. And we wish you God's blessing on your studies." May God grant that in this jubilee year many hearts may be made willing to serve him in church and school, and that through their service many souls may be directed to Christ.

M. J. W.

On the anniversary of the Synodical Conference.

When the Synodical Conference held its first meeting in July, 1872, and representatives from six Synods appeared, namely, the Ohio, Missouri, Wisconsin, Minnesota, Illinois, and Norwegian Synods, Prof. Walther preached the opening sermon. He said there in the introduction:

"Behold a band of representatives of six ecclesiastical bodies, which only a few years ago were opposed to each other, yea, fought each other as enemies - they praise today in these their representatives with one mouth God and the Father of our Lord Jesus Christ, to, after they have strengthened and refreshed themselves together through word and prayer, then, as comrades of one faith, as sons of one Church, and as caretakers of one work, to consult in brotherly harmony on the means of attaining the one end which is and was set before them as servants and children of one Church."

"O blessed, blissful day! Our children and our children's children will tell of it with joy.

"If our former disunity was a sad spectacle to all the friends of Zion, and a play of pleasure to the wicked enemy, and to all that are of his part, our present brotherly concord is doubtless a play of pleasure to God, and to all his holy angels, and to all his true children, and a discouraging sight to the wicked, wicked enemy, and to all the enemies of God and of his kingdom, that kingdom of truth and peace. We do not regret the battle we formerly fought against each other, but rather rejoice in it, for it was the only right and blessed means of true peace, which is now ours: but if the battle was blessed, how much more blessed will be the peace won by it! With joyful hope, therefore, we look to the future today. For God's word not only says: For God's Word not only says, 'How good and how pleasant it is for brothers to dwell together in one accord,' but also adds: "There the Lord promises blessing and life forever and ever."

Obituary.

P. Albert Otto Friedrich was born on September 23, 1882, in St. Louis, Mo. He received his first instruction in the school of Holy Cross parish; it was here that he was won to the ministry of the church, for which he further prepared himself in Concordia College at Milwaukee. After graduating from the theological seminary at St. Louis in 1905, he received a call from the congregation at Rosebud, Mo. For seven years he labored here with faithfulness, conscientiousness and success. From 1912 to 1916 he served his Lord in the negro mission at Normt Aou parish in New Orleans, La. and from 1916 until his death the white St. John's parish in the same city. He was also entrusted with the office of visitatorS of the Louisiana District Conference, and at the last synodical convention was elected second vice-president of the district and secretary of the Missionary Commission. At the same time he was editor of the *Southern Lutheran*, and in all these offices he has served faithfully and successfully with his fine gifts.

In August of last year, while preaching in the sultry church, he had caught a cold which he could not get rid of. An attack of influenza in the autumn of the same year, which he survived well, increased the already existing chronic cold and added a nasty cough, which the doctors at first considered harmless, but then, when fever set in, they thought it was a sign that the lungs were also attacked. They prescribed rest, which he did not take until the difficult Advent and Christmas season was over, and then, unfortunately, it was already too late. His congregation, who clung to him in great love and were seriously concerned about his condition, volunteered to take him to Wheat Ridge, Colo. to the Lutheran Sanitarium. Continued fever, in the opinion of the attending physician, did not permit the transfer. At last, in March, he was able to remove to Abita Springs, La. to seek improvement and healing in the pure, mild pleasure of the fir woods. For a time it seemed as if the disease was broken, but suddenly a turn occurred, and in a short time, June 7, he had suffered out and was at home with his Savior, whom he had been privileged to serve in the preaching ministry for seventeen years. His life lasted 39 years, 8 months and 14 days. He is survived by his deeply bowed widow and two sons, the eldest of whom is a student in our college at Concordia, Mo.

On the 10th of June, after a service at the Rectory, at which the undersigned delivered an address, a meeting was held by St. Jo-

We have to erect all kinds of buildings if we want to house students and professors. And such buildings cannot be found or produced with a divining rod. Just as your own congregation must first build and then maintain a church, school, parsonage and teachers' quarters, so it is with the various institutions in our synod. But this requires a considerable amount of money each year. Sometimes only repairs are necessary, but even these consume money that has been deposited by the congregations into the synodal building fund. If every congregation would give this fund the proper amount of money each year, then all the institutions could be put in good condition before the start of a new school year without much ado.

Sometimes, however, it is necessary to erect a new building at an institution, or to move an institution entirely and erect all new buildings, as is the case, for example, in St. Louis. There, as you have certainly read or heard, the institution is too small, and there is no suitable place for an extension. Now a new seminary is to be built at another location in St. Louis, along with apartments for the professors and other buildings. These new buildings, too, are among the necessary things that will serve to train preachers year after year and then enable them to serve as missionaries in this and other countries or as preachers in congregations. Whoever recognizes, as you do, how necessary preachers of the Gospel are for individual congregations, and how earnestly our Lord in heaven demands such training of ministers of His Word from us, who have His Word and Sacrament pure and unadulterated, should now also make one or more strong digs into the store of His earthly goods, so that not only all repairs can be made, but also the necessary new construction can be carried out. Christ does not demand such a great sacrifice every year for His kingdom cause, but because He has abundantly supplied us with earthly means for years before, He now wants an especially abundant portion of His earthly goods long since entrusted to us.

Now, dear friend, think about this too and then act as the good spirit drives you. Pay no attention to the voice of the old Adam, who raises his head high when it comes to the purse. You, as well as all those whom God lets hear his word in such rich and pure abundance, have the holy duty to care for your own church and school, for pupils and institutions in the best way and to make friends in heaven with the earthly goods given to us. So stop with your zeal for church and school and think also of pupils and institutions in our synod. You are not only doing your duty as commanded by the heavenly Lord, but the longer you do it, the more you will enjoy it.

So God be with you and greetings from your old friend
Karl.

When the devil hath the young heap, he groweth up among them, and abideth his: who shall take anything from him? He will keep the world in peace. For if any harm should come to him, it must come through the young people, who grow up in the knowledge of God, and spread the word of God, and teach others. (Luther.)

To the ecclesiastical chronicle.

From our Synod.

The Brazilian District of our Synod held its meeting this year from April 26 to May 2 in the midst of the congregation at Sao Leopolds. In attendance were 15 voting and 24 consulting pastors, 2 professors, 9 teachers and assistant teachers, 9 deputies and 3 guests. Among the guests, it is with special joy on our part to mention the representative of the General Commission for Inner Mission Abroad, Fr. August Burgdorf, who preached in the opening service on 2 Cor. 13:5: "Try yourselves whether you are in the faith; test yourselves!"

District President J. Busch read his synodal address on the topic: "On to the holy crusade of the LORD! On to the battle for the sanctuary of the LORD! God wills it!" The presidential report showed that in the year that had elapsed since the last Synod, eight pastors, one professor, and one teacher had left the district, while fifteen pastors and one teacher had entered.

Upon entering the proceedings, the matter that moved and depressed everyone's heart was first dealt with, namely the deeply saddening case of our former professor, treasurer and president Joh. F. Kunftmann. Shortly before the Synod, he had declared his resignation from the Synod and had even announced this resignation in the secular newspapers, after our officials, including Father Burgdorf, had dealt with him in a scriptural manner, but unfortunately in vain. This matter was now discussed by the Synod for two days. A detailed report on it was accepted for publication in our "Kirchenblatt" and this decision was raised to unanimity by all present as a matter of confession by standing up.

After the conclusion of this case, the third and last part of his paper on Christ's office, namely on the royal office, was presented and briefly discussed by Praeses Busch in the morning sessions. Besides the usual services, a Synod Jubilee service was held on Sunday evening, with a sermon by Father A. Krämer. Monday evening was dedicated to missions through a special service with mission talks by the Rev. L. Wentzel (on Australia), R. Hasse (on the Lusobrasiliancrmission) and H. Beck (on the mission in the states of Parana and Santa Catharina).

Of the business negotiations, which lasted until about midnight of the last day, it should only be mentioned that due to peculiar circumstances, among which the low level of our missionary treasury for Brazil, the Synod felt compelled to base the salary decisions for the coming two years not on the normal salary of \$800, which was set at the last Delegate Synod, but on the pre-war normal salary of H600. This reduction is not at all in keeping with present market conditions, but it must be accepted in conscience, and we ask our dear brethren in North America to include us in their fourth request, that the little may be endowed with the greater blessing.

The attendance at this Synod was unusually good, with only one pastor missing from the Brazilian district. The Argentinean district is regularly represented by two pastors because of the costly travel, which unfortunately means that the whole of Argentina has no voice in the Synod. For this large district, therefore, the Argentine Pastoral Conference must of necessity take upon itself the powers of the Synod in some respects.

In the case of our Synod, it is important that, in Brazilian circumstances, the journey not only from Argentina, but also from certain corners of the Brazilian state of Rio Grande do Sul to the Synod is completely equivalent to a journey from North America to Europe, both in terms of time and hardship. Nevertheless, surely no one will be sorry to have exchanged so much time, money, and hardships for the great blessing of a Synod.

A. L.

The Colorado District of our Synod assembled in Denver, Colo. from June 14 to 20, amid St. John's (P. F. Leimbrock) for its second Synodal session. Vice-President Eckhardt, of Pittsburgh, Pa. represented the business of the General Synod, and preached the opening sermon on 1 Kings 13:1.

P. Theo. Hoyer led the doctrinal discussions on the doctrine of the beatific grace of God. The following points were clearly stated: This grace of God is grace in Christ JEsu; this grace of God in Christ JEsu is universal grace; this grace of God is earnest grace seeking the salvation of all men; this grace of God is offered to us through the means of grace and appropriated through faith.

The interior mission of the district was discussed in detail. A fine flourishing was reported from nearly all parts of the State. Wherever practicable, a parochial school is established. Twelve such we had last year. Five male teachers, three female teachers and one student presided over the schools; pastors teach in the remaining schools. At the present time there is no noticeable opposition to our schools from the outside.

Four jubilees were celebrated during Synod. On Thursday evening the work of our Synod in Colorado was commemorated. Fifty years ago the first missionary of our church came to Colorado, Rev. J. Hilgendorf, to search that state for Lutherans, at the direction of the President of the Western District. At Westcliffe and at Denver are the oldest congregations. Synod Sunday commemorated the seventy-fifth anniversary of our Synod and the fiftieth anniversary of the Synodical Conference. Prof. Fritz of St. Louis preached the German and Vice-President Eckhardt the English jubilee sermon.

The twenty-fifth anniversary of the chairmanship of our Mission Commission, Fr. Paul Kretzschmars, was celebrated on Saturday morning. District President O. Lüssendorf delivered the jubilee address and presented the jubilarian with the gift of the brethren in office. O. K. Hensel.

The Middle District of our Synod was assembled this year at Fort Wayne Ind. from June 20 to 26. At the opening service in the magnificent St. Paul's Church, Vice-President G. A. Bernthal, representing the General Synod, preached on Acts. 26:22, 23, referring to the seventy-fifth anniversary of the Synod, his theme was, "When can we take comfort that the Lord will abide with us as He was with our fathers?" The Middle District, embracing mainly the states of Indiana and Ohio, now numbers 179 pastors, 206 congregations, and 29 preaching places. In the parochial schools there are 171 teachers, 33 women teachers, 23 pastors, and 7 students. The number of synodical members present was about 466. All were quartered in the college and dined together in the dining room.

District President J. D. Matthias, in a lengthy synodal address, set forth the high importance of pure doctrine for the preservation and spread of the Church. In the doctrinal proceedings, Father F. J. Lankenau brought to a close his English paper of the previous year on "The Church and Her Missions." He stated the following: The Church is the missionary society instituted by God. Its main task is to do missions.

This mission consists in preaching the forgiveness of sins through faith in Jesus Christ to all who have not yet heard it. The first Christians preached the gospel of Christ everywhere, prayed for the coming of the kingdom of God, and sacrificed their possessions for the mission. We have the same duty. Therefore, we too, with right zeal, should exert all our powers and use all right means: Pulpits, missionary lessons, church and Sunday schools, associations and conferences. The knowledge thus gained must then drive us to action: to give, to go, to pray.

P. Theo. Frank treated in a German paper "Das Amt unsers Herrn JEsu Christi". Christ's office includes all the work of Christ, which is indicated by the name JEsu. In general it is called in Scripture the office of a Mediator, and in particular the office of a Prophet, High Priest, and King. These three offices of Christ may each be considered under name, origin, nature, holder, exercise, object, and duration. Only the prophetic office could be negotiated this time. God has found means to win back man who is hostile to Him through Satan's envy. He sends his Son and works through his Word. By grace alone He brings man to fight against Satan, for God's glory, and to obtain the blessedness for which he was created. Christ's prophetic ministry is for God's glory and man's blessedness.

P. P. Kleinhans, chairman of the mission commission, made all kinds of announcements about the 37 mission fields of the district. Approvals depended on the maintenance of the parochial school in the individual mission parish. Section 25, 457 was granted for 25 missions. To promote missions in state institutions and larger cities, 22 pastors formed a conference.

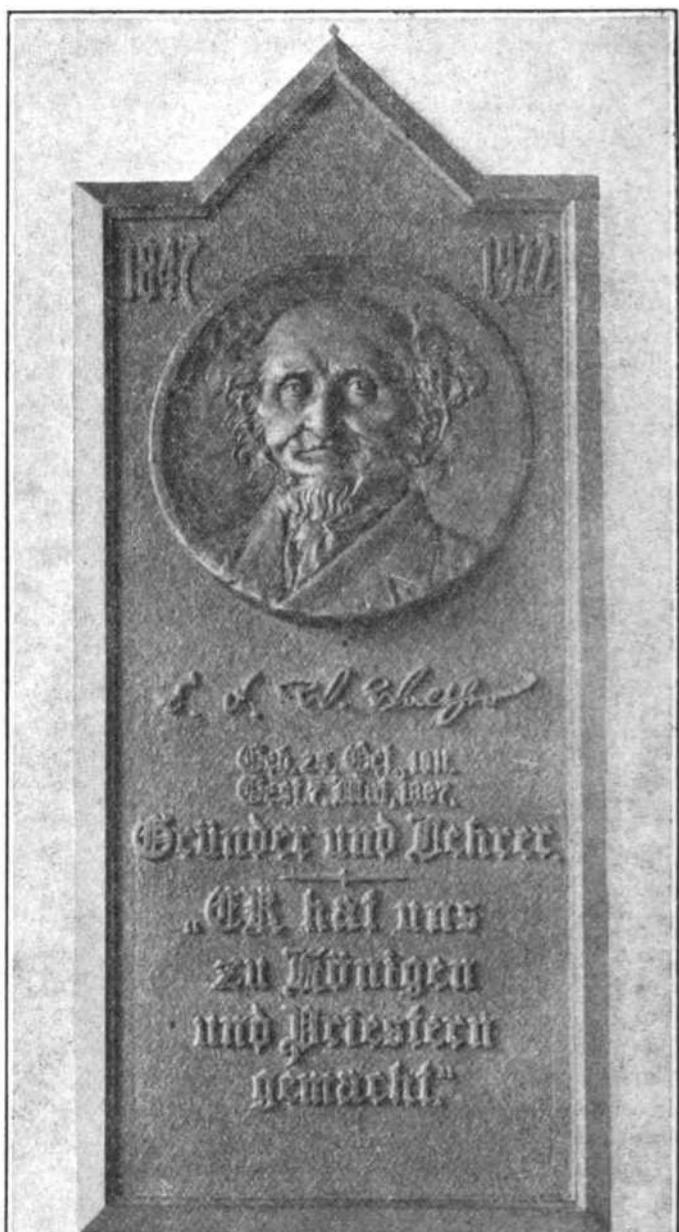
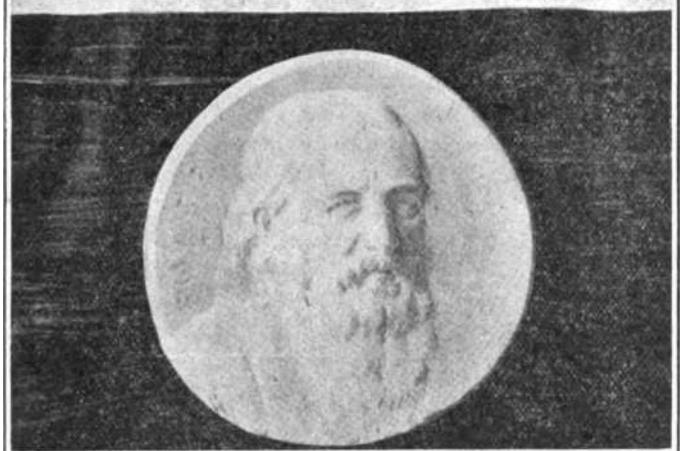
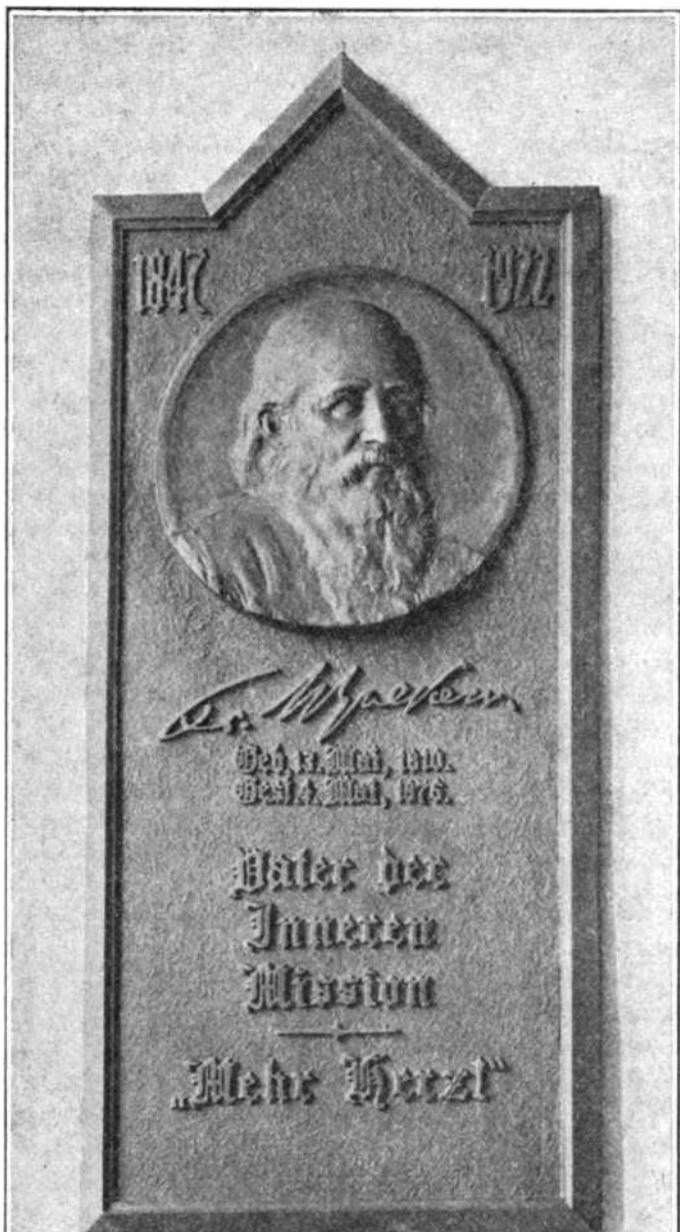
At a memorial service, Prof. W. H. Kruse read the curriculum vitae of those who had gone home: Teacher Karl Bucks, I). C. A. Franks, P. E. W. Bohns, Fr. Reinkings and P. H. A. C. Pauls.

The supply authority announced through its chairman, P. W. C. Meinzen, that 86 pastors received support during the last year. According to the report of Treasurer Paul E. Wolf, the income in the district during the past year was §241. 935. 98 and the expenditure §235. 630. 25, so that on December 15, 1921, there was a cash balance of §6305. 73.

The division of the District was rejected, and the Presiding Officer requested to procure an assistant at the expense of the District as soon as possible. Hospitality and travel expenses to be borne equally by all congregations. Ad. Eggers.

The blessings of mission among the poor, sick, imprisoned, and neglected in the large cities are pointed out in the latest number of the "City Missionary," a paper devoted to the City Mission in Chicago. The "Brief Statistics" shows: Institutional visits (last year): 354; individual visits to institutions: 7254; institutional services: 82; communicants: 703; private communion: 222; other hospital visits: 38; home visits: 81; sermons on City Mission: 43; baptized: 2 children and 5 adults; buried: 55. It should also be noted that this is the report of only one of the two missionaries. If the work of the other missionary is added, the numbers double. In studying these statistics, the reader is forced to ask: How many thousands of people are there to whom we may preach God's Word! How the Lord of the Church opens doors and gates for us everywhere and makes mission fields accessible to us everywhere! Truly, we as a church must remain a missionary church! That is God's will. The Saviour shows us this again and again.

J.T. M.



A special celebration was held on the occasion of the Minnesota District Convention in St. Paul, Minn. Two bronze plaques, placed in the Concordia College corridor, were unveiled. On the occasion of the synod anniversary, Mr. Ernst Rubbert of Minneapolis, Minn. so memorialized Wal-

thers and Wynekens, as he donated the beautiful, large bronze Luther statue in front of our college in 1921 to commemorate Luther's appearance in Worms. Prof. Dau of St. Louis and Prof. Mönkemöller of St. Paul delivered memorial addresses. As the illustrations show, it is to the important

Modeler and artist Kirchner succeeded in forming quite excellent character heads.
Th. B.

From Old Mexico. As is well known, the Mission Commission of our Texas District, by agreement with our General Commission for Inner Mission Abroad, has sent an explorer and missionary to our neighboring Republic of Mexico, C. Frieling. From a report of his we lift out the following, which will be of general interest. Frieling writes from Monterey under the 18th of May:

"Since the beginning of January I have been living in Mexico, in Monterey. Monterey is a city of about 125,000 inhabitants, in which also about 50 to 60 German families and single men live. Because of its central location I have settled here for the time being, because from here I can reach the different cities, west, east and north, best. So far I have been to Tampico, Gonzales, and Agua Vuela. Mexico is -- this much I can already say -- very hard ground for our work. According to inquiries made, there are about 5000 to 6000 Germans in Mexico. These people are soldiers of fortune who have only one interest in coming here: to get rich. Although some of them have been here for 25 to 30 years, they still consider themselves German citizens and send their children, if they are Lutheran by birth, to Germany in their thirteenth year to be confirmed and educated there. It is very difficult to get at these people, firstly because they are very indifferent to spiritual matters and only want to have their children confirmed because of old custom, and secondly because I come from the country that snatched the palm of victory from their homeland in the last war and am therefore, in their opinion, partly to blame for the fact that things are now going haywire in the world.

"In Monterey, however, they are gradually beginning to gain confidence in me; for although there has only been one German woman in the church from these circles up to now, who has unfortunately now left for Germany to bring her grandchild there, they have nevertheless encouraged me on various sides to only have patience, and have already inquired whether I would not be willing to be found to give one hour a week of Biblical history lessons in the German school here, if this could be done with the consent of the Catholics. So far seven to eight men have come to church, four of whom are fathers. I have good hopes that through continued work and seeking out people we will be able to establish a congregation here.

"Things are similar here in Tampico, an oil town with a very mixed population. For the first time in my life I have been robbed there in a decent hotel. Dutchmen above all, and also Germans from America, Germany, and Chile, have been to the service; but the Dutchmen (Lutherans and Reformed) come most regularly. Eighteen listeners has been the highest number of listeners so far. Every three weeks I preach there. Here, because of the very expensive living, a single man would be needed who could work the people constantly and also take better care of the people in the surroundings of Tampico.

"About sixty miles west of Tampico is Gonzales, where a German settlement is in progress. Three Lutheran families are already there, with others coming in the near future, and fourteen school children. About thirty-five miles beyond Salillo, where I held a service for a German pastor's family and another coming from Kansas, there is a German settlement in the making, which will be founded by the Lodge of the Sons of Hermann in Texas.

has been initiated. The German pastor was a pastor in Germany for thirty-one years, emigrated to Mexico because of socio-political conditions, and was a pastor in the city of Mexico for one year. Because of the indifference of the people he resigned from his office and now wants to become a farmer. For his part, no obstacle was put in my way; it is probably due to the influence of the lodge people that they wrote to me that they did not want a pastor in Paradise Valley.

"Thus, then, in a country where the government and every individual are bent on robbery, I am making the most varied experiences, and must slowly feel my way on. Next I intend to travel to the city of Mexico to make an attempt there. As that pastor told me, the indifference of the people is so great that they made their usual car trip even on the Sunday when he was confirming their children, and that had moved him to go away. Another pastor from a large Lutheran synod had also been there and left without having accomplished anything.

"This much is clear: for the time being we cannot expect great visible successes with our mission in Mexico, especially in this agitated, unemployed and politically uncertain world situation. One materialistic-philosophical fortress after another must first be stormed before we can even invite these people and expect them to come to church. But of this we may be sure: here in Mexico, too, the word of the cross will be a divine power that will make blessed all who believe in it.

Domestic.

Listening and Giving. In 1920 all the Protestant churches of our country are reported to have raised Two Hundred Million Dollars for church and charitable purposes. The Southern Presbyterians gave an average of P26. 85, the Evangelical Fellowship (Albrecht Brethren) P25. 68, the Northern Episcopal Methodists \$18. 65, and the Seventh-day Adventists P63. 92. These are certainly fine figures, which may serve us all for emulation. It is not so favorable, however, with regard to the attendance at church services in our country. It has been computed that the Protestant churches of the United States have seats for 53, 300,000 persons. The Protestant Church, however, has a membership of only 25,000,000. Of these, however, only 15,000,000 regularly attend the services, so that almost constantly three-fourths of all seats are unoccupied. Truly there is still room!

J. T. M.

How should the youth of our country be educated in Christianity? The "Messenger of Peace" comments: "This is the burning question throughout the country. Among those who have special recommendations to suggest for the solution of this problem, a lively contest is now developing. The leaders of the Kansas City Convention take the position that knowledge and understanding of Bible truths are sufficient to solve the problems of life; but they must concede that, in spite of all efforts, right knowledge and understanding are lacking, and that religious ignorance threatens to become alarming. Others urge the extension of missionary instruction in the Sunday school as a means of ameliorating the situation. The movement calling for weekly schools for religious instruction is gaining much strength. A conference was recently held in Chicago by advocates of this plan, and was attended by over a thousand delegates. Attention is first directed to gathering the children after school hours for religious instruction, so as to prove to the authorities of the public schools that the churches are well able to supply the under-

The children should be given the time to do this. There is a growing realization throughout the country that our present methods are not adequate, and this is certainly a welcome sign."

Pleasing as this sign is, it is, however, distressing that our parochial schools are still harassed in many places, nay, that attempts are continually made to do away with them altogether. And yet the Christian parochial school is the only satisfactory answer to the question, "How shall the youth of our land be Christianly educated?" At least the motto is true: "Christian children belong in Christian schools!" The unbelieving world may do as it pleases.

J. T. M.

Abroad.

Do you value your church magazines so highly? Some time ago the following letter came from Germany here to St. Louis to our Concordia Publishing House:

"For a full year now, I have been receiving free of charge from your publishing house, the Lutheran Reichskanzlei of the whole world, the Magazin für ev.-luth. Homiletik. What joy you have given me with it, you can hardly believe; with every number my heartfelt thanks have risen to Him, to whom I also owe this delicious gift in the first place, and who still gives to His dear Church men who are able to offer the poor, pining sheep the overflowing consolation and the cup of joy of His dear Gospel. But not only prayers of thanksgiving have gone up to him, but equally hearty supplications for all the dear men who have led their plumes for their heavenly King for the chastisement, refreshment, and admonition of his subjects. No line has remained unread, much I have read more than once, and much blessing I have been permitted to draw from it not only for my own heart, but also for my ministry. The articles written in English have also been a great joy to me, because they have helped me to practise again the English language, which I had quite neglected for many years; I now seldom need to use a dictionary. So now I will also express my most heartfelt thanks to you for sending me this delicious work free of charge so far, and hope not to be considered impudent if I dare to make the heartfelt request to send it to me for another year. God continue to bless and promote your splendid work!"

The letter gave us food for thought. Some of us might still be holding one or two of our church magazines, but they are not holding them. Others keep a paper or a magazine, but they do not read it. And still others hold and read the papers, but forget to give thanks to God, the Giver of all gifts.

L. F.

to go into the prevailing conditions in general. The Roman Catholic Church is supported and maintained by the government. It receives from the tax revenues of the state 80 million pesos (about \$27,000,000) annually. In every little town you can see a neat Catholic church building with a high tower or double spire. Nor, of course, is there any lack of convents and other Catholic institutions. In Buenos Aires I took a look at the Jesuit temple at various hours of the morning. Mass was always said in a large, magnificent church by five well-fed priests at the same time, one of whom wore an even more precious chasuble than the other. On a catholic graveyard rose tomb next to tomb, one always more splendid than the other. And in almost every one there was an altar with a crucifix and candlesticks and precious hangings, in some even the chasubles and other accessories of papal idolatry. Before Lent, in Argentina, as in Brazil, carnival societies were formed in every place, and in the evenings they paraded the streets with the beat of drums, music, and song, in the most ragged processions. And on the evening before Ash Wednesday, fantastic parades took place in many places, during which large and small, old and young in masquerade suits crowded the streets and alleys, throwing confetti (paper shreds) at each other.



The congregation in Lote Quince, Argentina, in front of their place of worship. pelted and sprinkled with cologne. After the processions, however, people indulged in carnal pleasures at masquerade balls and at drinking parties until the wee hours of the morning - truly characteristic of countries where the papacy reigns and flourishes. But in spite of the sheer number of crosses that one sees everywhere, people are often said to know nothing of the Crucified One; and in spite of the propaganda that is made for the Roman Church, that is, in spite of the zeal that is displayed to promote and spread it, many are said to want to know nothing of it. Rightly, therefore, are our pastors anxious to set about the Spanish mission as soon as possible.

According to information received, Argentina has nine million inhabitants. Of these, two million live in Buenos Aires, the metropolis of South America, while the rest are scattered throughout the country. Most of them are descendants of Spaniards. German-speakers there are, according to the lowest estimate, 25,000, according to the highest 60,000; 10,000 of these are said to reside in Buenos Aires. Those with whom our mission has to do are to a small extent Reich Germans; most are immigrant Russians from the Volga region and from Bessarabia, together with their descendants. In the Pampa there are said to be some who come from Volhynia. The congregations which call our pastors consist not only of those who wish to be Lutheran, but there are other elements mixed in with them, some Reformed, some "Brethren." The latter

Ecclesiastical and secular from South America.

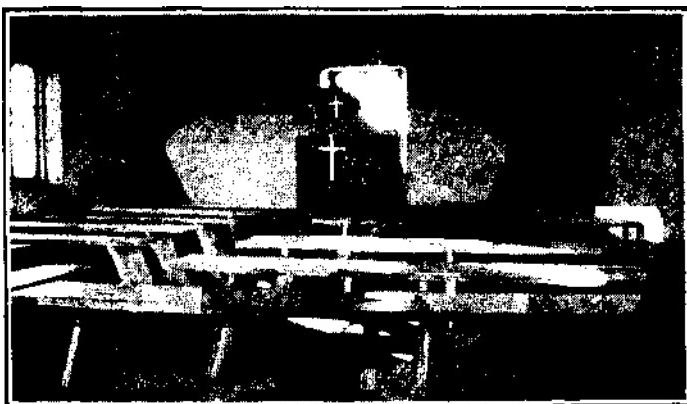
5.

Paso de los Libres, Argentina, April 2, 1922.

While the last communications were made in the midst of large palm and orange groves, as well as extensive vineyards and in places luxuriantly growing cacti, which called to mind the words of Scripture: "Great are the works of the Lord; he who respects them has great delight in them", this travel report is being written on the border of Argentina and Brazil.

For a better understanding of the missionary work in Argentina, I will now take the liberty of going into a little more detail about the

have been under the influence of the Brethren movement in the old country, led by a certain Stärkel in Norka, Saratov, Russia, and in which a traveling "evangelist" Ehlert has distinguished himself. In Argentina a "Brother" White is the leader of these enthusiasts. It is a pietistically minded



The interior of the church in Lote Quince, Argentina.

Everything is very primitive; the pews are self-supported, the whole church simply built up from earth by the colonists, the floor tamped clay.

Society, which rejects the doctrine of the ministry, teaches wrongly about repentance and other articles of faith, and especially pays homage to the false doctrine of the millennial kingdom. These elements are naturally troublemakers in the congregations until they are either won over to the truth or excluded as those who are closed to it. It is due to the latter circumstance that some of our congregations have diminished in number of souls, but now prosper all the better. They are surrounded and fiercely opposed by Uniates who are affiliated with the Prussian State Church and are under the Berlin High Church Council. Formerly they were supported from Germany. This has now ceased, but the supervision of the congregations on the part of the said authority continues. Even the appointment of a pastor must be approved by them. The churches served by our pastors are also troubled by Baptists and Adventists. The latter maintain a sanita-

The Holy Communion is improving. There are still some damages, as elsewhere, but God's word has the rule. Here and there, under the zealous guidance of the pastors, a striving of the congregations to become independent is noticeable. That is right, because God has given the means to do so.

A great obstacle to the mission is the fact that in some places there are almost only tenants. The reason for this is as follows. When tenants had reworked the land so that it was more productive and gave better pasture, the owners, when the price of cattle was high, took advantage of this by giving the tenants notice to quit the land, so that after a short time they were compelled to move on. By a new law the tenants are now protected by the government by having the right to remain on a piece of land for four years. In contrast, however, the large landowners are now to set the rent so high that the tenants will not be able to raise such sums. But it is said that a bill has been introduced which will and may remedy this evil also. In consequence of the mischief which formerly prevailed, many a parish has been dissolved, but in some cases another has been strengthened by the removal of the tenants, and in some other cases a new



Colonist family in front of their mud house in the Pampas, Argentina.

Our pastors often held services in the room behind the door.

missionary church came into being. Thus God also knows how to make human injustice serviceable to the building of His kingdom.

Particularly worthy of attention in the treatment of the missionary matter is the school system. Although in Argentina the Papal Church is supported by the government, no religious instruction may be given in the state schools, where, of course, instruction is given only in Spanish. But Argentina has compulsory education, namely every child has to attend the state school. Private schools, including parochial schools, may be established and maintained, but only under certain conditions. No private school may be in a district where, in the judgment of the school authorities, it might injure the existence of the State school. The instruction must essentially bear a national stamp and have the purpose of deepening the national feeling. It must also take into account the welfare of the individual as well as that of the community. Teachers must be recognized by the state school authorities and must submit to their supervision. Instruction must be given in accordance with the curriculum prescribed by the State. As the lowest standard of achievement under which a private school may exist is prescribed: Reading, writing, arithmetic (the four species and decimal fractions), morals, rules of foreign countries, knowledge of the national language, history of the fatherland, local history, the principles of government (civil government), and general instruction in gainful occupations.



Colonist family outside their home in San Juan, Argentina.

We have a school and a college, where preachers are also trained, in the middle of one of our mission areas, in Camerero, as well as in Rosario and in Bahia Bianca.

Although our pastors are not able to visit their congregations as often as they would like, the fruit of their work, both inwardly and outwardly, is gratifyingly evident. Attendance at church services and participation in the holy

The eight territories of Argentina are governed by the provisions of the Federal Government. In the fourteen states, there is a difference in administration, since each of them may have its own regulations in school matters, provided that they do not conflict with the federal laws. Hence it is easier in some places to obtain permission to establish a parochial school, and more difficult in others. The Pastoral Conference in Argentina, which is very concerned about the parochial school, has elected a school committee which is zealous in representing the cause before the competent authorities. It is endeavoring to obtain a permit for pastors to hold schools and to obtain permission to open Christian schools. This committee has already had some fine successes. The highest state school commissioner has granted permission to open parochial schools in the territories and has promised to issue a permit to the pastors as soon as they produce a certificate of their respectability from the police office and a certificate from the health office. Where parochial schools exist, our pastors have arranged that where children attend the state school in the morning, parochial schools are held in the afternoon, and vice versa. May the congregations work diligently hand in hand with the pastors, and may God make the Christian school system in Argentina flourish everywhere!

B f.

After my attention had been drawn to the dangers of modern theology, including the so-called positive theology, I came across a book by Blessed D. Walther for the first time during my work in the mission house in Leipzig in 1870. It was his "Voice of our Church in the Question of Church and Ministry." From this book we three friends, the blessed missionary A. Grubert, D. C. M. Zorn and I, who read it together on the advice of the mission director Hardeland, gained the longed-for clarity about these important teachings, which had been so badly confused by the modern-positive theologians, but also confidence in the doctrine and the theologians of the Missouri Synod, which until then had remained completely unknown to us. Consequently, as missionaries in the East Indies, we read "Lehre und Wehre" (Doctrine and Defence) together with D. Fr. Zucker and several others, and were delighted when, through the mediation of the former Indian missionary Baierlein, we received a box of books from the Missouri Synod from the blessed Fr. Sievers in Frankenlust, Mich. I carried home as valuable booty Walther's "Pastoral Theology," his book on "The Right Form of a Local Evangelical Lutheran Church," and his "Gospel Postilion." The latter served me henceforth as a basis for my sermons, translating it in part (to practice the language) into Tamul; but the former I studied on the long ox-wagon rides in my extensive district. And so I became at home in Missourian theology.

How it then came about that we professed the reviled "Missourians" does not belong here, but is also known from history. I will only testify here that I was convinced and won over by the doctrinal certainty that rested on the principle of Scripture and grew out of it. And now I praise with you the undeserved grace of God, that through those writings he has led me to a clear knowledge of the beatific truth and strengthened me to joyful confession of it. Looking back on my life and work in the service of the Church, however, I must testify that the clarity and certainty given to me have kept me on the right track. And therefore I celebrate the jubilee of the dear Missouri Synod with humble thanksgiving and yet with loud praise to God with you, dear Mr. President, and all the right brothers and members of the Synod.

This certainty and joy, however, refers primarily to the fact that through the Scriptural truth we confess and defend together, every poor sinner can become certain of his eternal salvation. For I know that both I and the Missourians are sinners, and in daily need of forgiveness of sin. And my wish and prayer for the jubilarian as well as for myself is that God, in his infinite mercy, may keep us in his word and faith, and especially give the jubilant synod at all times quite pious, truly learned, zealous and humble pastors and teachers, and also bless the work of the professors at the teaching institutions. May the Archpastor also keep the entire Synod in the freedom it has acquired from all bondage to men and the ministry in true brotherly unity!

With these wishes I combine my heartfelt thanks for all the spiritual support and physical help which the honorable Synod has given to our Free Church at all times, but especially in the last difficult years. God bless them abundantly for this and let the jubilee celebration become an occasion to carry on the work of the Lord with renewed zeal, in constant remembrance of the fact that time is short and the Judge is at the door!

With respectful, cordial greetings

Yours in Christo devoted

D. Otto Willkomm, retired pastor

An anniversary letter.

Hearty greetings and blessings have been sent to our Synod on its anniversary, under the address of its officers, from Rev. G. E. Bergemann, of Fond du Lac, Wis. the President of the United Synod of Wisconsin, Minnesota, Michigan, and other States; from Rev. P. Löffler, of Hamburg, the President of the Free Church in Saxony and other States; and from other officers and individuals. Some of them have been sent to us for printing; but there is not room to print them all. But one letter we do not wish to withhold from our readers. It comes from the oldest friend of our Synod abroad, the faithful former President of the Free Church, who is now living in well-deserved retirement. Precisely because of its personal tone and its communications from his own life, it will be read with pleasure, and the experiences and admonitions it contains will be taken to heart.

L. F.

Dresden-Bühlau, 21 April 1922.

Sr. Reverend Mr. D. theol. F. Pfotenhauer at Chicago, Ill., Presiding Officer of the General Synod of Missouri, Ohio, &c. St.

Reverend Father, dear Doctor...

Although the official representation of our Free Church has conveyed its blessings to you on the occasion of the seventy-fifth anniversary of the Missouri Synod, I still feel a personal need to express my congratulations to you, as the representative of the Jubilee Synod, and to express how much I owe to the Jubilarian. I must, however, refer to personal experiences and experiences and hope that you will allow me to do so, since it serves to praise the faithful Lord of the Church.

After I had been pointed to the one thing that is necessary by my university friend, the blessed D. Stöckhardt, and the well-known Fr. Ahlfeld in Leipzig, and had been led to diligent Bible study, and had been guided by Vilmar's "Theology of Facts against the Theology of Rhetoric" and Scheele's "Drunken Science."

It pleased him to make us wait three quarters of a year, and thus to make us realize what a treasure a Christian congregation possesses in an orthodox preacher. The desire to have a pastor again as soon as possible caused the London Mission, consisting of the Immanuel congregation in Kentish Town and the Trinity congregation in South Tottenham, to join together more closely and hold frequent meetings. Repeatedly we asked the Missionary Cornish Mission for Home Missions Abroad at Chicago, Ill. to help us to a pastor, and cordially gladly they promised to do so, and did not rest until they saw our request fulfilled.

Meanwhile, both congregations had established reading services for every Sunday, and in Kentish Town, catechism classes were also given to the children every Sunday.

Finally, after a long, longing wait, the Lord God brought us a new pastor in the person of O. H. Battenberg. He arrived here on September 26th of last year with his young wife and immediately set about his important and responsible task of preaching the old and eternal gospel of the Savior of sinners to us young and old.

In spite of the great joy and heartfelt thanksgiving to God with which our hearts are filled, many of us - like the Jews who once returned from the Babylonian captivity - feel a pang in our hearts when we remember that before the World War our numbers were three times as great as they are now. However, the parents here are anxious to raise their children, under the assistance of God the Holy Spirit, to become true, orthodox Lutherans, and we confidently hope that God will bless this work and make our numbers larger again.

The language question is closely related to this and has thus come to the fore unexpectedly quickly. Before the war, the older children of the congregation had been thoroughly instructed in the German language in God's Word by the teachers Vornsand and Möller, who were now working in America, and could therefore easily follow the German sermon. With the outbreak of the war, however, our German parochial schools completely ceased, and our younger children - with the exception of Sunday school children and those who were taught German by their parents at home - have since been taught only English in the public schools. This led us to the conclusion that if the pure and only saving gospel of Jesus Christ was to be preserved for our children and their descendants, they must be given religious instruction in the national language, because they are now growing up in an entirely English environment and are accustomed to read and think only in English. The bread of life is broken for the adults every Sunday, alternating between German and English, and because God the Lord has preserved it for us here in our new homeland out of pure grace, despite our unworthiness and despite all the rage of the devil and his followers, for this alone be thanksgiving, praise and glory to Him in time and eternity.

But next to God our most sincere and heartfelt thanks are due to each and every member of the worthy Missouri Synod, and especially to the President of the Synod, the President of the Atlantic District, the Missionary Commission in Chicago, the Church Building Commission in

St. Louis, as well as to our dear visitors from America and our former pastors and school teachers for all spiritual and physical gifts, for their intercession with God and for their wise and useful advice, which we have received so abundantly since the twenty-six years of existence of our mission and especially during the terrible world war. May the Lord God reward the dear donors a thousandfold here in this life and in blessed eternity, where we will one day thank our benefactors verbally.

We had the great joy of welcoming Prof. Dan from St. Louis and Praeses Nickel from the sister synod in Australia into our midst on 2 December last year. Praeses Nickel introduced Fr. Battenberg as our new pastor in both congregations on the 2nd Sunday in Advent, and preached in the morning in South Tottenham on 1 Cor. 4, 1-8, and in the evening in Kentish Town on John 9, 4. Prof. Dau preached on December 8 on Mark. President Nickel, who left first, attended one and Prof. Dau two of our church meetings, and both gave us much useful and necessary instruction and encouragement from God's Word. Prof. Dau further called our attention to the fact that although our dear fellow believers in America and elsewhere know that there is an Evangelical Lutheran Mission here, not enough is known about its origin and effectiveness. He therefore recommended that we compile a detailed history of the mission and have it published in the form of a pamphlet. Further, he thought it advisable, for the support of the mission, that our congregations should publish a missionary bulletin. The congregations decided to put these recommendations into practice as soon as possible.

Visits like those of these two ministers of the Word are a time of great refreshment for us who are alone here, and they remain unforgotten to us. But even if we are separated from our fellow Christians by hundreds or thousands of miles, the certain faith that we are all members of the body of Christ and therefore one body, and that the head is with us until the end of days according to his infallible divine promise - this faith always gives us new courage and new strength to walk cheerfully toward the end of the same, which is the blessedness of the soul.

J. M. Eggle.

Zuv Ecclesiastical Chronicle.

From our Synod.

The North Dakota and Montana District of our Synod was assembled in Great Bend, N. Dak. from June 14 to 19, in the midst of the congregation of Praeses T. Hincks. Praeses F. Pfotenhauer represented the Synod at large and preached at the opening service. District President Hinck, in his synodical address, encouraged the work of the Lord to be diligently carried on. The North Dakota and Montana District now numbers 73 pastors, 157 churches, 73 preaching places, 21, 111 souls, 11,073 communicants, 4 teachers, 10 schools, 214 school children; the 46 so-called Saturday and summer schools are attended by 1137 children. In 1910, the year of its organization, this district had 46 pastors, 4 teachers, 104 congregations, 80 preaching places, 14, 501 souls, 7380 communicants. These figures show a beautiful, healthy growth. The mission work up here is truly not in vain.

P. Paul Schumm led the doctrinal talks. He dealt with the subject: "The dangers threatening our Church from the outside world." In his explanation he pointed out the following: The world knows nothing and wants to know nothing of the deep sinful corruption of human nature. On the contrary, it maintains that man is by nature capable of all good. The doctrine of original sin, as it is taught especially by our Lutheran Church, is said to be to blame for stopping the progress of mankind. Therefore she counsels the church to abandon the doctrine of original sin. Because she trusts in her own wisdom and righteousness, the gospel of Christ is foolishness to her. She therefore seeks to impose on our church her shallow preaching of virtue and commonplace religion. She thinks the kingdom of God is of this world. It dreams of a faultless human society. She thinks it is the duty of the church to work at the ennoblement of civil society. She has no idea that the duty of the church is to save souls; rather, she thinks the church is there for the sake of the state. Hence it seeks again and again to press the Church into the service of the State. This was shown during the war years. It is still evident today, when the Church is expected to perform police duties. Religious freedom is a thorn in the side of the world, and in our country, too, attempts are being made to unite all church communities into one church. - Because the parochial school has made and is still making good, Bible-believing Christians, the world is trying to bring about the downfall of the parochial school system by influencing the state legislators alone to enact laws that deprive Christian parents of the right to have their children educated in Christian parochial schools. - As far as the Christian life is concerned, the world does not want a distinction to be made between a Christian and an un-Christian. Therefore it seeks to break down the partition which separates the world from the church, and to dissolve the church into the world. Lodges, which are the chief enemies of the church, sectarian churches, which are usually closely connected with the world, socialists, etc., render the world powerful service in this.

Superintendent of Schools A. C. Stellhorn spoke to the parochial school in a paper dealing with mission to children.

The Mission Commission gave its guilty report. In Montana, 14 pastors serve the mission and serve approximately 90 churches and preaching points. In North Dakota, 19 pastors with 61 congregations and preaching places are supported by the mission treasury. The total expenditure for the internal mission of the district during the last year was \$21,054. 46. The debt in the mission treasury was a little over \$10,000. The petition of one conference to hire a so-called field secretary or mission director was recommended to the several conferences for further consideration.

In the three services-except the opening service-Pastors A. Rubbert, E. Wille, E. A. Huber, and Paul E. Meyer preached. R. Hilgendorf.

The Eastern District of our Synod assembled from June 21 to 27 at St. John's Parish (L. Theo. Geßwein), Rome, N. Y. This was the 50th meeting of the District. About 200 delegates: Pastors, teachers and deputies, attended the sessions. Vice-President J. W. Miller, representing the General Presidency, preached the opening sermon on Revelation 21:5: "Behold, I make all things new!" District President W. Bröcker gave his presidential address in both languages, German and English.

The subject of the doctrinal discussions was the continuation of J. G. Sohn's paper On "Home Worship". This time the speaker showed why home worship services should be held

He pointed out the many dangers of the times that threaten the spiritual life of Christians. Unbelief, denial of the divinity of the Bible, rationalism, unionism, fanaticism and worldliness make it necessary for Christians to be firmly grounded in God's Word. Therefore, it should also be diligently practiced in the homes. It was further shown what incalculable blessings flow upon home, state, and church when God's Word dwells abundantly in the family. Finally it was explained how to arrange the hall service and which books could be used for it. This lecture was written partly in German and partly in English. Fr. Frethold gave a lecture in English on "Christian Education", pointing to the Christian church school as the best means of fulfilling our duty to our children.

The district also has important missions. The field extends from the northern boundary of the State of New York down into North Carolina. In the service of the mission are 20 pastors, for whom \$21, 425. 78 were expended during the past year. Especially important and gratifying were the reports on Norfolk, Va. and Philadelphia, where chapels have been erected with the aid of the church building fund. New missions have been begun at North Park (Buffalo) and in central New York.

Mr. Theo. Eckhart, financial secretary of the Synod, appeared as a guest and spoke on the financial condition of the General Synod. It was recommended to the congregations of the district that the discussion of the finances of the Synod be placed on their order of business in their congregational meetings.

On Synod Sunday the Synod celebrated with the congregation the Synod and District Anniversary at Riverside Park. The festival preachers were F. T. Ruhland German and P. Ed. Engelbert English. On Friday evening Father Spilman preached the English mission sermon and on Monday evening L. J. K. Horst preached the German pastoral sermon. In memory of Pastors Befus, Sander, Lauterbach, Rademacher and J. Mühlhäuser, who were called away by a blessed death, a short memorial service was also held in one session, in which Rev. Vermiede spoke words of comfort on Ps. 119:19.

E. H. Wischmeyer.

The Southern Wisconsin Dist. of our Synod passed blessed days from June 26 to 30, in the midst of the congregation of P. O. Hansers at Horicon, Wis. A confession GodSdiensr on Monday evening, followed by an opening sermon by Vice-President J. Miller, and the celebration of Holy Communion, ushered in the sessions. The following day District President H. Grüber read the presidential address and made the usual report.

The subject of the teaching dealt with in the morning sessions (speaker: Fr. R. Schroth) was: "The Exercise of the Spiritual Priesthood of All Christians." Believing Christians, according to Scripture, are priests. As such, they offer sacrifices. Supplication, prayer, intercession, praise, and thanksgiving are incense offerings, which, when offered with childlike faith, ascend as a sweet odor to the Father of our Lord JESU Christ. How much more would be accomplished in all fields of kingdom work if more diligent and persistent prayer were offered! "Ye have not, because ye ask not," Jam. 4:2. Then the Christian lives in daily sanctification. He does not let his old Adam, who lusts after the pleasures of the world, and is always weary and indolent of all good, have his way. He strives to become more and more complete in self-denial and world-denial. But not in the opinion that he could thereby remove his guilt of sin and make God merciful, but out of heartfelt gratitude for the grace and forgiveness that has been granted to him through Jesus Christ. This debt of gratitude drives him to put the earthly goods entrusted to him by the Lord at the service of the kingdom of God and of his poor neighbor. Faithful Christians

are also household priests who, in the daily household service, draw teaching, admonition, comfort, courage and strength for themselves and their own from God's Word, the pure fountain of Israel, and never lose sight of the blessed goal. When they meet with their kind, they do not talk exclusively about earthly things, but also about the one thing that is necessary. If they are brought together in their profession with worldly men, they confess their faith by word and deed. And that the children of God are concerned about the direction and preservation of the public preaching ministry, and that they are diligent, regular attenders of the divine services and often go to Holy Communion, goes without saying with them.

Through Fr. Giese as well as through oral presentations by our district missionaries, Synod got an insight into the work that is being done by us in the south of our state. 15 pastors, 4 teachers and 3 women teachers supply 20 churches and 7 preaching points with the bread of life. The student mission in Madison is to be helped with a church building. Considerable time has been devoted to the all-important matter of schools. By printing and distributing a paper supplied by Superintendent Stellhorn, the task of Christian education of children and its scriptural solution is to reach every family in our district. For a more detailed knowledge of the danger of lodgement, Fr. O. Engelbrecht drew attention to suitable lodge literature.

How widespread the field of work of our Synod is, and how much missionary opportunity still exists on the vast earth, was vividly demonstrated to the Tnnodals by Vice-President Miller as well as by our missionary to China, Arndt. It is true that the word of the Lord, "The harvest is great, but the laborers are few," is not doubted here and there. Nevertheless, it is an incontrovertible truth. More students in our institutions, larger collections for the management and expansion of our budget must be and remain the goal that we must constantly strive for. That we may vigorously oppose the spirit of one-sidedness and pettiness! That Christ's missionary command would make our hearts wide open and fill them with desire and zeal to make the most of the short days we have left on earth, so that the kingdom of the Lord and the glory of His name may become great!

Edmund Hübner.

The envelope system as a means of collecting love offerings for the church and missions is finding its way into our congregations the longer it goes on. However, even this order is not commanded in God's Word. God has not at all prescribed the way in which Christians should give for His kingdom, but has left this up to the love and gratitude of the individual Christians. God has certainly made His will known in regard to Christian giving. Christians are to give, and that abundantly and willingly; further, regularly and out of love toward him who has so gloriously pardoned them. Where these points are kept in mind, there will be no lack of the necessary gifts for the spread of Christ's church. Nevertheless, it is advantageous for Christians to give according to good rules, and the envelope system is one such system. This will encourage Christians to give regularly, so that the needs of the church can be met at the right time.

on the envelope system, the financial secretary of one of our synodical districts now reports as follows: Of the seventy-five congregations in the district, fifty-nine have adopted the Kuvertsystem. In fifty-one out of the fifty-nine congregations using the envelope system, contributions to church and mission have increased. In one congregation already using the Kuvertsystem, contributions remained as before. No report was received from three congregations. In two others the

Report due to vacancies taking place. Only two parishes fell short of their previous contributions, and that was because the harvests had failed completely. On the whole, therefore, the report is extremely favorable and is proof that the envelope system is proving to be successful and beneficial in our circles as well. May God grant us, however, always the right Christian knowledge, that out of heartfelt love and sincere gratitude to Him we may take care of the needs of His kingdom, and in doing so make use of the best orders!

J. T. M.

Domestic.

Kirchcnuniou has lately been vigorously advocated, especially by the Methodists. Various reasons are given for this. First, it is thought that union is desirable in the common struggle against unchristian powers. Further, money and strength are wasted in the present way, and there is a danger that, if the Protestant communities are split up, Catholicism will gain the upper hand in America. Nor is it at all right that there should be sixteen different branches of Baptists and seventeen branches of Methodists in our country. A union is therefore very desirable, especially since there are no doctrinal differences among the Methodists. Finally, it is emphasized that the union is unstoppable. It is demanded by the youth, advocated by the missionaries, desired by the spirit of the times, and finally desired by God. The paper from which we have taken this remarks: "It may be true that a very large church brings all kinds of disadvantages, but it cannot be much worse than it is now, when there is a little group here and a little group there by itself. Nor is there any reason why all the Reformed communities cannot dwell under one roof, since their differences are really only external."

To this it must be said: The last sentence is unfortunately only too true. Doctrinal differences, however, are hardly to be found any more among the Reformed communities of our country. They have long since been buried under the steadily spreading unbelief. Nevertheless, there are still reasons that speak against union there as well. For if the church bodies are small, the individual is all the better able to penetrate with his testimony for the truth. Experience speaks for this. In short, union is only a blessing where the teaching of the Word of God comes into its own. If doctrine is suppressed by a union of different church bodies, the church body is only weakened thereby. Pure doctrine alone makes strong. J. T. M.

Mockery of marriage. Marriage is God's foundation. God therefore wants it to be held in honor by men; for it is not only to serve the state, but also especially the church. Therefore, where marriage is conducted in discipline and chastity, not only the worldly regime but also the kingdom of Jesus flourishes. Christian marriages are planting places, gardens and schools of our Saviour, in which he dwells and is enthroned and glorifies his name. This is pointed out in a pamphlet which complains that in our country marriage has long since become the target of obscene jokes, unworthy jokes and general ridicule, and is therefore also most shamefully abused. We find this experience confirmed everywhere. Finally, the paper proposes that special instruction on marriage should be introduced in our state schools. We think that this alone will not remedy the matter. Moral instruction alone does not improve the situation, precisely because the law leaves the heart in its evil, corrupt state. The state may, however, enact special marriage laws, by which the citizens are to be guided. But this will not remove the evil from the world. Only one means can do that, namely, the Word of God. To our

adulterous sex is in need of law and gospel. Let us therefore not neglect our Christian duty! Christians must also bear witness against the harm of adultery by word and deed. If Christian preachers, Christian congregations, and Christian parents fail to do this witnessing, then finally there must be total moral swappiness and contamination. J. T. M.

Hatred and brutalization. A change sheet reports: "This year's yearbook of the Newark branch of the Young Men's Christian Association [Y. M. C. A.] shows on page 9 a picture of a boy on a shooting range with the ignominious caption: 'Ready for War for the Huns (Getting in trim for the Him).' Does this picture reflect the Christian spirit, the spirit of charity and reconciliation, as taught to our youth by the leaders of this association? Is this the spirit in which the leaders of the Association educate the fosterlings entrusted to their care? Is this the guidance they give to the young men who look up to them as role models? Shame and disgrace on those who, even today, as the whole world pines for peace, reconciliation and concord, seek to contaminate the minds of our American youth with the poison of hatred of nations, and to set children against parents, brothers against brothers, by infamous lies! All the more infamous is this propaganda, since it is carried on under the guise of Christian love!"

To this it must be said: the Young Men's Christian Association [Y. M. C. A.] is an association which Christian young men, especially Lutheran young men, are not permitted to join for many reasons. Contaminated in menagerie of faith, it has become in recent years a hotbed of unbelief, as is increasingly recognized and emphasized by earnest Christians outside our church. The main damage to the Young Men's Christian Association is that it has become a hotbed of unbelief, and it must be warned against in the most urgent way. It should also be pointed out that our country must reap what it has sown. The lies and the malicious dissimulation of the truth, which have been commonplace in our country in recent years, are now already bearing evil fruit. Our country is heading towards a terrible brutalization. The terrible outbreaks of murderous hatred in Herrin, Ill., have shown that again. Truly we all have cause to repent before God in sackcloth and ashes!

J. T. M.

Abroad.

Sanitarium "Bethel" in Aubure, Alsace. In order to better fulfill the apostle's exhortation: "Let us do good and not grow weary," most of the members of our Evangelical Lutheran Free Church in Alsace have joined together to form an Evangelical Lutheran Sanitarium.

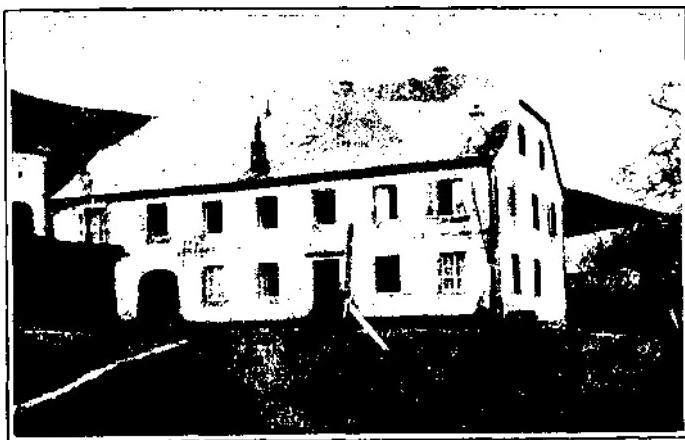


Festive assembly on the day of the inauguration of the sanitarium in Aubure.

The association was formed for the purpose of establishing and maintaining charitable institutions. And since the association had a good opportunity to acquire a large house of twelve rooms, almost completely furnished, two gardens and about three and a half acres of meadowland at the acceptable price of 65,000 francs (1 franc nearly 20 cents) in the beautifully situated Aubure, two-thirds of a mile in the High Vosges - climatically the best place for lung patients in all of France -, it raised the money for the most part by loan and acquired the property. Since it had been empty for a long time and was in need of repair and alteration, especially since three rooms had to be built in for the household staff, we felt compelled to spend about 20,600 francs on this work. After the house had been repaired by weeks of diligent work on the part of the craftsmen, we were allowed to consecrate it on Whit Monday with a festive service. From all sides our Christians came to the mountain village of Aubure with joy and thanksgiving in their hearts that God had allowed our undertaking to succeed so far. The service was held in the dining room of the sanitarium. The undersigned, President of the Association, preached the sermon on Gal. 6. 9. 90, and showed the Christians: "What shall move us to be charitable? 1. God's command; 2. hearty love toward God and neighbor." Following this, 1P. Strafen von Lembach preached another sermon on Inner Mission. The collection was 200 francs.

On June 8 we were able to open our sanitarium, and in a short time all sixteen beds were occupied; indeed, we were forced to rent two empty rooms in a neighboring house at a price of 150 francs per month, and to furnish them so that we could take in seven more patients who had asked us very urgently for admission. Requests for admission are still coming in daily, but unfortunately we can no longer consider them because of lack of space, or we have to put them off until later. We have almost exclusively young girls from fifteen to twenty-five years of age in our sanitarium. And when one sees these young human children with red fever cheeks, stinging eyes and sunken chests in their recliners and notices how eagerly they breathe the soothing mountain air mixed with the resin scent of the fir trees, one's heart wants to bleed; we are therefore all the more pleased that we can now help to bring healing or at least relief to these suffering sisters of ours. Yes, the number of lung patients here is frighteningly large.

Therefore, if we want to carry on our work properly, we should as soon as possible build our house, which can be easily enlarged,



The Sanitarium of our fellow Free Church members in Aubure, Alsace, France.

On top of which you can also put a second floor, enlarge. Of course, as long as we still have a large burden of debt, this is out of the question. Above all, however, we must construct a reclining hall as soon as possible at a price of 10,000 francs, so that the patients can lie in fresh air in good and bad weather.

O would that we were ever richer in good works! Paul Scherf.

A Luther celebration in Zwickau. The "Evangelical Lutheran Free Church" reports: "Four hundred years ago, at the end of April and beginning of May 1522, Luther stayed a few days in Zwickau. The council, headed at that time by Hermann Mühlpfort, a lover and confessor of evangelical truth, to whom Luther had therefore also dedicated the German edition of his writing .Von der Freiheit eines Christenmenschen^, had invited him when they learned that Luther was in Altenburg. Luther came and preached four times in three days, with great attendance of the people of the city and vicinity. He punished the errors of the Papists and the restless Heavenly Prophets^ and their followers, who had shortly before excited an uproar in Zwickau, and showed the people of Zwickau the right way to God. To commemorate these memorable days for Zwickau, the Free Church congregation of St. Peter in Zwickau, which recently branched off from the Planitz Free Church congregation with the latter's consent and organized itself as an independent congregation, held a public lecture evening on May 22. The celebration, as the report says, went off very happily. In the speeches held there, special reference was made to how Luther showed the people of Zwickau Christ, the Mediator, as the only way to God, and how Luther in particular had striven for the expansion of the Gospel among all peoples and had advocated it. In his closing words, the elderly former pastor of the congregation, Otto Willkomm, warned those gathered against idolatry by showing them how it is indeed idolatry when Lutheran Christians speak Luther's name and teachings but do not carry them in their hearts and live their lives according to them.

Such celebrations, in which the old gospel is preached to Luther's contemporaries, the present inhabitants of Germany, can only be a blessing. The word of God preached by Luther is still today a power of God that makes blessed all who believe in it. May God continue to bless this preaching in Germany!

J. T. M.

North American congregations raise the funds for the maintenance of their church and school systems and for extra-congregational purposes. May they now also introduce the method of voluntary contributions; for until now they have had a certain, albeit very low tax, the small amount of which is partly due to the fact that the people are often impecunious. Auxiliary teacher Graf is thinking of leaving the area because his small salary is not enough to provide the family with food and clothing.

Besides the place mentioned, Father Dicke has Cadeado to serve, eighteen miles from his home. There are 50 families there, who are not yet supposed to be so eager for the word of salvation. In a third place 20 families are under the pastoral care of the said pastor. As this is a new branch, nothing can yet be said about it. In each of the three places there is a service every three weeks.

From Linha 3 North, Mr. Mühlbeher drove the visitor half a day on the wagon to Jjuhy, Linha 27, where U.Mette is a bachelor farmer in the vicarage, and even has a ver-



Church in Linha 27, Jjuhy, Brazil, (Fr. A. Mette.)

boys were granted a home. 75 families make up the congregation. On a Friday morning, 10 o'clock, service was to be held. A little over an hour later, people were gathered despite the unusual time. The church was nearly filled. The state of knowledge of the congregation is still somewhat weak, and the spiritual life in some respects correspondingly so. But the faithful labors of a former pastor have not been in vain. And in the school kept by the present pastor, a good stock of conscious Lutherans should be raised with the 58 children. Seven other places, smaller or larger, from three and a half to ninety-five miles farther on, to which the pastor must go with his buggah, so that in the latter cases "full two days are necessary to reach the places," the young servant of Christ has also under his care. Surely too much for one man! It is therefore not to be blamed on the man who works there that he has duly submitted a request for a part of the work to be taken off his hands, which, it is assured, will be granted.

From the above-mentioned Linha 27 an eight-hour journey on a wagon brought the writer to Jjuhh, Linha 8, to Fr. Wentzel, who has recently arrived from Australia. He stands by an older, large congregation of over 100 members. Missionary matters were discussed late into the night. The next morning, Palm Sunday, was confirmation. The church

Ecclesiastical and secular from South America.

6.

Santo Angelia, Brazil, April 15, 1922.

On my way to the Serra or mountain region of Brazil, I passed through forests in which all kinds of useful woods grow, including trees whose branches have long, grey beards of moss, or those that bear flowers that are partly light red, partly dark red, partly yellow, and partly have pods of various colours. All sorts of birds are also found in the primeval forests; among them are the sabia, the Brazilian nightingale, the ferreira or tinsmith, parrots, canaries, thrushes, kibitzes, and others almost without number. It is a richness and variety of nature unparalleled.

The first place stopped at was Jjuhh, where our Fr. Dicke lives. The latter drove the next morning in a two-wheeled vehicle ten miles to Linha 3 North, where a meeting was held. The members of the little congregation, who appeared almost in full attendance, manifested distinct interest. They inquired in what manner the

could not hold all the people who, as is usual on this day, had gathered in particularly large numbers. Strangers as well as an officiating brother of the pastor, who had formerly ministered here, bear witness to the fact that the area has undergone a great change through faithful work. The children held the principal catechism truths which were quizzed. The sermon, which lasted nearly an hour, was apparently followed quite devoutly by the large audience. After the four-hour service with confession and communion along with confirmation, it was not appropriate to make another speech. Therefore the representative of the General Mission Commission only conveyed their greetings and blessings.

Since no member of the congregation could drive the visitor to the nearest place, he had to procure his own transportation with good words and heavy money. Nevertheless, he missed his connection in Santo Angelo. Yes, in spite of all efforts there was no opportunity to get to Municipal, until the next day in the evening a colonist let the late man get on his wagon and at eleven o'clock he drove up to the house of Fr Erich Müller.



Church in Municipal, Brazil. (Fr. Erich Müller.)

brought. The people had been gathered in the morning in vain. But the following day several men came again to hear the envoy. When, after the meeting, a photograph was taken of those present, they immediately ordered a few dozen of the pictures, so that every family that goes to church there can get a picture. Spiritual life is still very low here. The pastor was quite despondent. But the seed of the divine Word that is being scattered here will yet bear, though perhaps not a hundredfold, yet some fruit; for God's Word, according to His promise, never returns empty. And the trials that a missionary experiences in such a field shall not be without blessing to him either. Relying on God's Word and grace, right missionaries continue to work confidently even under great difficulties.

Bf.

From the experiences of a pastoral counselor.

Of the deceased Father Gurland in Riga it says in his biography: "When a rich, distinguished gentleman, who according to his name belonged to his parish, but of whom it was well known that he did not want to know anything about God and did not like the "priests", fell seriously ill and the doctors foresaw a long, painful suffering, the salvation of this soul lay in his hands.

heavy on his heart, and he called to his wife, "Come, let us ask how things stand."

A relative of the sick man opened the door, and, deeply grieved, told of the sufferer's agony and despair, adding, with tears, "Oh, dear pastor, we cannot ask you in; he would rave if we did."

Gurland said that he did not expect this either, but asked to greet the woman, to express his sympathy and to assure her that he was praying fervently for the sick man.

Gurland went again and again, and it was a comfort to the sorely afflicted woman to talk with him and to be strengthened by God's Word. Only in this heat of affliction and in her fear for her husband's soul did she feel what refreshment and strength lay in spiritual encouragement. Many weeks passed in heavy suffering. When the sick man, in order to be relieved from the pain, impatiently cried, "Tell me something, then!" they tried to disperse him by giving the names of those who had asked how he was. When, for the first time, the name of the pastor was mentioned, he cried angrily, "What does he want? I wish you wouldn't let him in!" But when he was told that he had not wanted to come in, but only to hear how things were going, he kept quiet, and when the name came up again and again, and he was told of his heartfelt participation, he finally said, "If he comes back, you can let him in for a moment."

Then when Gurland came to his bedside, and only inquired in a sympathetic manner about his affliction, heard him out, and after a few cordial words went away again, he said, quite astonished, "If he is like that, he may but come again; he has made no attempts at conversion at all!" And Gurland came, told him this and that, and became dear and pleasant to the sick man.

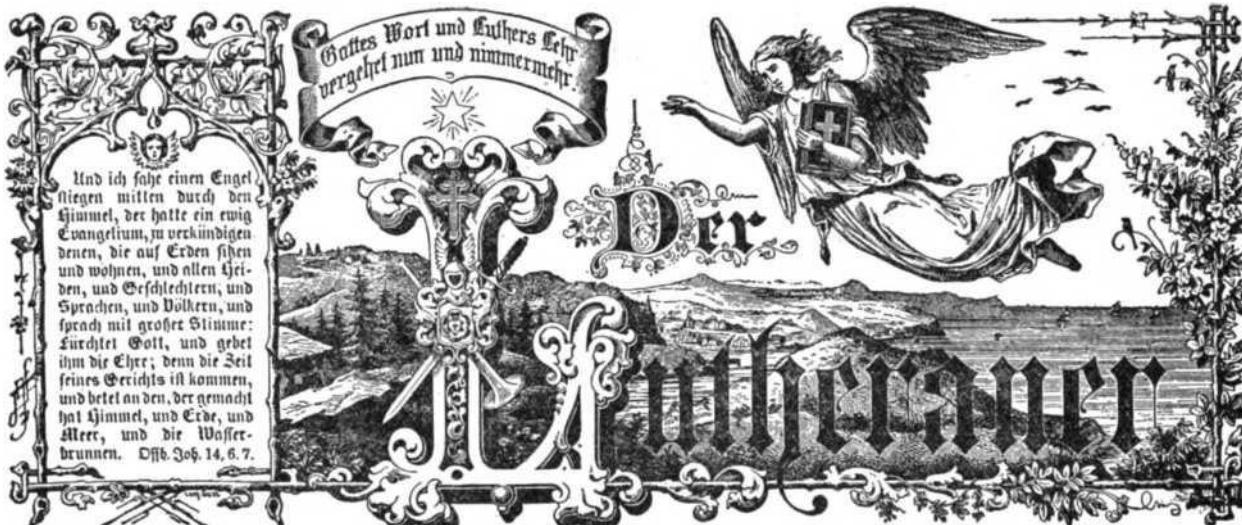
For months the suffering dragged on. God's work on this soul went forward imperceptibly but surely; gradually Gurland was able to say a serious word, and since it was received quietly, soon again, and gently, gently he worked and was gladly heard. Then Gurland would say a short prayer before he went away, and had the joy that the sick man began to long for him, and kept asking, "Has not Gurland come yet?" On particularly distressful days he was even sent after, and he had to go a second time to comfort the sick man and pray with him.

When at last the last hour had come, and Gurland came to the dying man's bedside, he was told that he had not heard or seen since last night. "Well, then, let us pray for him," said Gurland, and as, coming close, he uttered aloud a prayer for peace and for a blessed going home, the dying man turned to him and felt for his hand. Gurland laid it upon his, and with a last effort the invalid grasped it, and brought the hand of his pastor to his lips.

(In Two Worlds, pp. 216-218.)

Why a very hard of hearing person still went to church regularly.

An old man in one of our congregations who had difficulty hearing was once asked by a member of the congregation why he still came to the service every Sunday, since he could probably no longer understand anything of the sermon. He replied, "I will tell you this. First of all, I still go to church because I know that the dear Lord Jesus honors and blesses the congregation with a special presence of grace, in



Herausgegeben von der Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.

Redigiert von dem Lehrerkollegium des theologischen Seminars in St. Louis.

Published biweekly by Concordia Publishing House, St. Louis, Mo. Subscription price, \$1.25 per annum, payable strictly in advance.
Entered as second-class matter at the Post Office at St. Louis, Mo., under the Act of March 3, 1879.
Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized on July 5, 1918.

Vol. 78.

St. Louis, Mo., August 22, 1922.

No. 17.

The green olive tree.

Is God's love your sun, your spiritual drive, your heart's blood, your comfort and your joy of life, your joyfulness as well as your sorrow,

So you may expect all salvation, You, God's plant, must flourish And in praise of him in his garden Be an evergreen olive tree.

That's a strange line.

Thine eyes saw me when I was yet unprepared: and all the days were written in thy book, which were yet to come, and there was none of them. Ps. 139, 16.

Some time ago a Christian asked how this saying was to be understood. He said that he knew that the vast majority of people seem to misunderstand it. He also said what this apparently wrong understanding was. And he asked that the right understanding might be told him and others.

We will now show first the wrong mind of this saying, and then the right.

1. the wrong mind.

God, who sees every man in advance, has written everything in his book in advance, that is, decided what should come to a man. A man may do what he likes, but everything will come to pass as the Almighty has decreed. If God has decided to send him a misfortune, man may act however wisely and carefully, the misfortune still comes. And if God has decided to give him happiness, man may act however foolishly and carelessly, happiness still comes. Even the fear of God and piety do not help: if God has decided to send misfortune, misfortune will come; and godlessness and sinfulness do no harm: if God has decided to give happiness, happiness will come. Prayer is of no use at all, for everything comes as God has decreed beforehand. So it is also with death and

Life. If God has decreed that a man shall die then and there, he dies, though he lives however carefully; and if God has decreed that he shall live long, he lives and grows old, though he lives however madly and rushes on his health. Yea, so it is with damnation and blessedness. If God has decreed that a man shall be damned, no Christianity helps: the man will yet in the end be unbelieving and damned; and if God has decreed that a man shall be blessed, no ungodliness does any harm: the man will yet in the end be believing and blessed. In short, it neither helps nor hurts what a man does, for all things come to pass as God has decreed in advance. So we can do whatever we want.

This is the wrong mind of the saying.

2. the right mind.

"Thine eyes saw me when I was yet unprepared, and were all the days written in thy book, which were yet to be, and of the same there was none." So says a child of God. And thank God, it is true!

How is that to be understood?

Take good heed now, my Christian!

We are temporal people, God is the eternal God. We live in time, where one day comes after another, one month after another, one year after another; and we do not know or see what is to come tomorrow, next month, next year; we certainly cannot write in a book our days that are yet to come. But God does not live in time, with God there is not one day after another, one month after another, one year after another. With God, everything is a now, everything, time and eternity. We cannot understand that, but that is how it is, Ps. 90, 4; 2 Petr. 3, 8. And God sees "in the way," as Luther says. That is, God sees our whole life with one glance. A friend of mine was drowning once. When his senses were about to fail, he saw in a moment the thirty years of his life.

And all that had happened in it. This is but a faint parable of the fact that God has done all these things for all men. Blessedness is ours through God sees our whole life in a moment, from our birth in the womb to our simple faith, simple acceptance, without any merit of works, by the grace of death. And now God decides and has decided what is to happen to us of God alone, Rom. 3:28; 11:6.

Christians on every day of our life, on every day that is yet to come for us, that is not yet here for us. God writes, God has written, into every

order to have and possess the grace of God freely given to him for Christ's sake alone, that a man has only to accept it: this faith immediately

But God sees and takes into account what we do every day of our lives: whether we are careful or bold and reckless; whether we act wisely or foolishly; whether we are pious or follow our old Adam; whether we pray or do not pray. And after that he decides what shall happen to us in every day. - Forget not that a child of God saith this saying! - And what happens to us then is all grace. God has only grace for his children. According to our actions, which he sees, he writes in his book, he decides how he will chastise us or bring us to repentance through sparing and kindness, give us misfortune or happiness, death or life. God us, Matth. 25, 31-40. But those who did not prove their faith will be also seen and takes into consideration all our praying. Then he writes in

becomes in the man a fire of love for the gracious God and for his neighbor. The Holy Spirit, who works this faith through the Gospel, immediately makes this fire of love burn. And in this love man is willing to obey God. And this obedience of love, which always conquers the love-less and disobedient old Adam, shows and proves the faith of man to whom? To man himself and to all the world, 1 John 3:14, 19, 24; 4:12-13. And God wants this showing and proving of

his book what he wants to give us. Once there were two Christians together. The postman came and brought a letter to one of them, which was supposed to bring him an extremely important message. What did the Christian do? Before he opened the letter, he prayed that the news would be good. Then the other said, "What are you praying for? It has long since been written in the letter what has happened." Then answered the suppliant, "Knowest thou not that God hath heard my prayer before the letter was written, yea, before that which is done was done?" Isa. 65:24.

How then? Truly, God sees and takes into account - even now and every day - our obedient actions, our fear of God and piety, our prayers as evidence of our faith. Truly we should be earnestly and with fear and trembling anxious to produce these proofs!

This is the right understanding of our saying. C. M. Z.

So God certainly takes into account our actions, our fear of God and our piety and our prayers, by writing all our days in his book, which are yet to come, and of which there was none. The whole Scripture teaches abundantly that God deals with us according to what we are and what we do.

But what about salvation? If God, as He surely does (Rom. 8, 29), decides beforehand that He wants to make us Christians blessed, does He also take into account our actions, our godliness and piety, our prayers or otherwise our good behavior?

Dear Christian, consider what God's Word says! God in his eternal grace has prepared the righteousness by which we stand before him and the blessedness for the whole ungodly world of sinners through Jesus Christ. God, for Christ's sake, has absolved all men from their guilt of sin and acquitted them of their well-deserved condemnation. For Christ's sake God has justified all men and granted them salvation, Joh. 1, 29; 2 Cor. 5, 19; Rom. 5, 18. This grace and this gracious judgment God reveals, gives and confirms to all men through the gospel. And whoever accepts this good news and believes is reconciled to God, justified before God and saved, even if he was the most ungodly man and the greatest sinner, 2 Cor. 5, 19. 20; Rom. 3, 21-24; 4, 5. So there can be no question that God took into account our deeds and works, our godliness and piety, our prayers or our good behavior. For such things were not there before God's all-seeing eyes when God did all this to us.

From our medical mission in India.

It is moving after all! so the observer would like to exclaim, who has witnessed the first miserable beginnings and the apparent decline of our medical mission, and now sees before his eyes the promising, highly gratifying new upswing of this so important and beneficial work.

That the Mission Commission has decided to undertake the necessary construction of a mission hospital in India; that Dr. Döderlein has been in India for some time to supervise the erection and equipment of this hospital and to begin the medical work in general in the right way, until God gives us a missionary doctor or several of them; that two more nurses have been won for the missionary service and entered into this work at the beginning of this year; that, on the recommendation of the General Missionary Conference and on the decision of the Missionary Commission, a start has been made first in Ambur with the erection of a small missionary hospital, built in such a way that an extension and enlargement can easily be made: all this should already be sufficiently known to the "Lutheran" reader. It may be the more desirable to the dear reader to learn something of the present progress of the work on the mission field, and the progress in the execution of the plans just indicated.

According to the building plan we have adopted, four buildings are to be erected at first Werderb all by covered passages or

Verandas, namely a building for the so-called dispensary with waiting rooms, separated for both sexes, an examination room and room for the pharmacist, an operating room (20X20 feet) with the associated adjoining rooms as well as two wards with space for eight beds each, one for men and one for women. According to the estimate, the construction costs will amount to about 38,000 rupees. In addition, about 2500 to 3000 rupees will be spent for the construction of accommodation rooms for the Indian nurses, so that for the whole building complex about 41,000 rupees or about P14,000 would have to be spent. In the foreseeable future we shall have to list a residence for the missionary doctor, and probably soon a house for the American nurses. Well-situated land which is excellently suited for building purposes is available as a result of the larger land purchase which was completed in 1919. The construction of a large well has already provided a sufficient water supply.

Before the arrival of Dr. Döderlein, our medical mission in Ambur under Miss Ellerman - our other nurses are still learning the language - was carried out in the following way: Only women and children were treated. The number of patients very soon increased to over 100 daily; in addition Miss Ellerman was very often called to help in private houses. As she could hardly manage the work with her auxiliary staff - a trained Indian nurse and another assistant - the Medical Mission Committee was already about to employ another certified Indian nurse, when suddenly a serious disturbance occurred. A boycott was staged against our work by the Mohammedan population of the city. They went so far as to discourage patients from coming to us for treatment by means of posts on display, by threats and intimidation. It is supposed that it was certain institutions which had excited the displeasure of the Mohammedans (such as the presence of a male servant who was used for all sorts of rough work); but it is more probable that this hostility is a concomitant of the present unedifying political situation and agitation against the government. We Americans, though not English, are white; and the ignorance of the masses in India is great.

Well, we quietly went on with our work, trusting in God. In fact, even the population, as far as it consists of Hindus, did not care for this boycott, and even Mohammedan women soon came again. The daily average number of patients soon reached 50 again and is on the increase. It would have to be strange if this whole incident were not soon consigned to oblivion. Here in the Orient, where the most unbelievable rumours are believed, and where a mosquito regularly becomes an elephant, one soon learns to appreciate such upsurges for what they are: Flash in the pan.*)

One thing, however, should be mentioned here. Ambur is half inhabited by Mohammedans, whose wives are gosha or purdah women; that is, they do not drown publicly.

*) The report has already been sent in some time ago, Dr. Döderlein's work is to be reported on in particular.

or only deeply veiled, and only in the rarest cases do they think of being treated by a male doctor. If our medical work is to extend to these women, who are so much in need of it, and if we are to exert any influence at all on the Mohammedan population of Ambur and the neighbouring towns where our Mission is represented (Vaniyambadi, Pernambut), this prejudice must in any case be taken into account in the management and administration of our hospital. This could best be done in such a way that our Ambur Hospital, under the direction of a woman doctor, is made into a women's and children's hospital, while our future hospital in Krishnagiri, where according to the plan of the Commission a similar institution is to be built, could bear more the character of a general hospital. May God give us good counsel here also and let us do what is right!

The actual missionary work there goes hand in hand with the medical work, mainly through the distribution and sale of tracts and other Christian writings as well as, wherever possible, through personal talks. Every morning a devotion is held with the pupils of the girls' catering school living on that mission homestead, as well as with the Christian teachers and servants and their families, to which the waiting patients are also invited. It is very gratifying that many patients gladly participate and openly express their joy about what they hear.

Finally, a word about the use and purpose of the medical mission. Even as a mere work of love, as a Christian activity of love, it is of the highest value for countries in which, in spite of all the efforts of the authorities, the modern healing arts with their astonishing successes are only very slowly finding their way in - by their very nature they can only find their way in very slowly. Just imagine vividly that the population of India is almost three times as large as that of the United States, while India can boast only a tiny fraction of the number of capable doctors, nurses and modern hospitals in America. To this must be added all sorts of prejudices and superstitions, some of them religious, the ignorance and poverty of the great masses, ignorance of the simplest health precautions, and devastating epidemics. No wonder that the death rate, especially among children, is three and four times higher than we are accustomed to at home. It is a lasting merit of Christian missionary activity, which even its bitterest enemies and detractors cannot deny, that it has not passed indifferently by this terrible physical misery, but has in many places performed almost pioneer services in the endeavour to turn the blessings of modern medical science to these poorest, and thereby to relieve their distress. But medical mission is more than charity in the ordinary sense; it is, as its name implies, above all missionary activity; it is today a generally recognized branch of missionary aid. Not only does it make clear to all the world what Christian faith is and what its fruit, Christian love, is; not only does it overcome and eliminate prejudice, hatred, suspicion, and thus break new ground for the Gospel; not only does it make it possible for us in many cases to enter homes whose threshold we would otherwise not have crossed.

No, even in its practice, the medical mission always goes hand in hand with the preaching of the saving Gospel. The missionary hospital is also, if properly managed, a center, a main place, for the proclamation of the Word. The patients hear Christian songs, prayers, the story of the Saviour of sinners. In addition to the doctor and the nurses, catechists and Bible women also officiate.

The Institute of the Medical Mission gives us excellent opportunities to bring the Word of the Cross to the people, indeed, to bring it to hearts that experience has shown to be especially receptive, precisely to the sick. How was it once in the Promised Land? Many crowded around the Saviour to find deliverance from infirmity and infirmity; and not a few found far more than they had sought or even suspected: they found the highest treasure, the most precious pearl; they found the one thing their souls needed. And so it is today; so, according to God's promise, it will be in our missionary hospital. Help, my Lord, that many may find the physician of their souls and be healed in body and soul. Truly, whatever you do to these least of these, you have done to him. H. Hamann.

erseminar at River Forest has agreed to attend the State Normal Kobool here in Alberta for one year, so that he may earn an eertiüeate and be recognized by the State as a teacher. The district acquiesced in the report of the committee and made the school cause of the community at Stony Plain its own. A school fund was established, from which advocate's fees, expenses of such candidates as may be further trained here for the school board in Alberta, and other expenses in the interest of the school are to be defrayed. God keep our school!

Dir. Schwermann also reported on our young institution in Edmonton. After a difficult beginning, our professors have succeeded, with God's help, in running the institution successfully. God has brought a beautiful group of pious and gifted young men to the institution. A number of new students have already registered for the coming school year.

Synod resolved to publish a district bulletin to be published quarterly and distributed freely to the members of the congregations. The expenses are to be met out of the synodical treasury of the district.

W. C. Eifert.

The California and Nevada Districts of our Synod held their sessions this year from July 5-11 at St. Paul's Church, San Francisco (Vice Presidents G. A. Bernthal and P. G. E. Kirchner). In the opening service Vice-President Bernthal preached on Apost. 26, 22. 23. On Friday evening Fr. Th. F. Häuser preached the school sermon. On Synod Sunday, Rev. W. G. Rühle preached in English and Rev. G. H. Smukal in German, and in the evening service Rev. W. F. Tröger preached the mission sermon. In the pastoral service Fr K. Knippenberg preached the confessional and Fr A. Hansen the sermon.

The paper, prepared with great diligence by Prof. Th. Gräbner, was entitled: "The Second Coming of Christ and the Doctrine of the Millennial Kingdom," prompted by the extensive propaganda of the Chiliastes, which is also felt on the Silent Coast. In his lectures the speaker illuminated the passages of Scripture which are frequently attracted by Chiliasts in support of their doctrine, especially the 20th chapter of the Revelation of St. John, as well as those passages which are supposed to be about a general conversion of the Jews, a first resurrection of the dead, and the establishment of a millennial visible kingdom. It has been proved that the false doctrine of a millennium or millennial kingdom, even in its latest form, is not only founded on extensive abuse of the Holy Scriptures, but with its carnal hopes of this-worldly glory and dominion of the Church of Christ, contradicts the clear teaching of the Word of God, and especially also stands in indissoluble contradiction with the doctrine of the kingdom of God and the doctrine of the last things.

In the excellent English paper, which unfortunately could not be finished, Fr. Jacobsen dealt with the subject: "Our Church's Unprecedented Opportunities for Expansion". The speaker pointed out the great decay in the sectarian churches and the false teachings being presented to students in the sectarian institutions. Many of the sectarian churches have become the world. Therefore, one need not be surprised that they are despised by the world and that respect for the house of God is lost. Especially the doctrine of evolution, the doctrine that the world has evolved in the course of many millions of years, is presented in the public schools, colleges, higher state institutions, seminaries and universities by those who teach it as a true science. Great, therefore, is the danger that the youth of our country, in so far as they are still under the influence of Christianity, will be taught

To the ecclesiastical chronicle.

From our Synod.

The Alberta and British Columbia District of our Synod held its meetings this year from July 5 to 11 at the congregation of P. R. Hildebrandt at Golden Spike, Alta. Praeses F. Pfotenhauer himself was present and preached the sermon at the opening service. At the pastoral service Father A. Behrendt delivered the confessional address and the undersigned the sermon. On Synod Sunday the local church celebrated Mission Feast, at which Prof. J. H. C. Fritz and Rev. V. L. Meyer preached the sermons. On Monday evening Fr. J. C. Müller preached the school sermon.

R. Shippanowski continued his paper on "Church and Ministry," which he had begun at last year's meeting, this year. He dealt with the fourth and fifth thesis of Walther's "Church and Ministry", that the Church alone has the keys to the kingdom of heaven, and that its hallmarks are the pure preaching of the Word and the right administration of the sacraments. The presentation was followed by a lively discussion, since these points in particular have often come up in our circles in recent months, especially on the occasion of the free conferences which our pastors have held with the pastors of the Canada Synod.

Our district, as is well known, is principally a missionary district, and it was the mission that was thoroughly discussed. P14, 399. 26 was needed to pay the missionaries, and yet eight parishes were vacant for longer or shorter periods. Nine candidates have been assigned to the District by the Distribution Commission, so that in the coming year about H25,000 will be necessary for their salaries. Of this sum the district has undertaken to raise P5000.

Dir. A. H. Schwermann reported on the school matter in the district. The congregation at Stony Plain in Alberta (P. E. Eberhardt) has, as is well known, reopened its parochial school in order to test the validity of the law concerning such schools. As is also known, the matter has now come up for action, but it had not yet developed to the point where anything more definite could be reported. Candidate A. Krämer from our teaching staff

is seduced to unbelief by the word and example of such teachers.

Vice-President Berenthal gave an interesting and detailed report on the status and work of the General Synod. The mission in our own district was also discussed in detail. Our district hopes to soon be able to employ one or more general traveling preachers (missionaries at large). These are to explore new areas and establish preaching places.

The school board reported that the school system has not gone backwards. In some places schools have either reopened or been started. It was also pointed out that some communities could have parochial schools but unfortunately do not. The Silent Coast is also intent on the demise of our schools. Our opponents are working in a planned way. They say that the educational methods of the Roman Church are dangerous to the State. Their schools must therefore be closed, and the innocent must suffer with the guilty. Furthermore, they claim that children are the property of the state, and that the majority decides. The synod decided to give the school commission permission to elect a leader or secretary to lead the fight against the enemies of the school, if it should become necessary.

With thanksgiving Synod accepted a gift of over §5500 offered to Synod by W. Grunow and wife, one-half of an inheritance received by Fr. W. Grunow from a now blessedly deceased member of his former congregation at Newman, Cal. God bless giver and gift IE. F. Muller.

Among the many reports of our Synodical District meetings which the "Lutheran" brings at this time, two must not be omitted: the notices of the Northern Illinois District and of the Minnesota District. Both are old, large districts, much larger years ago, but which, under the wonderful blessings which God has bestowed upon our Synod in the past, have branched off and formed new districts. The old Illinois District, which at that time embraced the whole State of Illinois, divided a number of years ago into three districts, Northern, Central, and Southern Illinois. The largest of these three districts is the Northern Illinois District, with Chicago as its natural center. In this city of millions alone, our synod has over forty congregations. There again this year the District met for its tenth assembly in the midst of the old St. John's congregation (P. P. Sauer), which has done so much for the Synod. The District did not meet this time on Sunday, but began on a Monday (June 26) and closed on a Friday (June 30). But we see from the printed report sent to us that the next meeting will again hold the old way, from a Wednesday through Sunday to the following Tuesday. We were glad to read this for more than one reason. The subject treated was "The Royal Office of Christ" (speaker: P. H. Heise), and the subject proved to be so rich that it will not be finished until the next meeting.

In spite of the fact that Northern Illinois is densely occupied by our Synod, there is still much opportunity for missionary work - the report mentions thirty mission stations -; but especially the District is also engaged in Inner Mission through its considerable contribution to the General Missionary Fund, as is the duty of the older and larger Synodal Districts; otherwise the younger, smaller and weaker Districts cannot grow and prosper. The district also maintains other missions in its midst, such as a blessed city mission in Chicago with two missionaries, and a Lithuanian and Polish mission in the same large city. in general, the business circle of the district, as well as of the

Report shows, no less. May all the members of the District, in whose capital city of Chicago, seventy-five years ago, our Synod was founded, the present second and third generations, with the same love and fidelity, with the same earnestness and zeal, do the works of the Synod, as the fathers and grandfathers did! These general works of the Synod were represented at the meeting by Vice-President G. A. Berenthal.

L. F.

The Minnesota District of our Synod was at that time the largest district in extent, for it included the present States of North and South Dakota, Montana, and all the vast northwestern territory of Canada. But all the other territories are now branched off, and for the first time in this jubilee year of the Synod the District assembled confined to its own State. Like a happy mother, he sees the Daughters' Districts spreading out into what was once a large territory. He was assembled in the college at St. Paul from the 21st to the 27th of June, and held a right jubilee synod. Four lengthy doctrinal lectures were delivered on the basic theme, "The Lord hath done great things for us." FR. O. Clöter first showed that God has preserved us in the salvific words of our Lord Jesus Christ. He was then followed by Dir. Th. Bünger followed with: God has taught us from our youth. Then Father C. F. Walther showed: God has opened a great door for us, and Father H. Strafen concluded with the statement: God has adorned our Synod with fruits of righteousness. These four well-grouped essays should appear in the synodal report as completely as possible and thus be made accessible to others. Vice-President H. P. Eckhardt represented the affairs of the General Synod at the meeting.

Two brethren from the last branched Manitoba and Saskatchewan District bade farewell in behalf of their district, showing how the work of the Minnesota District in Canada has been so richly blessed of God: from 2 pastors in 1885 the number has grown to 72, working in two districts at about 300 preaching points, and ministering spiritually to about 16,000 souls. In thanking the Minnesota District for its faithful service, they asked that the District continue to remember Canada. It is impossible for the two new, weak Canadian districts to provide for their own ecclesiastical needs.

But the district also still has quite a significant mission field in its own state of Minnesota, especially in the north central part of the state. 7790 souls, 3350 communicant members are under the care of its Mission Commission. Especially the promotion of the mission in two important cities, Duluth and Bemidji, by help in necessary church buildings, was taken care of.

L. F.

The Texas District of our Synod was assembled this year at Houston, Tex. from July 12 to 18, at the congregation of Rev. J. W. Behnken. Vice-President J. W. Miller represented the General Synod. Two papers were on hand: a German one by Rev. Behnken on the fourth article of the Formula of Concord, "Of Good Works," and an English one by Rev. F. W. Klindworth on the subject, "The Blue Laws, with Special Reference to Sunday Legislation." In the former it was particularly pointed out: Good works are not such deeds and works as the Church, or even we, think good, but only such as God has commanded us to do as good works. These good works must be done in a right spirit and for the glory of God. The apparent good works of unbelievers are an abomination to God, but the imperfect works of believers are acceptable to the Lord. Good works are necessary because they are the fruit and the mark of faith for us and for others, for without good works there is no faith.

faith is dead, no faith at all. But though good works are necessary, yet God preserve us from the heresy so prevalent in our day, as if good works were necessary to salvation. Christ has done everything for us, and we can add nothing more. Good works are neither necessary for the beginning nor for the preservation of our faith. But neither are good works harmful to salvation, as has been wrongly said. Let us then do good and not grow weary, but never think that God owes us anything for it! - In the English paper, which by resolution of Synod is to be printed in tract form, it was particularly pointed out that the Sabbath law was intended only for the Jews, and not for Christians, and that by legislative measures we shall never obtain anything either, unless we can do it by the power of God in the Word. If we only preach the gospel rightly, then the various Sabbath laws are not necessary.

It may be of interest to the whole Synod to hear how our mission in Old Mexico is going. Our missionary is working there faithfully and diligently; but we must not forget that all beginnings are difficult. But we do not want to give up this mission, especially since more German immigration to Mexico seems imminent.

We would like to make one more remark of general interest. Many people from all parts of our country are seeking another climate for health reasons. A large proportion of these people come to the well-known city of El Paso, Ter. There is a small congregation here which is glad to do all it can for such people. But that it does more than is in its power to do cannot be expected, after all. And in one respect not only the Texas District, but our whole Synod should support this small congregation, namely for the building of a church which is absolutely necessary. Nothing great is being built, but it is still necessary with land ownership to the tune of P20,000. Do we want to burden such a debt to this small congregation that is now already forking out \$50 per communicating member for its budget? This church building, because people from all parts of our country want to go to church there, is the work of all of us.

From the mission in Texas it should be pointed out that the establishment of a mission directorate has worked well. As our district is so large, it has cost our Mission Director, W. H. Bewie, a great deal of labor and travel; but his work has certainly not been in vain. The finances of our district have been greatly improved by a well established envelope system, which was adopted by four-fifths of the congregations last year, and will be used by nearly all the congregations in the coming year. Through the use of these envelopes the collections have been consistently increased, in some congregations even by two or three times.

E. A. Heckmann.

Assembly of the Walther League. From July 16 to 20, the International Walther League assembled in Omaha, Nebr. for its thirtieth annual meeting. In the opening service, held in the auditorium on the afternoon of July 16, the second secretary of the League, Father G. Prokopy, preached. Immediately in this sermon the keynote of the meetings was stated, namely, how the League could ever more and ever better serve the Lord and His kingdom. After the service L. Acker of Omaha gave a welcome address.

In the meetings held morning and afternoon during the next four days, addresses of varied content, songs, and business alternated in pleasant succession. Jesse of St. Louis spoke on the

Theme: "What does the church expect from its young members?" and answered the question in three beautifully executed parts: 1. faithfulness to Lutheran principles; 2. assistance in church work; 3. blameless conduct. Other addresses were made by Prof. J. T. Müller, Mr. H. W. Horst, P. Häntzschel, P. G. F. Schmidt, Prof. F. W. C. Jesse, P. W. Dallmann, Vice-President H. P. Eckhardt, and others. On Wednesday evening a mission service was held in the auditorium, in which Mission Director F. Brand preached a stirring sermon, exhorting to diligent and unceasing prayer for the course of the Gospel and for the missionaries on the basis of 2 Thess. 3, 1. 2. President R. Kretzschmar and missionary candidate E. H. Meinzen also gave short speeches during this service.

The Walther League at present has 886 clubs with about 40,000 members, spread over 36 states of the Union and Canada. More than ten missionaries are maintained by the various districts. Nine hospices are established in the larger cities. Above all, however, the work of the League is devoted to the cause of youth, encouraging them not to forget the one thing that is needful. The so-called Junior Work, the work among the newly confirmed, has seen a great upswing in the last year. In order to nationalize the work of the hospices, it was decided to hire a special secretary for it.

The assembly noted with great regret that its former Executive Secretary, Fr. W. A. Maier, had to leave this office, since he had accepted the appointment he had received at the seminary in St. Louis. By standing, they gave him their heartfelt thanks and wished him God's richest blessing in his new work.

But we all, whether we are members of the League or not, do not want to neglect to include the Walther League and its work in our prayers, that the Lord may guide and lead it rightly, so that its work may be for the glory of Jesus and for the building of His Kingdom. Ernst F. Brand.

Domestic.

Meeting of the Norwegian Synod. By the grace of God, it was granted to the representatives of our valiant Norwegian sister synod to hold their fifth annual meeting at Madison, Wis. from July 26 to August 1. From all parts of the country from the Atlantic coast to the Pacific Ocean, pastors and members of the congregation, among whom were many guests, appeared to deliberate on the weal and woe of their church. The Norwegian Synod is still a relatively weak body in terms of membership, but it is strong in spirit, strengthened especially by the struggles it has gone through in recent years. Such confessional fidelity God does not leave unrewarded; for the Norwegian Synod is enjoying a growth, slow though it is, yet healthy, and only lately again four pastors have left the great Norwegian church body for the sake of conscience, in order to join the old Norwegian Synod. Six congregations were also admitted to the Synodical Union at this year's session. During the school year 1920-21 there were 18 Norwegian pupils studying at our institution in St. Paul; last year the number had already risen to 24, and unless all signs deceive, the number of pupils in the coming year will amount to 35, so that the Synod feels compelled to appoint a second Norwegian professor to the said institution.

The doctrinal discussions were listened to with undivided interest, and, as is the custom among Norwegians, a large number of women also took part in the meetings. President

B. Harstad addressed the topic, "How should our church work be done to show that it is not enough to be a member of a local church, but that we must also be living branches on the vine of Jesus Christ?" Rev. J. E. Thoen lectured on "The Bible and Evolution," and Rev. J. Hendricks on "The Right Free Church Principles for the Congregational Regiment." These brethren also have a lively zeal for church schools and the work of missions, which is evident, among other things, from the fact that in the course of the meeting it was repeatedly announced that money in the amount of P50, P100, P500, P800 and ^1000 had been donated by individuals for the kingdom of God. The Synod proved its unity of spirit with the other members of the Synodal Conference by celebrating the fiftieth anniversary of the Synodal Conference on Synod Sunday with special festivities, on which occasion Praeses C. Gausewitz preached the sermon, and a special collection was made for the work of the Negro Mission in the amount of P314. 50.

Let us not forget to remember also this fellow comrade in the struggle for the kingdom cause of our King JEsu Christ intercessorially! "Thou art our sister; grow in many thousands of thousands, and let thy seed possess the gates of his enemies!" Gen. 24:60.

W. Lochner.

The efforts to harmonize the Episcopal and Presbyterian churches have already been realized to such an extent that, under certain conditions, Presbyterian preachers may serve as preachers in Episcopal churches and Episcopalian in Presbyterian churches. In Canada an understanding has already been reached in regard to the exchange of pastors. If an Episcopal preacher desires to join the Presbyterian fellowship, he is inducted into his new office in public worship. The presiding minister of the Presbyterian Church, together with other pastors and elders, shall lay hands on him, saying the words, "We admit you to the further exercise of your ministry in the Word and Sacraments." If a Presbyterian preacher desires to serve in an Episcopal church, he is ordained in public worship. The Bishop and the preachers present in the congregation lay hands on him, while the Bishop speaks the words, "Receive power to exercise the office now entrusted to you by the imposition of our hands! Be a faithful steward of the Word of God and of his holy sacraments! In the name of God the Father, the Son, and the Holy Spirit." From this account one thing is clear to the reader: however willing the Episcopal Church may be to accept Presbyterian preachers into its ministry, it demands, at least indirectly, recognition of the so-called "apostolic succession," that is, of its claim that it can prove the unbroken succession of bishops from the Apostles' time, and that no ministerial act of a preacher is valid unless he has been ordained by such a bishop. For surely this is in the words of ordination, "Receive power to exercise the office now entrusted to thee by the imposition of our hands." However much the Episcopal Church may otherwise depart from God's Word, it stubbornly persists in the doctrine of man by apostolic succession. Both communions would be advised to be diligent to remember God's Word, and to teach and act according to it.

J. T. M.

Abroad.

Just like in America. Under the heading: "How to fill the churches" the "Ev.-Luth. Freikirche" reports the following incidents from regional church circles in Germany: "A peculiar celebration of worship took place in Lauscha (Saxony-Meiningen). There, the congregation was scheduled for Sunday afternoon.

invited to a home evening in the church. For the introduction the organ played the Tannhäuser overture. Then followed a chorale: "Befiehl du deine Wege", after which Pastor Henneberger recited a few words from the homeland (by Arndt, Schönaich-Carolath, Lienhard, Trinius). A soprano solo followed: 'Der HErr schaut vom Himmell and a women's choir: Muttersprache, Mutterlaut/ After a chorale verse: 'Wenn ich ihn nur habe, ist mein Vaterland^ the managing director of the Thuringian Association for Welfare and Homeland Care, Leute from Erfurt, who used to be a pastor himself, gave a long lecture from the pulpit on 'Homeland and Welfare Care in the Community^ The lecture was followed by Schumann's "Träumerei" and a male choir, after which the clergyman closed the celebration with a motto, a prayer for the homeland, and the Lord's Prayer. - In Kiel the first service took place in the St. Jürgenskirche with film presentations from the biblical story. From the organ loft, the large film field set up near the altar was illuminated. The first picture showed JEsu's Sermon on the Mount with the believers surrounding him, then followed other shots illustrating events from JEsu's life. In the pulpit stood the minister, Pastor Schacht; his sermon referred to the unrolling living film images. The organ played, the congregation sang as usual at services. The church, which had been almost empty every Sunday after the mass departures from the national church, was filled to the very last seat." - So just like in the theatre and in the cinema (moving-picture theatre). Through ever new means of attraction, which meet the spirit of the times and flatter the senses, one seeks to replace what is lacking in inner content. Do people still know what the Lutheran confession says: "There is no thing that keeps people in church more than good preaching"? L. F.

A martyr's memorial stone was recently erected in the city of Riga for the confessors of Christ executed for their faith in the Baltic countries. At the top of the simple stone is the biblical admonition, "Remember your teachers!" Then follow the names of thirty-two men who gave their lives "as martyrs in the Baltic lands during the period of the Bolshevik reign of terror and persecution of Christians, from 1918 to 1919." Among the names is the saying of the ancient Church, "The blood of the martyrs is the seed of the Church." Beneath them are engraved eight more names of such as escaped death, but under persecution and ill-treatment bravely confessed their faith and kept faithfulness to Christ. Their names are listed under the ancient Christian title of honor, which was given at the time of the persecutions of Christians to those who had proved themselves in the manner indicated: confessors, confessors! To these names is appended the word: "But he that shall endure unto the end, the same shall be saved," Math. 10, 22. This martyr's memorial stone also belongs to those of whom Christ says that the stones will cry out to Him for glory and testimony. May it be a reminder to thousands to keep faithfulness and faith in the time of terror of today's unbelief!

J. T. M.

Ecclesiastical and secular from South America.

7.

Paiol Grande, Brazil, April 17, 1922.

When Municipal was visited, the question arose as to how we might best get Wohl to the next place on the itinerary. First, mounts were to be used; but they were not exactly to be had as they were needed. Therefore Fr. Erich Müller set about looking for a cart.

Soon Mr. Markworth arrived, who had once been a member of P. O. F. Müller's congregation in Jjuhy, but had moved away from there. When he heard that his former pastor was also there and wanted to go with him, he felt urged out of gratitude towards him to refrain from the threshing of his journey, which he had planned for that day, and to go to Guaranh.

After a five-hour drive we arrived there in the evening. But we still wanted to go a lot further. How to get further? An obliging German said that there would be carts coming through the town that would offer the opportunity to do so. And sure enough, while we were eating supper in a Polish inn, a carroseiro (coachman) came forward who was willing to give us a lift. Before we left, we asked at the post office if there were any letters for P. A. Lehenbauer. When this question was answered in the affirmative and the letters were handed over, there was also one among them which should have indicated our coming and could now only be delivered by ourselves.

Four horses continued the journey from Guaranh. The moon shone brightly, and the Southern Cross and other constellations sparkled sweetly in the sky near the Milky Way. In the light of the same, banana plants and orange trees, whose fruits were beginning to turn yellow, could be seen; likewise quite a number of maté trees, whose tender shoots are cut out and whose leaves, dried in the fire, make the tea so popular here. At midnight the wagon stopped in front of the parsonage in Urwahnfried.

Although the pastor had just fallen asleep and was disturbed in his rest, he received the guests most kindly and, while they refreshed themselves at a table laid by Mrs. P. Lehenbauer, had the phonographs, which were also represented in Brazil, play some classical pieces. Then the night's lodging was sought.

The next morning the choir gathered in the rectory and sang a song. The voices were so well trained that the pleasure of the singing was as great as the surprise it gave the visitor in the jungle of Brazil.

The 90 family strong congregation, which lives very scattered, could not now be called together so quickly. Therefore we decided to visit one of the branches first. While the necessary carts were being prepared, we were able to spend an hour with assistant teacher Arndt in the school. The performance was so good that it deserved recognition.

On a colonist's wagon we then drove to Linha Silva Jardim, where church service was to be held at 11 o'clock. However, it took longer than expected to gather the 23 families in this area. Therefore the service could not begin until a few hours later. That this was not due to a lack of interest was shown by the course of the meeting, in which the guest's address was followed by a discussion, and in which a contribution to the travel expenses of the commission member was also made. That there is a lively spiritual life here is also evident from the fact that the assistant teacher Stein, who was employed on the condition that he study with the pastor for two months, was paid a salary and supplied with food during this time, that furthermore the teacher's salary is covered by voluntary contributions, and that no one is compelled to pay school fees. A beautiful testimony to the faithfulness of this congregation is that for the sake of their faith they let their church and school go and built a new one.

In another branch, nearly nine miles from Urwahnfried, the congregation has been affected by a number of revelations.

The latter did not want to allow the pastor to officiate at baptisms and funerals. The latter did not want to allow the pastor to officiate at baptisms and funerals, but demanded that the assistant teacher take care of it, and in general they did not want to be bound to God's Word. Then it had to come to a divorce. Now the apostates built their own school and formed a community that does not want to accept any church order, even under a pastor of a different faith, but wants to be completely free. The faithful part of 19 families, on the other hand, are serious about God's Word, and the prospects for the future are very good. Assistant teacher Camen, who teaches 19 children here with true faithfulness, holds school in the afternoon at this location, while he is active in the morning at another parish school.

At Linha dos Laures, eight or nine miles from the pastor's residence, there are also 19 families. There, assistant teacher Hauer, who in conversation with the writer displayed as much fidelity to the Lutheran confession as lively interest in the Christian school and the mission, presides over a school of 22 children.

In the past, there was a lot of trouble in this region because of the "brotherhood", but this has now been overcome. Some of those who formerly held with the "brothers" have come to their senses and have been cured of their errors; in general, "brotherhood" is dying out completely in this region. The piety of this society, which exalts itself above all Christians, often proves to be of a very dubious nature.

The number of readers of the "Ev.-Luth. Kirchenblatt für Südamerika", which is published by the Pastoral Conference of our Brazilian District, more than doubled last year in the parish of Father Lehenbauer. In addition to the diligence and faithfulness of the assistant teachers, the fact that the pastor and teachers hold a conference every Saturday in which practical exercises are carried out, especially in biblical history, in catechizing in German and Portuguese, in arithmetic and rhythmic singing of the chorales, etc., has contributed much to the uplifting of the school system. The Christian doctrines introduced in some of the congregations also contribute in no small measure to the growth in knowledge and fortification in doctrine.

Since Fr. Lehenbauer has been suffering for a long time, on the advice of his brothers, and especially of the local missionary commission, he will take a vacation trip to the United States next month. May God grant him a complete recovery and let him then return to his field of work with new strength!

Bf.

When you're traveling.

A reminder regarding communion testimonies.

Tire among the 623,000 communicant members of our Synod is visibly increasing, and our congregations in Florida, Colorado, Oregon, Washington, California, and other states have more and more Lutheran tourists in their midst for shorter or longer periods of time, especially in the months when the severe cold is expected in the East, North, and Midwest. Lutheran travelers then feel the need to partake of Holy Communion in a foreign place, and they report to the local pastor. The pastor conscientiously asks for their membership in the Lutheran Church and a communion testimony from the preacher of their home congregation. If this happens, our pastors have different experiences with the individual. Some tourists reach into their pockets and pull out their communion certificate, certified by their pastor, and immediately identify themselves as communion members.

brings righteousness before God and thus redemption from the devil and citizenship in God's kingdom of grace and peace.

As proof that with JEsns coming in the flesh the dominion of the devil is overcome and God's reign of grace is established, JEsns points to his deeds, especially to his casting out of the devil. Where JEsns thrust out his throne and commanded, there the devil's dominion had to give way, not only his dominion over the bodies of the sick, but especially his spiritual dominion over souls. And it was only through the Spirit of God that Jesus demonstrated such power over the devil, through the Spirit of regeneration and sanctification, which works faith and the fear of God in the hearts. Thus in JESUS the prophecy of Isaiah is fulfilled: "The Spirit of the Lord GOD is upon me; therefore the Lord hath anointed me. He has sent me to preach to the miserable, to bind up the brokenhearted, to preach deliverance to the captives, and an opening to them that are bound", Isa. 61, 1.

The Lord Jesus still casts out devils by the Spirit of God, as he once did in the days of his flesh, and thus extends his reign of grace ever further. Blessed are all those who submit to his sceptre and rule in faith: they are saved by God's grace from the authority of darkness, and translated into the kingdom of his dear Son. Ma.

Kans., Eonover, N. C., Oakland, Cal.), four college preparatory schools (Saginaw, Mich., Portland, Oreg., New Orleans, La., Edmonton, Alta., Can.), five other colleges (Milwaukee, Wis., Chicago, Ill., Mankato, Minn., Deshler, Nebr., Fort Wayne, Ind.). To these must then be added fifteen hospitals, eight orphan asylums, six asylums for the aged, one asylum for the deaf and dumb, and one asylum for the feeble-minded and epileptic.

The representation of each synod at the meetings of the synodical conference shall be composed in such a way that each synod or district of synods shall elect and delegate a number of delegates from among its members according to the size of its membership: Pastors, Teachers, and Congregational Delegates. Thus, this time in Cincinnati, 73 delegates were assembled, and with the guests, namely pastors from the neighborhood, the number amounted to 100. Of the 60 delegates who started the Synodical Conference in Milwaukee 50 years ago, none could be present; nearly all, after all, have already passed from the contending to the triumphant church; as far as we know, only four are still alive: from the Wisconsin Synod the aged Prof. Dr. A. Ernst, one of the most regular visitors to the Synodical Conference; from the Missouri Synod, the aged Professors J. Herzer and A. Crull, also in well-deserved retirement; from the Norwegian Synod, Prof. D. F. A. Schmidt, well known for his position in the doctrinal controversy concerning the election of grace, the oldest living alumnus of St. Louis Concordia Seminary, and one of the oldest, if not the oldest, theologians in our country. And yet there was one present in Cincinnati as a delegate who had already attended the meeting in Milwaukee, at that time admittedly only a student of Luther College in Decorah, Iowa. That was the Norwegian P. em. P. A. Widvey of Wheeler, Wis.

The jubilee meeting was opened in the spacious Holy Trinity Church (Fr. Th. Möllering), which is located in the middle of the business district of the large city, but is still in good condition. The President of the Synodical Conference, Father C. Gansewitz of Milwaukee, preached a beautiful jubilee sermon, well suited to the occasion, on the scriptural passage Phil. 1:3: "I thank my God, as often as I remember you (which I always do in all my prayers for you all, and do the prayer with joy), for your fellowship in the Gospel from the first day until now." This sermon, which especially emphasized the glorious good of fellowship in the gospel and the thanksgiving for it, will be made available to wider circles through printing. On a conference evening, Mission Director C. F. Drewes of St. Louis gave a lecture in the Ennuan Church (Rev. P. L. Dannenfeldt), accompanied by light pictures, to introduce to the Versannuluug especially the negro mission in Alabama, and in the closing service preached 4". A. F. Zich preached in the English Church of Our Savior (P. F. Kröncke) on the parable of the mustard seed and the leaven, Matth. 13, 31-33.

Very stimulating were the fine, instructive proceedings on the church school. The speaker, Prof. J. P. Meyer, of the Wisconsin Synod Theological Seminary at Wauwatosa, Wis. knew how to put the matter to the heart from a special angle. We intend to return to it in a special article. And very interesting and important also proved to be the proceedings concerning our dear

The Jubilee Assembly of the Synodical Conference.

Yes, it was a right jubilant conference, the meeting of the Synodical Conference, August 16-21, at Cincinnati, O., within the six congregations there. Fifty years ago, July 16, 1872, the Synodical Conference had been organized at Milwaukee, Wis. and in spite of many a storm that has passed over it, it has endured, and today, under God's gracious protection and abundant blessing, has grown into the largest Lutheran church body in America. Six Synods were involved in its founding: the Synods of Ohio, Missouri, Wisconsin, Illinois, Minnesota, and the Norwegian Synod. Of these, the Ohio Synod and the Norwegian Synod have left, the Minnesota Synod has merged with the Wisconsin Synod, and the Illinois Synod has been absorbed into the Missouri Synod. The small Norwegian Synod and the Slovak Synod have been added. Thus today the Synodical Conference consists of two larger and two smaller Synods: the Missouri Synod with 26 districts, the united Wisconsin Synod with 8 districts, and the Norwegian and Slovakian Synods just mentioned, all united by the bond of common faith and confession, united also by the work of the negro mission carried on together. What a great people! As far as it can be computed by figures, the Synodical Conference numbers 1, 243. 669 souls, 782, 251 communicant and 203. 873 voting members, 3208 pastors, 1199 teachers, 4085 congregations. The synods and congregations connected in the Synodical Conference maintain five seminaries for preachers (St. Louis, Mo., Wauwatosa, Wis., Springfield, Ill., Greensboro, N. C., Porto Alegre, Brazil), three seminaries for teachers (River Forest, Ill., New Ulm, Minn., Seward Nebr.), nine full colleges (Fort Wayne, Ind., Watertown, Wis., Milwaukee, Wis., St. Paul, Minn., Concordia, Mo., Bronxville, N. Y., Winfield,

Negro Mission. This, too, will be the subject of a special report later, when the exact decisions are available.

But the highlight of the whole conference was the celebration Sunday. After the jubilee had been referred to in the morning in the individual churches of the city by out-of-town preachers, an uplifting communal celebration took place in the afternoon in a large, centrally located hall. Before a large congregation, Praeses Gausewitz, Father F. J. Lankenau of Napoleon, O., and the colored Negro missionary C. Peay of Alabama spoke, the first two on the Synodical Conference, its position and its task, the latter on Negro mission. The collections for negro missions were, we were informed, by far the richest ever raised at any meeting of the Synodical Conference.

The existing officers were re-elected: tN Gausewitz as president, P. H. M. Zorn of Indianapolis, Ind. as secretary, Mr. A. Grütt of Merrill, Wis. as treasurer, the writer of this report as vice-president. The members of the Commission on Negro Missions, whose terms were at an end, Prof. G. Mezger, P. L. A. Wisler, Mr. E. Schüttner, all of St. Louis, were also re-elected. Pres. J. F. Albrecht of Fairfax, Minn. and P. W. A. Hönecke of Milwaukee, Wis. were confirmed as out-of-town members of the commission in the Wisconsin Synod.

But we cannot close without saying a word about the church life in Cincinnati. Many readers of this report know that some twenty years ago a hot struggle stirred the congregation there, which lasted a good ten years, touching also the synods of the Synodical Conference. Peace has long since returned. The wounds are healed, almost scarred. Concord and brotherhood reign. Our church is spreading in Cincinnati. Before the battle, with Madisonville (P. W. Littmann), then outside the city, now incorporated, there were two congregations. Now there are six of them, and the sixth church will be dedicated in a few weeks. This is saying something under the peculiarly difficult circumstances of the old peculiar town, the well-known stronghold of the Free Protestants. The two newest congregations, wholly or nearly wholly English (PP. R. Goetz and G. H. Kase), also cultivate the parochial school. Brisk ecclesiastical juteresse, beautiful mission seiser shows. The exception and accommodation of the guests of the conference was exceptionally friendly, cordial and accommodating, as was especially evident at the communal meals and at the evening festivities. This must heartily rejoice all who know of the former proceedings. The Lutheran Church of Cincinnati still has many tasks and problems ahead of it. But experience has shown once again, as the whole history of the Synodical Conference and its synods proves: times of struggle - times of blessing - times of victory!

L. F.

give all fellow Christians the opportunity to do their utmost to ensure that the need would be remedied.

These reports have not been published for some time now, but the Budget Barometer is published regularly. I will briefly explain what is meant by this. The budget shows how much should be raised by the individual Christians so that the mission work of our synod does not suffer. The barometer, however, shows how much has actually been raised for all funds combined. The barometer, which the reader can easily find on the last page of *The Lutheran*, therefore shows two things: first, how much should be given, and second, how much or how little has actually been given.

Has this become clear to all readers? Let's check the tables for July 31, 1922, where we read the following:

Doftzit. Cash on hand.	
Synod treasury	tz77,042. 34-
General Inner Mission	13. 618. 91
Mission abroad	19. 956. 37
Mission in South America	42. 987. 44
Mission in Europe	16. 869. 71
Tanbstnmnenmission 8	, 532.01
Foreign language missions 6	, 173. 28
Indian Mission	, 81, 457. 84
Jewish mission	3, 708. 71
Immigrant misfion	-528 . 82

What do these figures tell us? Two things: where there is really a cash balance, it is only small: but where there is a deficit - and such a deficit is found in all the main coffers! - it is enormous, running into thousands of dollars. And this is not due to any oversight. Only two coffers had higher claims than expected, namely the coffers for South America and for Europe. Otherwise, the expenditures did not amount to more than had been calculated in the budget. So we did not contribute as eagerly as we should have done. Yes, we have fallen far behind everywhere, with the exception of contributions to the synodal treasury, since January 1, 1922.

This is partly due to the fact that not as much has been given as was indicated in the budget. Above all, however, this need stems from the fact that many of our congregations hesitate for a long time before they start collecting. They do not collect early enough or regularly enough. This is how the coffers get into trouble.

Because of the existing need, three things should be done immediately. The mission festival collections should be as plentiful as possible! Truly, the Lord has need of them! In addition, all Christians and congregations should be encouraged to pay their other mission contributions as soon as possible, so that the gifts reach the hands of the treasurer as soon as possible. Finally, all congregations would like to introduce the envelope system as of January 1, 1923, so that the gifts flow regularly and early for both district and synodal purposes. Those who give soon give twice!

Last year, we worked diligently and all-around for our coffers from mid-September on. This helped. By the end of the year, the debt that would have gone up from \$150,000 had our churches not exerted themselves was reduced from P120,000. This year, however, we must do more. We may have a-

Our cash registers.

Under this heading our treasurer used to report monthly how the main coffers of our synod were doing. He had a special purpose in mind. He wanted to show where the need was the greatest, and thus

I don't want the debt to grow any more. So why not pay off the current debt of P185,000 in full by the end of the year?

Would that be asking too much of our Christians? Not if all give! If all give according to their strength and ability, it is even very easy. Well then, let every fellow Christian, for the love of Christ, keep an eye on our barometer, pray diligently, and give, so that we will succeed, and at the end of the year we will have a balance in all our coffers instead of a debt. Only in this way will our missionary work really progress, to God's glory and to the eternal salvation of many! Therefore, may the Lord God himself open our hands to diligent sacrifice! Theo. W. Eckhart, Financial Secretary.

To the ecclesiastical chronicle.

From our Synod.

In all of our institutions, a new school year will be about to begin or will have already begun by the time this issue of "The Lutheran" reaches the hands of our readers. Everything indicates that many new students will enter to prepare themselves for the preaching ministry as well as for the school ministry. As an aside, we heard that 90 new students are already enrolled in St. Paul, 59 in Winfield, and an especially large number in Fort Wayne. The supervisors and teaching staffs of various institutions are in the process of making more room to accommodate the pupils and of hiring assistant teachers to teach them. We hope to be able to give more definite information in the next number.

Prof. W. A. Maier will arrive here at our St. Louis Seminary in the next few days and will take up his office at the beginning of the new academic year. May God make him a rich blessing for our institution and for the whole Synod! Prof. W. H. T. Dau has declined the appointment made to him at the Free Church Seminary in Leipzig, and so, God willing, we shall be able to begin work with a full faculty. Prof. Pardieck's condition is unfortunately still unchanged, and he has been in a local hospital for some time.

The number of students in our seminary this year will be about the same as last year, as far as we can tell now. In addition, there are six candidates who want to study here for a fourth year in the so-called Elective Course; a candidate from the Lutheran Church of Finland is also expected in the next few days, who would like to attend lectures here and get to know our church system in general. For the first semester in the Elective Course mentioned, which is of course also open to pastors, and in which first of all Professors Gräbner, Sommer, Arndt and the writer of this will give lectures, the following courses will be offered: Old Testament Language and Exegesis, four hours a week: Messianic Prophecies and Zechariah; New Testament Language and Exegesis, three hours: Epistle to the Hebrews; Old Testament History, three hours a week; and Homiletical Exercises, two hours a week. Candidates studying in this course will also have consistent opportunities for practical work in and around St. Louis.

L. F.

The Immanuel Lutheran congregation in St. Louis, the second oldest congregation of our synod in our city, was able to celebrate the rare feast of its seventy-fifth anniversary with praise and thanksgiving to God on August 6. The oldest congregation, the mother congregation of the congregations here, is known to be Trinity Parish, founded by the Saxon immigrants in the

was founded in 1839 and could celebrate this jubilee already eight years ago. But as this congregation grew and gained more members, especially in the northern part of the city, a branch school was first opened there in 1844 and in 1847 a branch district was founded, the Immanuel District. Alan just wanted to stay together and form a larger overall community with different districts. C. F. W. Walther was then the pastor of the church, and J. Fr. Bünger, one of the immigrant candidates, became the pastor of the Immanuel District. Under the leadership of this zealous and indefatigable missionary, the district soon flourished, and when another district had been branched off, the Zion District, and the first church, holding about 700 persons, had been destroyed by fire, built in 1868 a beautiful, large church, holding 1500 persons, for more than P 100,000. This church is now still standing, but is not used for worship. Due to the changes in housing, which are not uncommon in large cities, the area of the Immanuel congregation was increasingly taken up by Negroes and Jews, and after the congregation had consequently already dismissed many members to other congregations, it saw itself compelled a few years ago to move west into a new area in order not to collapse. There this old congregation, which had served the synod faithfully for many years, is now rebuilding itself in church and school. It is also a rare occurrence that the congregation has had only two pastors in more than seventy years. Bünger served from 1847 to 1882, forty-five years, and his successor, G. B. Wangerin, from 1882 to 1918, thirty-six years. This was succeeded in 1916 by candidate H. Hohenstein as assistant preacher, who then, when Father Wangerin retired in 1918, became his successor. He was followed in 1919 by Candidate J. Oppliger, under whom the move to a new church, which had been contemplated for some time, took place. At the festive celebration on August 6, Pastors Wangerin, Behrens, Feddersen, Stiegemeyer and the local pastor preached; O. F. Pieper, who had served the congregation for many years in vacancies and otherwise, delivered an address. God has wonderfully guided the congregation in more ways than one; his blessings continue over it to this day.

L. F.

A rare occurrence. That in one and the same family now already the fourth generation is active in the ministry is certainly a rare event in this country and, as far as we know, occurs for the first time in the history of our Synod. It is the case in the Keyl parish family, well known in the history of our Synod. The great-grandfather, E. G. W. Keyl, was already a pastor in Germany, emigrated in 1838 with the Saxon emigration, and was one of the fathers of our Synod. He entered into the rest of the children of God in 1872. His grandfather was the first immigrant missionary of our synod, Fr. Stephanus Keyl, who was known in even wider circles and who died blessedly in 1905. The father, Father Theodore Keyl, has been pastor in our Synod for twenty-five years, and is at present standing in Newark, N. J., and the son, Rudolf Keyl, is one of our candidates for the preaching ministry this year, and is now entering upon his ministry in Delray, Fla. We could also name quite a number of families where the third generation is already in the pastorate.

What would have become of our synod, where would it have gained the necessary pastors from, if from the very beginning to the present day pastors' sons and grandsons had not always entered the service of the church, if pastors' fathers and mothers had not given up their sons for the preaching ministry, sent them to our institutions and kept them there, often under many different circumstances.

Worry, hardship and deprivation? Our congregations, which are now served by pastors and teachers of the second and third generation, do not want to forget this, just as the Lord of the Church will not forget it and leave it unrewarded. It is a great and glorious promise: "The teachers shall shine as the brightness of heaven, and they that are wise in righteousness as the stars for ever and ever," Dan . 12:3.

Many of our congregations do not forget what a benefit is done to them by the fact that their pastors and teachers, above all, restore their own sons to the service of the church, and they help as congregations or as associations in the congregations or as individuals so that the parents can bear the burdens of the education of their sons, or relieve them of these burdens altogether. The "Lutheran" has already brought many examples of this, and testifies to it continually among the receipts. Just as we had written the foregoing, the mail brought us a letter from one of our former students, a pastor's son, who is himself now a pastor. In it we read in passing:

"-----These line up in ----- rows. The third generation is preparing for the pastorate. In autumn my second son will -----join ----- Concordia. The first is supported by several members of my church, including a gift of P500. With the second, I had other plans; however, the Lord changed them. A generous member of my church gave me .P2000 so that I could have this son also study theology." - That's right and fine. L. F.

The enemies of schools are stirring everywhere. In Michigan, it is true, thank God, the danger has been removed for the present. The infamous amendment, the adoption of which would have meant the ruin of our parochial schools there, and which we printed in the "Lutheran" of January 10, will not be submitted to the people for a vote at the next state election in November. At any rate, the enemies of the schools have not been able to obtain enough signatures for it. But from our Kansas district comes word that the enemies of the parochial schools in Oklahoma intend to present an amendment to the Constitution of the State in November, the adoption of which would also mean the ruin of all the parochial schools there. Our brethren there, therefore, immediately went to work to initiate a lecturing campaign to prevent the adoption of the amendment. The committee, which already existed for such cases and has now been enlarged, is called the Lutheran Schools Committee, has set up a special fund for school funds, and has appealed to all the congregations of the district for their faithful intercession and vigorous assistance, so that under God's gracious guidance the struggle may be victorious.

Very similar news comes from Oregon. There also, at the instigation of the enemies of the schools, a law is to be passed prohibiting all schools except the State schools. Rev. J. C. Baur, who led the so-called campaign in Michigan two years ago and this year, has also been in consultation with the brethren in Kansas and Oklahoma, is at present in Portland, Oreg. The pastors of our synod there and the school commission of the district are forming a Lutheran Schools Committee (Room 511, Consolidated Securities Building, Portland, Oreg.). The campaign of instruction has already begun. It will cost a large sum of money there, too, to fight the battle, to circulate suitable literature and tracts, to educate the citizens of the state as to the character of our schools and as to the un-American, anti-freedom restriction of such parochial schools. But the Oregon and Washington district is still a small, feeble district. It will have to be helped in wider circles. Our brothers' fight is our fight. And once the enemies of the schools have won in one state...

they will not rest until they have enforced their secret wickedness in other states as well. We are not mistaken in assuming that there, too, the Freemasons and the Ku Klux Klan, which is especially dangerous at the present time, are behind the anti-school movement. God help the righteous, good cause to victory everywhere!

L. F.

Our Commission for Aid to Corporal Necessity in Europe is issuing an announcement elsewhere in today's issue, to which we would also like to draw attention here. We do this also because we have received news from various areas of our Synod that people are collecting for European need who have no profession to do so, over whose distribution of gifts of love no supervision is exercised, indeed, who have in part become apparent as dishonest persons. Our Christians also want to make sure that their gifts of love are used according to their intention. And they are safe if they avail themselves of the help of our New York Commission, which, as we know from our own experience and from the European side, takes care of this matter with great prudence and conscientiousness. It cannot be urged seriously enough that support must first be preceded by an investigation, so that the unworthy do not receive support and the needy go away empty-handed. But such an investigation is possible for our aid commission through its European representatives and other connections.

L. F.

After forty years of existence, the former Nebraska District held its last meeting in Omaha, August 16-22. The subject of Fr. W. Mahler's paper was "The Relation of Justification and Sanctification."

The division of the district, decided by a large majority of votes, was accomplished in such a manner that the members residing in the northern part of Nebraska and in Wyoming were dismissed to form a separate district. After this **division** about 86 pastors remain for the northern district, and about 120 for the southern. The election of officers held at the organization of the northern district had the following result: P. W. Harms was elected president; P. J. Holstein, first vice-president; P. H. Erck, Jr. second vice-president; P. F. W. Seesko, secretary; Mr. W. Brommer, of Omaha, treasurer. A second vice-president, Rev. A. W. Wilk, and a secretary, Rev. H. Rottmann, were elected for the Southern District. The Mission Director and School Superintendent were retained and serve both districts.

Since the erection of the new residence building in Seward will result in the loss of the present playground, the district decided to purchase a six acre lot adjacent to the seminary property and donate it to the synod. Said lot will then serve as a playground for the time being. The purchase price is P13,000.

With the singing of the hymn, "Oh stay with thy grace," and an Our Father said by all present, the Old Nebraska District closed its last meeting. W.

The sender of this report, an old and deserving member of the District since its foundation, adds the following words in a private letter: "I need not say that a certain melancholy came over us old members of the District when the division was made. And yet the cause of the division is nothing else than the great blessing with which the Lord our God has blessed our District during its forty years of existence. To his name be thanksgiving and glory!" L. F.

Hephata Conference. From July 14 to 18 the Hephata Conference of missionaries for the deaf and dumb met in Minneapolis at Grace Chapel (P. J. L. Salvner). Eleven of the deaf and dumb missionaries were present and three were absent for good cause. At the con-

The Minneapolis-based Values Commission on the Mission of the Deaf and Dumb, consisting of three pastors and two laypersons, also participated in the conference. Various practical papers were presented to the conference for discussion, including an order of worship for use in services with the deaf and dumb, the translation into sign language of Luther's Small Catechism, methods of religious instruction for the deaf and dumb, and others. A considerable amount of time was taken up by the reports which the missionaries made about their congregations and preaching stations. The fact that God's rich blessing rests everywhere on our mission for the deaf and dumb, that it now has 9 organized congregations and over 70 preaching stations, and that new fields are to be opened, came out clearly. Also a number of state schools for the deaf and dumb are served by our missionaries with preaching. Two new missionaries from the St. Louis Theological Seminary have been called to our field of labor this trip, namely, candidates E. Claybaker, who was ordained in the midst of Father E. Nachtsheim's congregation at Minneapolis on Conference Sunday by the chairman of the commission, Father A. H. Kuntz, and will be stationed there for the present, and E. Scheibert, who was ordained at Tonawanda, N. Y., July 30, and will labor temporarily at Detroit, Mich.

Since the mission for the deaf and dumb in Seattle, Wash., has grown to such an extent that a place of its own has become necessary, a chapel for the deaf and dumb will be dedicated there in the very near future.

Unfortunately, there is a large deficit in the treasury for the deaf and dumb mission at present, and therefore the missionaries undertook to give lectures in the congregations back and forth or also in the associations existing within them, wherever these are desired. Congregations or associations that desire such lectures should contact the nearest missionary through their pastor. On this occasion, we would also like to remind you of the decision of the General Synod: "to recommend to all congregations that on the 12th Sunday after Trinity (the Gospel of the Healing of the Deaf and Dumb) a collection be made for the Mission for the Deaf and Dumb.

On Conference Sunday three services were held with hearing and deaf and dumb, namely, on Sunday morning two in the midst of the Immanuel congregation at Minneapolis, in which the A. H. Kuntz preached in German and J. Schumacher in English, and in the evening one in which P. O. Schröder preached the English sermon. The sermon, prayers and songs were translated into sign language by the missionaries for the deaf and dumb.

Oh stay with your blessing with us, you
rich Lord, Your grace and all your fortune
in us richly increase!

T. M. W.

The Charity Conference, composed of the representatives of the various love and charity efforts within the Synodical Conference, was assembled at P. A. C. Haase's Church, in St. Paul, Minn. belonging to the Wisconsin Synod, from August 8 to 10. This conference is a peculiar and unique gathering of fellow believers in our circles, at which every Christian heart that feels something of the warmth of Christ's experienced mercy must feel at ease. The writer of this article has not yet met an occasional visitor to the Charity Conference who did not have an exceptionally good time at it. There are so many and varied opportunities presented to prove faith through active love for the purpose of alleviating and lifting human misery in the most varied forms and shapes that one cannot help but make a new resolution:

"My God, you shall not find me unwilling. I will in future, with thy help, be more zealous in the service of merciful and helping love than I have been hitherto, without on that account in any way setting aside and neglecting the work of running the word of God in my church, and of spreading the gospel throughout the world." There each one tells, as much as time permits, of the particular work in which he stands and which he represents. There is told of the work done on the epileptic and feeble-minded in the asylum at Watertown, Wis. on the deaf and dumb in the asylum at Detroit, Mich. on the consumptives in the sanitarium at Wheat Ridge, Colo. on the neglected children in the Manual Training-school at Addison, Ill. Other conference members are heard to tell of the work done in the Children's Friend Mission, in the orphanages, in the homes for the aged. Still others point out the work being done in the name of the great Good Samaritan, our Lord Jesus, in Lutheran hospitals. Still others lead the congregation in the Spirit into the work of the city mission and the Lutheran hostels, or they tell of what is being done and directed by the mighty grace of God in the various state institutions, which contain an unspeakable amount of physical and spiritual misery for our fellow men, such as the poorhouses, the hospitals for consumptives, for the insane, for the deaf and dumb, the reform schools for boys and girls, the prisons, the penitentiaries, and so on. What misery is crowding in everywhere! And everything cries out and cries for mercy and help. What a Christian heart that can rejoice!

Mercy has befallen me, mercy of which I am not worthy!

must not be filled with love for these wretched people? We want to help them as much as we can, even physically, which is what God wants according to the fifth commandment; but above all we are intent on the salvation of the immortal soul through the sweet gospel of your great Saviour of sinners that has been given to us. Christian missionary work is always the main thing to true and sober Christians in and in all their licensing activity. For only he is rightly helped who is eternally helped. While the unbelieving world is also active in the field of physical welfare, only Christians are concerned about the salvation of souls through Christ.

Most of the time at this year's Charity Conference was taken up by the discussion of the deaconess matter, which has recently been taken up and is still quite unknown in our circles. We are in great need of the ministry of trained deaconesses in our various charitable institutions, in the Heathen Mission and in the City Mission, in our deaconess hospital in Beaver Dam, Wis. and also in the care of the poor and sick, especially in our larger congregations. It was recognized, however, that this work could not be properly carried on and prosper without the employment of a superintendent to devote all his time and energy to this cause, and especially to the proper and appropriate training of the deaconesses. It was decided to leave the headquarters of the Deaconess Society for the present at the Lutheran Hospital at Fort Wayne, where at present five or six young Christian women are being instructed in nursing, who later desire to enter the Deaconess work; but the actual school for training in the various kinds and branches of Deaconess work is to be the asylum for the epileptic and feeble-minded at Watertown, Wis. where later perhaps the headquarters of the Society will be removed. The official organ of the Deaconess Society is to be "The Messenger from Bethesda," published by said asylum. Many Christians of the Synodical Conference have

joined this society by regular payment of a membership fee of one dollar or more annually. May God also bless this work!

The conference also had an opportunity to hear a beautiful, stimulating, and edifying paper by Prof. Adalbert Schalter of New Ulm, Minn. on the subject, "The Christian Activity of Love in the Light of the Last Judgment According to Matt. 25:31,-46." This paper is to appear in full in the "Messenger from Bethesda," where you will also be able to read the full conference report.

After many exchanges of ideas and all kinds of good advice for the work in the various charitable organizations, in which the lectures heard on "The necessary caution in the accommodation of children in Christian families" and "How to keep the inmates of our old people's homes busy" were of good service, and after the election of the old officials, the beautiful and blessed meeting closed with common prayer. It would not be nice, however, if I did not finally mention with gratitude the hospitality of the dear St. Paul parishes and their worthy women's associations. May God bless the dear fellow Christians and the whole Synodal Conference through the increase of faith and love in Christ Jesus!

W m. Heyne.

Student mission in our nation's institutions of higher learning, especially the state universities, is now attracting much attention in our synod, and rightly so. It is certainly very necessary that the church keep its eyes open for its youth who are seeking higher education. The children and descendants of our immigrant Germans do not live in poverty and seclusion as did their parents and grandparents, but often seek further education after going through our schools, attending colleges and universities. This has, of course, happened before, but not to the same extent as at the present time. Hundreds, nay, thousands of young Lutherans leave home each fall and live for three or four years with thousands of people of the same age, but of different faiths or blatant unbeliefs, as in one large family. We lack space to describe here the dangerous or downright evil, the ungodly and hostile to Christ, which confronts them in boarding and lodging houses, in teaching halls and elsewhere. In this way, however, the faith can easily be either completely destroyed or such doubts about the teachings of Holy Scripture can arise that the young Lutherans soon no longer stand as firmly in the faith as they did when they left their parents' home. How necessary it is, then, that precautions be taken to help our fellow believers in the universities to remain children of God, their Savior. This has already been done in many places, and visible success has not been lacking. This has now encouraged the Lutherans in LaFayette, Ind. to take similar steps for the benefit of the young Lutherans at *Purdue University* in West LaFayette. As the Synod is fully engaged in expanding its institutions and supporting the rapidly growing missions, as the Walther League is rightly endeavoring to exercise charity and maintain missionaries on the mission field, the Lutherans in LaFayette turned to the Indiana branch of the American Luther League. With great in

In July of this year, for \$9,000, the League purchased a conveniently located property in West LaFayette, which is now being furnished for an additional \$4,000, and will provide a very suitable home for our young men who are going to *Purdue University* to acquire worldly knowledge. It has room for 15 students along with



The dormitory in LaFayette, Ind.

House Staff. Various generous members of our church in Indiana advanced \$7000 to accomplish the purchase and furnishing by September. May parents now cause their sons to seek a home in this Lutheran dormitory! May all pastors especially register their confessionals with the local pastor! All letters should be addressed to Rev. P. G. Schmidt, 814 Cincinnati St., LaFayette, Ind. Rev. G. Schmidt.

The ground plan of our new seminary buildings in St. Louis is now completed, and our readers have the design of them in the illustration overleaf. Of course, only a general idea of the layout of the buildings can be gained from such a picture; as soon as possible a picture of how the buildings will look externally will also be presented to you. These actual building plans are now being worked on.

To properly understand the plan of the buildings, the situation of the seventy-acre site must first be kept in view. It is, as is admitted on all sides, an exceptionally beautiful piece of land, situated on high ground, only a short distance from the western end of the magnificent 1371-acre Forest Park. Part of our property was in use at the St. Louis World's Fair in 1904. If, as is to be expected, the whole surrounding area is sooner or later occupied by dwellings, it will never be possible to constrict the Seminary site. It will then be located in the city, and already has all the advantages of a large city, but will always be free. That is a great, extraordinary advantage. There are many beautiful oak trees on the square, many more than are indicated on the ground plan, which only lists the largest ones. These trees will be spared and preserved for the square.

The intended seminary buildings, as the reader will immediately see, form a group of a certain regularity and yet not at all uniformity. The name and reputation of the architect, as well as his previous work in other places, vouch for the fact that he will combine external beauty with the internal functionality of the buildings, which of course must be and remain the main thing. The individual buildings are not scattered over the large square, but are located next to each other, which is very desirable for practical reasons and because of the future maintenance costs;



The anniversary meeting
August 16 - 21

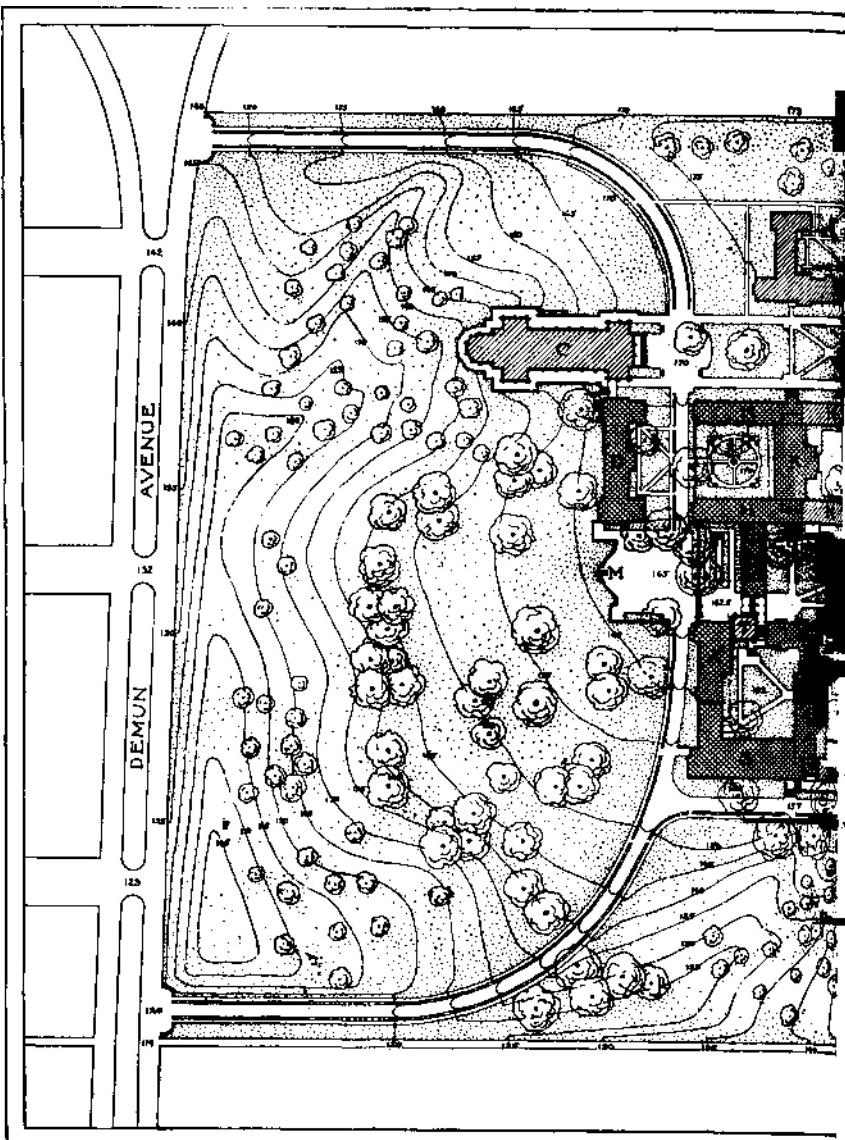
and yet sufficient air and light is provided from all sides through gaps (quadrangles).

The ground plan now shows more buildings than are necessary for the current, present needs and therefore should be listed first. The reader should therefore look carefully at the plan and note that only the buildings marked with crosses are to be built now, providing space for 400 students in total. In order that, however, if new buildings become necessary in the future growth of the institution, these can be easily and beautifully incorporated into the plan of the whole, this basic plan also provides for these future extensions. Any buildings that may be necessary in the future are marked with simple black lines.

What is needed now, and what, God willing, is to be built next year? These are the following premises, marked with letters: the administration building for the premises (offices) necessary for the running of the institution; S the various lecture halls for teaching; U the assembly hall or larger hall for daily devotions and other meetings; L the library; D the various living and sleeping quarters for the students; H the dining halls; K the kitchen; P the professors' apartments; O the heating system. The other buildings, for which the location has already been chosen and determined, are therefore reserved for the future, and we will not go into them in detail now. And the teaching halls, dining halls and living and sleeping quarters, which are marked with simple lines, can be added little by little, as the growth of the institution makes it necessary.

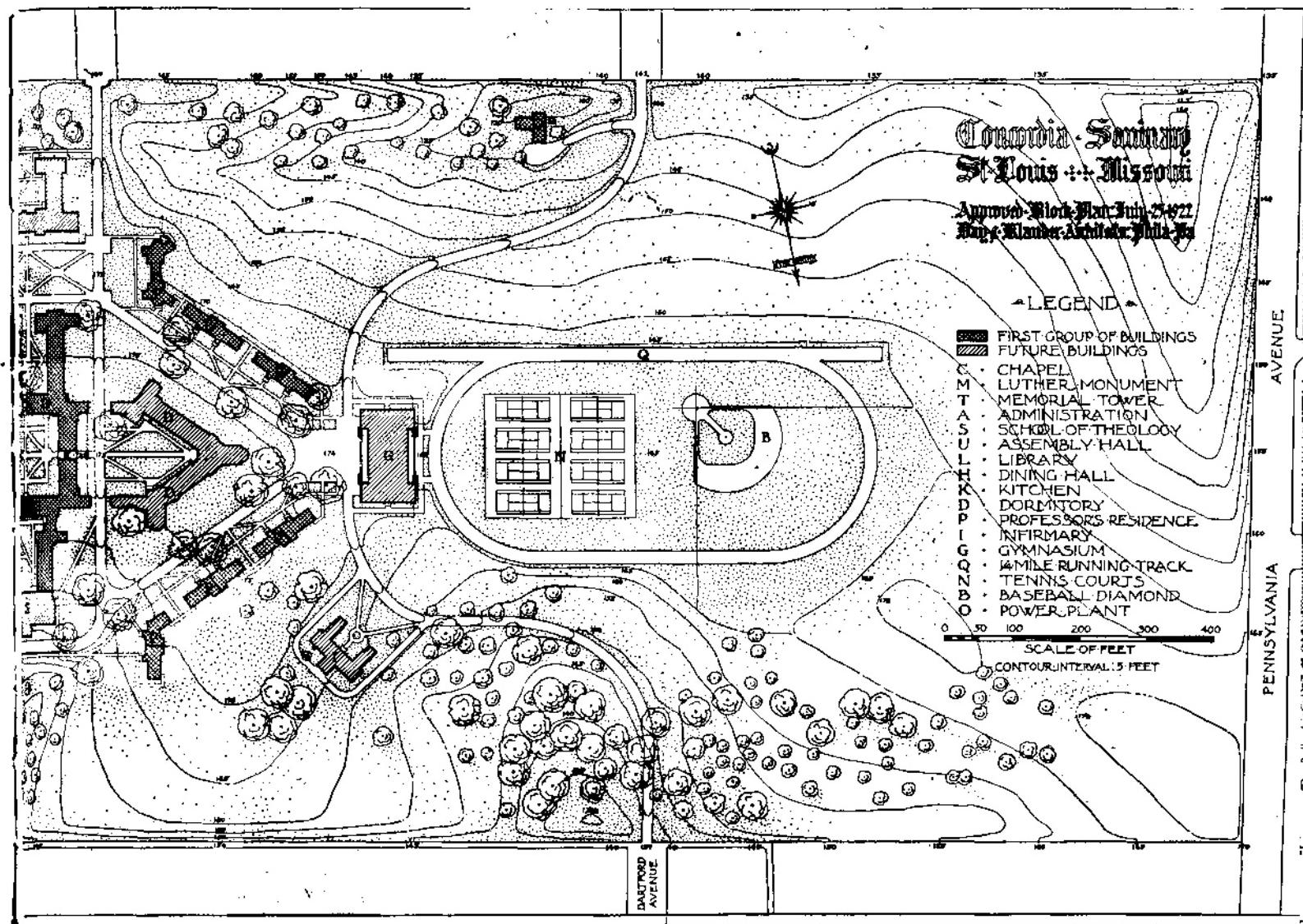
Will we succeed in carrying out the construction? We trust in the Lord, who has made the hearts and hands of our Christians still willing to offer what is needed for the building and continuation of His kingdom. We lift up our hearts and hands and say with the old great psalm of the Holy Scriptures: "Where the Lord does not build the house, those who build it labor in vain. Where the LORD keepeth not the city, the watchman watcheth in vain," Ps. 127:1. "Behold, as the eyes of servants look on the hands of their masters, as the eyes of maids look on the hands of their wives, so our eyes look on the LORD our God, until He be gracious unto us," Ps. 123:2.

L. F.





ng of the Synodal Conference,
in Cincinnati, O.



The layout of the new seminary buildings in St. Louis...

Domestic.

Our Lutheran Youth. On the occasion of the thirtieth conference of the Walther League in Omaha, a daily newspaper, among other things, judged as follows: "There is much complaint nowadays that our youth are not as civilized as they used to be. That is all talk. The meeting of the Walther League proves the opposite. And the Walther League is only one of the many Christian associations that strive to walk along in the spirit of Christianity and to further spread the Christian religion. The Walther League has shown us again that our youth of today stand as high, if not higher, in their Christian walk and Christian striving than the youth of any other time."

However beautiful this judgment may be, and however much we rejoice that this favorable impression has been produced in the writer, it is too general to stand justly. The editor of that paper must not forget that the Walther League is an association of Christian young men and maidens who believe God's Word and walk according to it. Such earnest, Christian young men and virgins, however, God has preserved even in our godless times, not only in our dear Lutheran Church, but also in other church communities. Depth is the salt and light of the world. But they form only a small part of our youth today. According to the majority, the youth of our time is not morally higher than the youth of past years. This is clear to anyone who is even somewhat familiar with the daily press. The Christian youth of our time has all the more reason to present the works of their faith, their fear of God and their Christianity to the whole world, so that many who are still far from salvation in Christ may praise their Father in heaven. The godly conduct of Christians is, however, an effective reminder to accept Christ and his salvation. May the members of the Walther League always remain aware of this. God preserve to them and to all of us the serious Christian spirit! J. T. M.

The "Messenger of Peace" reports on a unique attempt to win workers for the service of the Church: "Last summer the Congregationalists sent sixteen university students of both sexes to the most difficult mission fields in the Western States, that they might become acquainted with the prevailing emergency and the self-denying work of a missionary. They were reimbursed for their expenses, but received but little for the hard work they performed. The result was that of the nine young men sent out, seven chose to serve in the mission. This summer the experiment is to be made with fifty young people. There is no difficulty in finding students for the purpose, for over one hundred volunteered last year, and over two hundred this year."

It should be said that the blessing of the glorious ministry of preaching is experienced by every Christian to whom God grants the grace of being allowed to serve in this ministry. But this office requires not only a thorough knowledge of doctrine, but also the right teaching ability. Therefore only those should be sent into the service of the kingdom of God who possess these two abilities. Nor there is real missionary blessing where God's Word is preached. Unfortunately, many church fellowships in our country, especially the Congregationalists, set aside God's Word and carry out missions that lead not to Christ but away from Christ. The crucified Christ must be at the center of all missionary activity, and only he should become a missionary who receives the vicarious satisfaction of the Savior.

with the exclusion of all works doctrine. May God give us many such missionaries and let them experience the rich blessings of the preaching of the precious gospel
. T. M.

Abroad.

The Oberammergau Passion Play. Oberammergau is a mountain village in the south of Bavaria, home to an old, simple, yet artistic mountain people, who have become famous for their woodcarvings. However, far more than these, the Passion Plays performed there every ten years have made this mountain village famous all over the world. These plays are said to owe their origin to a vow made by the inhabitants of Oberammergau during a plague epidemic in 1633. According to this vow, if God would be merciful to them, the Passion of the Lord would be performed every ten years. At first the events were simple and plain, and suited the sober nature of this simple-minded Catholic mountain folk. In the course of time, however, they have become more and more elaborate, so that today all the arts of the stage are used to increase the effect of the performances. Instead of the simple auditorium in which the plays used to take place, a proper theatre has been erected in recent years, with a capacity of about five thousand persons. The number of performers is nearly one hundred, and the costumes used in the performances are worth over a million dollars. The play itself depicts the life of Jesus, especially his suffering, death, and resurrection, and concludes with a "Hallelujah" sung by a mass choir that resounds far into the mountains.

For years now, these Passion Plays have also been shown in our country, and numerous spectators from over there have come to see them. The question has also been put to us: What is to be thought of these Passion Plays? Serious Christian voices, also from non-Lutheran circles, have resolutely warned against attending these plays, on the grounds that in these Passion plays "the holiest things are degraded to a show and a thrill". We agree. The story of the suffering, death and resurrection of our Saviour is truly the holiest thing known to the believing Christian. There he sees how his Saviour went into martyrdom for the sake of his sin. The Christian contemplates the suffering and death of his Saviour with deep remorse and repentance for his sins. This is the right Christian use of the great passion of Christ. A Christian may well imagine the suffering Saviour before his eyes; but that his holy suffering should be represented by actors specially trained for the purpose is repugnant to Christian feeling and does not serve to edification. Even in the Passion plays, which were already common in the Middle Ages, the spirit of the Roman Antichrist, who abuses God's word, shows itself. It was not until Luther that it was again shown how the Word of God was to be rightly applied in the Christian Church, namely, by diligent preaching, hearing, and contemplation, and above all by the study of the Scriptures on the part of the Christian people. J. T. M.

Heroism in the "Christian" Land. In London the followers of the Persian religion **have** erected a large building which is to become the European center for Parsim (the pagan religion of the fire-worshippers). The building contains libraries, lodging rooms, study halls, assembly halls, and a special room for worship. Special burial grounds are also planned. It is reported that many Europeans also gather in this pagan idolatrous temple to seek instruction and teaching. - As distressing as the news is of the ever spreading paganism in "Christian" countries, it will be

a Christian should not be offended by it. Just as our dear Lord Jesus gathers his elect from among the Gentiles through the preaching of the gospel, so also the devil carries on his mission in "Christian" circles and seduces to unbelief, despair and shame those who reject God's Word. Many are called, but few are chosen! J. T. M.

The work is nevertheless increasing in spite of the great difficulties and the only rarely missing fight against the lodges. Therefore, let us not grow weary in serving such small congregations, even with a cheerful confidence in God, and take comfort in the promise: "Behold, I am with you always," Matt. 28:20. The blessing that God has bestowed on our fathers' work proves sufficiently that His word does not return to Him empty. But our fellow Christians, whom God has blessed much more richly in larger churches than those, let us not forget the laborers on lonely mission outposts! Let us all remember them in our hot prayers before God, and let us remember them with our mild gifts! Happy is the Church where the value of the mission is borne by all praying hearts! There the blessing of the Lord will be doubly glorious on his noble seedlings, and in spite of the devil, the world, and the flesh, the pleasure garden of Jesus will flourish to his glory and to the lasting benefit of many souls.

It was not until we reached Kansas City, Mo. that we again came across a larger community with a parochial school and teacher. Two other churches there are not yet strong enough to start church schools. Nevertheless, work is being done faithfully there as well. One parish raised \$7.28 per communicating member for out-of-town purposes in 1920. One does not forget, therefore, in spite of one's own poverty, the need of others. If this level of support were attained throughout our Synod, our deficit in the Synod treasury would soon be covered. Kansas City makes a very favorable impression on the visitor. God grant that our brethren may always have the right cheerfulness to witness with all the greater courage in this rapidly growing city, which will probably number 400,000 inhabitants in not too long, and that they may take advantage of

every opportunity to bring God's Word to the people! We occasionally inquired of our driver about the Lutheran Church, but although he had been in the employ of the Yellow Cab Service Company for about seven years, he was unaware of the existence of a Lutheran Church in Kansas City. Later in our journey, a Lutheran parishioner from the East told us that because he had been unable to find a Lutheran church, he had attended services in an Adventist church. Not far from the town where he was staying was a church of our Synod, which he could have reached quite conveniently, had he only known of it. Let not his Lutheran "Calendar" or *Lutheran Annual*, therefore, be forgotten in his travels. They will give one appreciative

Do not participate in false worship. Above all, do not participate in a false religious service. Taking poison is always dangerous, even if it is only very diluted! Much better and more edifying is a quiet morning devotion in a lonely hotel room than a visit to an unbelieving community. The Bible, prayer book and hymn book should be the constant companions of all Christians on all journeys. During our tour of the city, we always wondered whether it would not be wise to employ a city missionary in every city with more than 100,000 inhabitants, who, in addition to his other missionary work, would also take care of the many tourists. In most of the larger tourist camps we also found some Lutheran missionaries.

From Kansas City, Mo., with its beautiful parks, its well-kept streets, its mighty business houses, and its bustling business, the train, after a four hours' stay, took us rapidly through Kansas City, Kans. where there is also a large Lutheran congregation. But we were not permitted to linger here long, for already the journey continued through blossoming, blessed fields, deeper and deeper into the beautiful farming state of Kansas. God has given abundant rain from heaven this year, so that a rich harvest is expected. I noted the little towns of Manhattan, Riley, Clay Center, Norton and

Traveling.

1.

How often does Scripture mention the journeys of the pious men of God, whose lives and lives it so beautifully portrays before our eyes! In Scripture, the journey of God's children appears to us as an image of the hurried journey through earthly life to the blessed homeland, where there is no longer any path of suffering. God reminded the holy Archfathers of this when He made them go on pilgrimage in the foreign land which later served as a dwelling place for their descendants. He also reminded his people Israel of this when he led them out of Egypt into the Promised Land, which was also a model of the even more glorious land above and the even more blessed rest with Christ. In particular, however, we read in Scripture of the journeys of the great missionary Paul. This God-fearing man, who was passionate about the expansion of the kingdom of Jesus, spent almost the second half of his life traveling, not to see the country and its people or to have fun, but to serve the kingdom of his Savior and to preach the soul-saving gospel to both Jews and Gentiles.

Traveling, like everything else that a Christian thinks, speaks and does, must serve the glory of God. The Lord Himself calls us to do this when He says: "Go and teach all nations", Matth. 28, 19. This command to travel still concerns all Christians today, and so they send out preachers and missionaries in Jesus name, who go on journeys and preach the sweet, comforting gospel everywhere. And what Christian is not drawn to go where the gospel is always winning new, glorious victories? Who would not like to become acquainted with the land and the people, where brethren are at work, who, one with us in the faith, preach the word with great difficulty, yet with all joy? Of our still so young Colorado District, the President of the District, Fr. Lüssenhop, had already told him all kinds of things about our still so young Colorado District during this year's distribution of candidates, and when later, at the beginning of the summer series, he was enabled to travel to Colorado through the kindness of Father E. Nachtsheim, he did not fail to use the opportunity to get to know the missionary and congregational conditions in this young district a little better. Now, to present a little of this wonderful journey to the reader, that is the purpose of this description of the journey.

To those who travel westward on the Rock Island railroad from St. Louis, it is so very evident how still our great, wide country is open to us for missionary work. Of the thirty-eight cities listed on the itinerary between St. Louis and Denver, only sixteen are preached by us, and as a rule these are only small congregations, often only preaching places, to whom the pure doctrine of our Lutheran Confession is preached there. It is therefore gratifying to note that progress has been made in this respect under the prudent leadership of the Western District Mission Director, missionary work in Missouri is moving forward, and explorations are also being made in the surrounding states. As a rule, however, the new mission posts are few in number and increase only slowly in the number of members; but the Lord's

Colby than such as are preached in by our pastors. By the time we passed through the latter town, darkness had fallen, and it was not long before night covered before our eyes the vast prairie region, where the fields grew sparser and the pastures more arid. Early the next morning, however, the Rockies beckoned to us in the distance, and, shining in the bright sunshine, presented a splendid sight, and kept our attention riveted, until at last, though much delayed, we landed at Colorado Springs, which lies delightfully beautiful at the foot of the mountains. For the present, however, I had something else to do. In a cosy conversation with President Lüssenhop, I had the senior from Colorado tell me about missionary and church conditions in Colorado. In this state, too, the work in the Kingdom of Christ is progressing only slowly. It is all the more necessary, however, because so-called health-seekers stay there all year round, and, as we were told, they come diligently to worship. The congregation in Colorado Springs has a nice little church and a handsome parsonage. For out-of-town purposes it raised \$865 in 1920, or H9. 60 per communicating member. Adjacent to the parsonage is an Adventist church, which, besides worship purposes, serves the Adventist congregation as a parochial schoolhouse. This Adventist church school is attended by about forty children. So other church communities also appreciate the splendid institute of the church school. J. T. M.

The glory of the school district.

Leafing through an old book printed in 1732, the former owner of which was an old, retired pastor of our synod, I found the following letter printed. A small slip of paper as a bookmark contained the note: "for the school journal".

Certainly, something for the "Schulblatt," indeed, for all who are active in the school office, a useful contribution, especially in our time, when so many teachers (and pastors) are despondently resigning their offices, and where the need for teachers is so great, as the annual distribution of candidates shows.

Whether the letter, written by an old, pious teacher named Hansel, was ever sent to the "Schulblatt" is impossible to determine. It would be good if it happened now; perhaps it would be better if the "Lutheran" published it to help give new courage to all who are in the school office and to encourage new recruits to this office.

E. Ulbricht.

Frankfurt a. d. Oder, 9 December 1723.

... That God proves so mighty in your school is a special joy to my heart to hear. Oh that all the people of the Lord prophesied! Oh that both the teachers and the students would have the right purpose: that they would truly mean the glory of God! It would soon become a flourishing Christianity. But sometimes self-love clings too much to us teachers. Sometimes we want to be easy, sometimes we want honor, sometimes we want to be useful. These are very harmful enemies who have played many a trick on me. But I thank my God in the deepest humility that he has freed me from them and made me quite happy to work for some years, and that he also gives me the necessary strength every day so that I can do my ten-hour work, and that he shows me many blessings so that I become more eager to work every day. For I must confess this before Almighty God, that he has blessed me even here, not only bodily, but also spiritually, that when

If I were a hireling who did not know that God rewards it there by grace, I would gladly work only because he gives me so much reward of grace here.

I would not know how to seek or choose a more blessed position in the whole world than that of a schoolmaster, since I have the opportunity to deal always with the word of God - or rather with God Himself.

There I have the opportunity to practice patience when I have to deal with clumsy minds. I have the opportunity to practice longsuffering when I have to bear many evil things, remembering that God has had to bear me many a year. I have the opportunity to practice humility, because sometimes I have to endure shame and contempt.

Who would not like to keep school, because it is such an excellent medicine, by which the old man is gradually killed under divine grace!

Therefore, I sincerely pray to God that all souls who work on youth may first gain a proper understanding of this excellent, inexpressible work; they would not wish themselves out of it in this way. It is true that there is a very great, heavy, almost indescribable burden involved, that when one only begins to look at the burden, it becomes unbearable to his reason, so that he thinks he must succumb under it. But if we look at it with spiritual eyes, as God is mighty in weakness, and even almighty, faith takes from God all the powers he needs for the ministry. For what harm is it to a child that he has no money, if his father gives him food and drink and all that he needs? It is enough for an honest schoolmaster that God gives him everything.

Therefore, my brethren, let us labor joyfully for the youth! If the Saviour will repay us with a drink of water, what a reward of grace will he give us! Years ago I also thought: If you were here or there, or had such and such a profession! But these are all hiding-places of the old Adam. God is equally near to me in every place, and no profession can promote my spiritual walk unless I take serious care of my reason.

Of Christian kindness.

In Jesus Christ the kindness and goodness of God our Saviour appeared. So Christians should also be friendly. The apostle Paul directs to them the admonition: "Increase in kindness!" Among the fruits of the Spirit, Gal. 5, 22, is also kindness. 2 Cor. 6 the apostle exhorts the servants of God to kindness. To Timothy he writes, "A servant of the Lord ought to be kind." In his Song of Songs, 1 Cor. 13, he also says, "Love is kind." When peace and joy in the Holy Spirit fill the heart, when the soul rejoices in the kindness of God its Saviour, kindness in word and being follows. If thou lackest Christian kindness, deal diligently with the kind JEsus.

Sweep in front of your own door.

Hieronymus Annoni, since 1747 pastor in Muttenz near Basel, once explained to the confirmands in class the word of judging, Matth. 7, 3-6. "You come," he said, "often to Basel, carrying fruit and vegetables to the market - when is it

parish at Cape Girardeau. There he served three and a half years, and then in 1863 accepted a call to the local church. Here he presided over the senior classes of our school until the year 1906, when he resigned his office on account of mental and physical infirmity. Since then he has lived in a well-deserved retirement. In 1864 he entered into holy matrimony with Sara Krämer. This marriage had been blessed with twelve children, nine of whom survive their parents, 4 sons and 5 daughters. Of the sons, two are in the holy preaching ministry, Constantine at Wichita Falls and George at Cisco, Tex. - The mental and physical powers of the deceased having dwindled during the past few years, he suffered a stroke on July 16, and four days later the Lord brought his weary servant home to his joy. On July 25 we laid the body to rest, where it now slumbers under the historic oak tree in the Altenburg churchyard, awaiting its future resurrection. May his memory remain among us in blessing!

Father F. Wenger of Frohna officiated at the funeral and Father Bartz of Wittenberg at the grave. The funeral sermon was preached by the undersigned on Hebr. 13, 7: "Remember your teachers who have told you the word of God, which end look upon and follow their faith." A. Birds.

At the age of *17 years, 2 months and 11 days, on June 4, teacher emer. Joh. L. M. Hafner entered into the rest of God's people. He was born ant March 24, 1845, in New York, N. Y., and was baptized by Brohm there. In 1848 his parents moved to Fort Wahne, Ind. and joined St. Paul's congregation there. From the age of 6 to 14 the son was sent to the parochial school, and was confirmed by Dr. Sihler in 1859. Two years later he entered our teacher's seminary, then located at Fort Wahne, and completed his studies in 1865 at Addison, Ill. His first sphere of activity was in the two schools of St. Peter's parish, at St. Joseph and Milan Tps, Allen Co, Ind. For twenty-seven years he presided over these schools, until Immanuel's parish, near Bremen, Kans. called him to their middle school. After seven years' service in that school he followed an appointment in 1899 to the school of St. Paul's parish, near Artesian, Iowa. When he had served here fifteen years, he felt compelled to resign in 1914 on account of advancing age and increasing hearing loss. For forty-nine years he pastured the lambs of Christ with great faithfulness in the schools mentioned. He spent his old age with his children, mostly with his married daughter, Mrs. F. H. Westermann, near Bremen, Kans. Eight days before his death he suffered a stroke. On the evening of Whit Sunday he fell asleep gently and blissfully.

In 1870 he had married Dorothea Jürgens. This marriage was blessed with five sons and four daughters. The wife and two sons preceded him into eternity. The three surviving sons, Heinrich, Gustav and Walter, as well as a son-in-law, Joh. C. Meyer, and a half-brother, C. Hafner, are in the holy ministry. A grandson, E. Hafner, has this year completed his studies in the teachers' seminary at Seward, Nebr.

The funeral was held June 9 from the Immanuel church near Bremen, Kans. IV H. C. Marting officiated at the house. The undersigned, his last pastor, preached on John 12:26. P. J. V. Kauffeld delivered a funeral oration on Dan. 12:3. P. O. Jagels read the resume, and P. W. Mahler officiated at the graveside. A. C. Traugott.

On July 1, teacher Herm. Hartmann was called home to heavenly rest in the midst of his blessed ministry. At the beginning of this year he began to show signs of diabetes, but in spite of great weakness he continued faithfully in his school until the beginning of May. Late in June he started for Hot Springs, S. Dak. to find strengthening and, where possible, recovery. On the journey he stopped at the home of his in-laws in Grand Island, Nebr. The very next day his condition worsened to such an extent that it was deemed advisable to take him to a hospital in Grand Island, where after five days he entered gently and blessedly to the joy of his Lord. His funeral also took place there on July 3, with the pastors at whose churches he had served as a teacher, as well as the local pastor, Wilkens, officiating: IV Frese, of Worms, Nebr. and IV Pröhl, of Sioux Falls, S. Dak. The undersigned, at whose congregation at Blue Hill, Nebr. the deceased stood the last fourteen years of his ministry, delivered the funeral sermon on the 23rd Psalm.

Teacher Hartmann was born August 26, 1880, at Woodworth, Ill, where his father stood for many years as pastor. His mother was a native of Stuenkel. After graduating from our teacher's seminary at Addison, he entered the teaching profession when eighteen years of age, in which he was twenty-four years active In 1902 he entered into matrimony with Martha Löffelbein, who now mourns his untimely death with seven children. God be the father of widows and orphans! Louis Ernst Sr.

New printed matter.

All books, music, pictures njw. displayed at this place may be obtained through the Concordia Publishing House, St. Louis, Mo.... at the prices enclosed. Where any other source of supply is indicated, let it be noted, if to be procured, if not in stock.

Popular Commentary of the Bible. The New Testament. Vol. II:

The Epistles of the Apostle Paul, the Epistle to the Hebrews and the Catholic Epistles, the Book of Revelation. By Paul E. Kretzmann, Ph. D., D. D. Concordia Publishing House, St. Louis, Mo. 664 pages 7X10, bound in cloth with gilt and cover titles. Price: H4. 50 postage paid.

We are sincerely pleased that the second volume of this important work is now available, and the many buyers and readers of the first volume will rejoice with us. This volume treats of the 13 Epistles of St. Paul, the Epistle to the Hebrews, the 7 so-called general Epistles (1 and 2 Peter, 1, 2, and 3 John, James Jude), and the Revelation of St. John, thus bringing the New Testament to a close. The manner of treatment is the same as in the first volume: The individual books are divided into sections, the text of the section precedes it in heavy type, and then follows a brief, popular interpretation of the section, which, however, always rests on the basic text and often refers to special writings and articles where more detail can be found. At the end there is then a brief summary of the contents. In the case of particularly important items, a special, brief treatise is given. As such items we have noted: Antichrist, general priesthood, chiliasm, acting in mediocrity, hellward journey of Christ, election of grace, Christian giving, church discipline, justification, difference between moral and ceremonial law, obedience, marriage, the so-called "Social Gospel." We believe we are not mistaken in perceiving in the whole treatment an advance in comparison with the first volume, as indeed can only be expected from diligent study of the text, though the Epistles and Revelation are more difficult than the Gospels and Acts. In particulars, one will sometimes differ in opinion, and may do so - we cannot go into details here - but on the whole one can only agree.

The equipment is exactly the same as that of the first volume, excellent in every respect. And the Price? Today we are showing three books from other Lutheran publishers... houses. If one compares these with the preceding value only after the If you compare the size and number of pages, you will notice quite a difference; even more so if you put four books side by side, as we have done. We do not say that the other books are too expensive, but rather that the *Popular Commentary* is too cheap, according to the applicable book prices and production costs. The book also contains a six-page subject index to both volumes and three maps.

L. F.

Homiletics. A Manual of the Theory and Practice of Preaching.

By Prof. M. Reu, D. D. Put into English by Albert Steinhäuser, D. D. Wartburg Publishing House, Chicago, Ill. 600 pages 5x71/4, bound in cloth with gilt title. Price: H3. 50.

The well-known theologian of the Iowa Synod publishes in this work the first detailed Lutheran exposition of the doctrine of preaching in the English language. He has been working in this field for years, and anyone who even cursorily peruses this comprehensive work will immediately recognize that the author is here to be sauced, and that he has endeavored to adapt this work precisely to American ecclesiastical conditions. Nor is the work a mere mechanical translation, but reads like an original. This is the merit of V. Steinhäuser. We cannot here enter into a lengthy discussion of the work, but only remark that by smaller but very clear printing it was possible to handle a large amount of material.

L. F.

Mission Studies. Historical Survey and Outlines of Missionary Principles and Practise. By Eduard Pfeiffer, D.D. Lutheran Book Concern, Columbus. O. 409 pages 5x8, bound in cloth with gilt title. Price: A2. 50. To be obtained from Concordia Publishing House, St. Louis, Mo.

The author, Professor of Theology at the Ohio Synod Seminary at Columbus, O., has been engaged in missionary studies for years, and the present work, now in its third, improved and enlarged edition, is a fruit of these studies. Whoever wishes to engage in such studies will find here a work from which he can learn many things, the more so as it is one of the few works in the English language written from the Lutheran point of view. The Silk Mission is especially treated, but the Inner Mission in the German and in the American sense of the word also comes into its own.

L. F.

The Conservative Character of Martin Luther. By George M.

Stephenson, Ph. D. The United Lutheran Publication House, Philadelphia, Pa. 143 pages 5x71/2, bound in cloth with gilt title. Price: H1. 20.

The author is a professor at the State University of Minnesota in Minneapolis and offers in this smoothly written and easy to read book a contribution to Luther literature, which is especially useful against Roman attacks. He demonstrates that Luther was not a revolutionary but a reformer, always conservative, dismissing Roman errors without yet falling into the error of the Reformed, and also eliminating what could be retained without abuse. He once speaks of Luther's "slavish adherence to the literal sense of the Bible" (Luther's "slavish adherence to the literal words of the Bible," p. 111). This is not right. This is precisely the right, great thing in Luther's character: the steadfast adherence to "It is written!" These are the words! L. F.

Ev.-Luth. Hausfreund-Kalender. 1923. edited by O. Willkomm. 39th year.

Zwickau. Published and printed by Johannes Herrmann. 85 pages 5ydx. 9-Price: 10 Cts. To be obtained from Concordia Publishing House, St. Louis, Mo.

The old good acquaintance! The only calendar I read other than our own synod calendars. It deserves it again this time. In addition to various well and cleverly selected shorter reading material, it also contains a longer article: "How it happened in the times of Noah", an excellent contemplation of time, in which it is explained: How did it actually happen in the world in the days of Noah? Why does the Lord compare our time with the times of Noah? What are we to learn from this? Then we highlight the two historical articles: "The Flight of the Nuns from the Convent of Nimbschen in 1523", among whom was Katharina von Bora, Luther's future wife, and "The First Martyrs of the Renewed Gospel, Heinrich Voes and Johann Esche". Four hundred years will have elapsed next year since both events.

L. F.

Freedom, Mich, assisted by LL. Bodamer and Brewer by P. J. M. Steinhoff.

On IJ. Sunday, n. Trin.: Kand. W. P. E lau sen in St. John's Church, Vieuecnnes, Ind. assisted by LL. Kalt and Lochner by P. P. Clausen.

On behalf of the respective District Presidents were ordained and inducted:

On the 7th of Sun. n. Trin.: Cand. T h. Dierks, ordained in Grace Parish at Lexington, Mo. by Bro. H. Dierks, introduced by Bro. Th. D. Schlichten.

On 8 Sonnt, n. Trin.: Kand. Max Müller in the parish at Muscoda, Wis. by Fr.

On the 9th of Sonnt, n. Trin.: Kand. H. W. Reinte in the congregation at New London, Econn., and in the afternoon at Westerly, R. I., by P. G. Schmidt.

On the 10th of Sonnt, n. Trin.: Kand. Karl J. Karsten Sr. in the parish of Deerfield, Kans. by L. K. Karstenseu.

On the 11th of Sonnt, n. Trin.: Kand. G. L. Crowned as second missionary to the negro parish at St. Louis, Mo. by P. H. E. Claus.

Introduced on behalf of the respective District Presidents:

P a s t o r e n :

On the 6th of Sonnt, n. Trin.: L. E. F. Pupil in the Church of the Cross at Milwaukee, Wis. assisted by L. Diel; "cn. and Dir. G. Barths by P. J. C. Strasen.

On the 7th of Sun, n. Trin: Rev. R. Heike .snn. at Zion parish near Clayton, Ill, by Rev. J. G. Kaiser.

On the 8th Sunday, n. Trin.: P. W. Maas in Emanuel parish at Frederic, and in the parish at Elam Falls, Wis. by P. H. Müller. - P. Arnold Müller in Zion parish at Elberseld, Ind. by P. C. Heidmann.

On the 9th of Sun. n. Trin. the Rev. A. Korris in Bethel parish at Clayton, Mo. assisted by the Rev. W. Hallerberg. - P. F. P a r d u h n at Christ Church, Mitchell Tp, Minn, assisted by LL. Ahrens, Frederick and Nosin by P. W. E. Rohe. - Paul Hoyer in the church at Breckinridge, Ota. by P. Hy. Mueller. - P. W. E. Biesenthal in the parishes at Krugersdorf and Cobalt, New Ontario, Can. by P. F. MalinSky.

On the 10th of Sunday, A.D.: Bro. Palmer Janke in various mission churches in Virginia, assisted by Bro. Torpats of Bro. G. Spilman.

L. Teacher:

On the 8th of Sonnt, n. Trin: Teacher L. Harms as teacher of the upper grades in the school of St. John's parish at Kendallville, Ind. by P. M. F. Kretzmann. - Teacher J. J. Briel as senior teacher in the school of Trinity parish at Lowden, Iowa, by P. C. J. Pritz.

On the 9th of Sonnt, n. Trin: Teacher Karl W. Greinte as teacher in the school of Trinity parish at Atchison, Kans. by P. F. Niedner. - Teacher R. L. O) e 0 r g e as teacher in the school of St. John's parish at State Center, Iowa, by P. A. W. Brauer.

On the 10th of Sonnt, n. Trin.: Kand. A. C. Wolter as teacher at the school of St. Paul's parish at Frankenlust, Mich. - Teacher W. schweder as teacher at the school of St. Johannisgemeinde at Baldwin, Ill, by P. J. C. Lohrmann.

Ordinations and introductions.

Ordained on behalf of the respective District Presidents were:

On the 5th Sunday, n. Trin.: Kand. A. K a s i s ch k e at Trinity Church, St. Joseph, Mich. by Fr. L. Nuechterlein.

On the 7th of Sonnt, n. Trin.: Kand. J. F. M a l k o w at St. John's Church, near Claremont, Minn. assisted by W. F. Rolf and O. Tchulh by P. C. F. Malkow.

On the 9th of Sonnt, n. Trin.: Kand. J. M a r o z i c k at Bethanica Church, Chicago, Ill, assisted by P. Schmidke of P. A. Burgdorf.

On the 10th of Sunday, A.D. Trin: Cand. J. Potrah at St. John's Church, Bozeman, Mont. assisted by Bro. Siebrandt, by Bro. H. Baumann. - Kand. R. J. S. Keyl in the Ltt. Matthäuskirche zu Rewark, N. I., assisted by W. Köpchen, H. Köpchen, H. C. Steup, W. König, K. Kretzmann, Reichelt, Gallmann, Jena, Mohrmann, Boschen, A. F. Brunn, and Prof. G. A. Romosers, by P. Th. S. Keyl. - Kand. A. O. Borchardt at the church at Morristown, Minn. by P. H. Winter. - Kand. J. M. S t e i n h o f f in St. Thomas Church, Town.

Groundbreakings.

The foundation stone for a new building was laid:

Churches: On Pentecost Sunday, Trinity Church of Elgin, Minn.)P. C. A. Affeldt. Preachers: LL. Wiechmann and Ai. Weinhold. - On the 8th of Sonnt, n. Trin: St. Paul's parish at Leola, s. Dak. (P. A. G. Merkens). - On the 9th Sunday, n. Trin.: The Immanuel congregation at E a s t Las Vegas, 'N. Mex. (P. E. A. Wolfram). Preacher: P. Lammers.

Schools: On the 9th Sunday, A.D.: The Church of the Cross at Milwaukee, Wis. Preacher: LL. E. Schüler Strasen. - On the 10th Sunday, n. Trin.: The Michaelis church at Franke "hilf, Mich. (L. W. Bekemeier). Preachers: LL. Kössel and Linn.

School and Hall: On the 0th of Sunday, n. Trin.: The Trinity Church at Lincoln, Nebr. (P. H. J. Eggold).

Initiations.

Dedicated to the service of God were:

Churches: June 6. The new church of the congregation at R a h, Minn. (P. H. A. Mayer). - On the 7th Sunday, n. Trin: The nene church of St. John's congregation at Sanb 0 rn T P., Mich. Preachers: LL. List, E. Walther and Leitz. The consecration prayer was said by Fr. W. Weinländer. - On the 9th of Sun. n. Trin. the new church of the Zion congregation at Anaheim, Cal. (P. Schmelzer). Preacher!!! A. E. Michel, Rudnick, Witte.

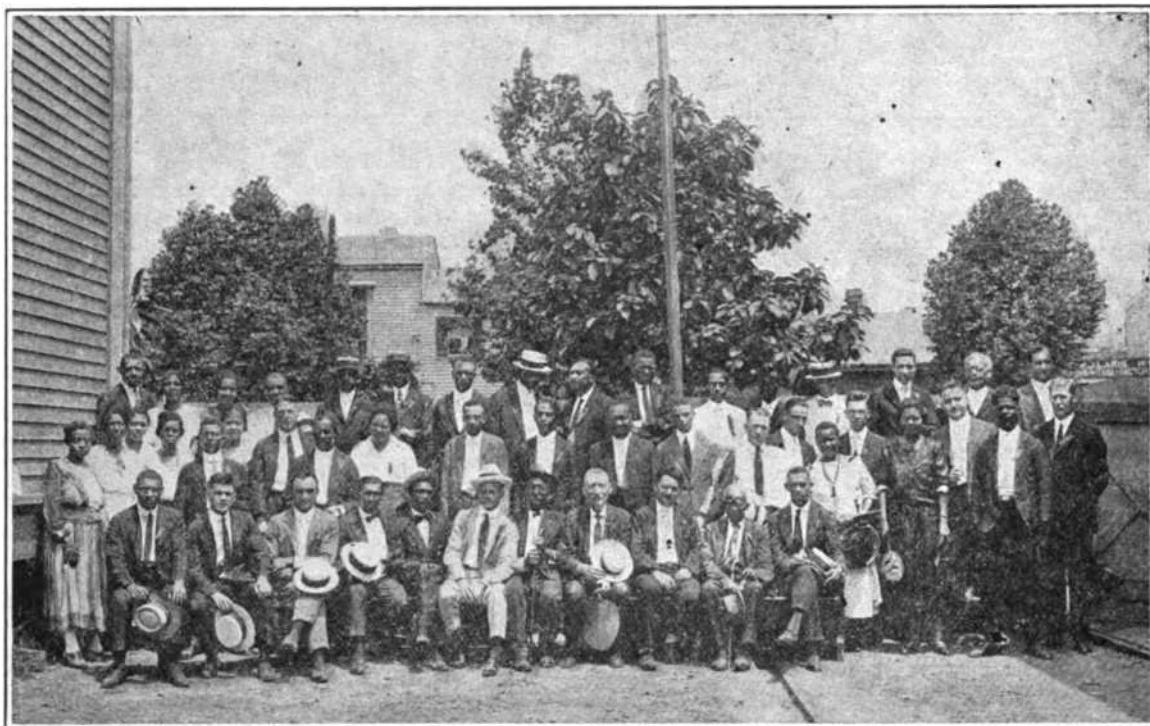
School: On the 10th of Sonnt, n. Trin. the new school of Trinity parish at Athens, Wis. (P. M. Piehler). Preachers: Dir. Kohn and the IP. Schedler and H. Kretzschmar.

makes men subject and obedient to Himself, but not by means of coercion, but in such a way that the almighty grace of God draws hearts to Himself, making willing and trusting hearts out of reluctant, hostile hearts. For this purpose the Holy Spirit of God comes into hearts with the word of the gospel, and works in them believing conviction and holy minds through the word. The success and progress of this reign of God's grace cannot, of course, be seen with the eyes. Where God has established and maintains His work of grace in a heart is beyond external observation.

Such is the kingdom of God here on earth before the last day. Let it be our greatest concern that God reigns in our hearts with his grace. But all who are here under God's reign of grace shall one day share in

God and all the children of God who do this work in obedience to God's command. As the children of a family joyfully join with their parents in the praise and thanksgiving that the parents send up to the throne of God, so the members of the Negro Mission were urged to give thanks and praise to the Lord God for all the blessings he has bestowed upon them through the ministries of the Synodical Conference.

Thus, for the first time in the history of our Negro Mission, workers from the various mission fields, together with delegates from many Negro congregations, were gathered at *Mount Zion Church*, New Orleans, June 14-18, for a general jubilee conference. Brothers and sisters from New York, North Carolina, Alabama, and Missouri had traveled the long distance and incurred the considerable expense of



The Jubilee Conference in the Negro

Celebration of the fiftieth anniversary of the Synodical Conference in the Negro Mission.

While the congregations of the synods, which are united in the Synodal Conference, were still preparing for the joyful jubilee celebration of the fiftieth anniversary of this association, a remarkable celebration of the same was already taking place in the Negro Mission itself. Our Negro Mission is the spiritual child of the Synodal Conference, born five years after its foundation. For forty-five years this child has sat at the table of the Synodical Conference, has been fed with the rich goods and treasures of the house of God, has not only grown larger and stronger in the number of mission fields, congregations, members and workers, but also richer and deeper in the knowledge of God and the Saviour, has increased in willingness, joyfulness and eagerness to keep what it has received in a believing heart and to pass it on among its own people, and is filled with heartfelt thanksgiving.

not spared to be able to take part in this memorable celebration. The Commission for Negro Mission was represented by its treasurer, Mr. Ewald Schüttner of St. Louis; Mission Director Drewes was unfortunately forced by an accident to abandon the planned trip. The conference was opened by a solemn evening service in the crowded church. One's heart laughed to see the many colored Lutherans gathered here to praise and thank their Savior with heart and mouth and hands. Here was nothing to be noticed of the scenes of excitement, disturbing attention and devotion, common among the negroes of the sectarian churches in their services. Just as in a well-ordered Christian congregation, the festive service here took place. The large congregation sang with all their hearts our lovely Lutheran hymns, a strong choir under Teacher Seeberry's direction framed the sermons with two beautiful choral pieces, which were eagerly followed by an appreciative audience. Father H. C. Claus of St. Louis delivered the confessional address and

P. W. O. Hill, of Yonkers, N. Y., preached the actual opening sermon. The latter emphasized the importance of this first general conference of our negro mission. The world in general, and New Orleans in particular, would take little or no notice of this meeting, but so much the more the fellow believers throughout the country, and above all the Lord of the Church Himself, our Saviour, whose eyes look down with favor upon our work.

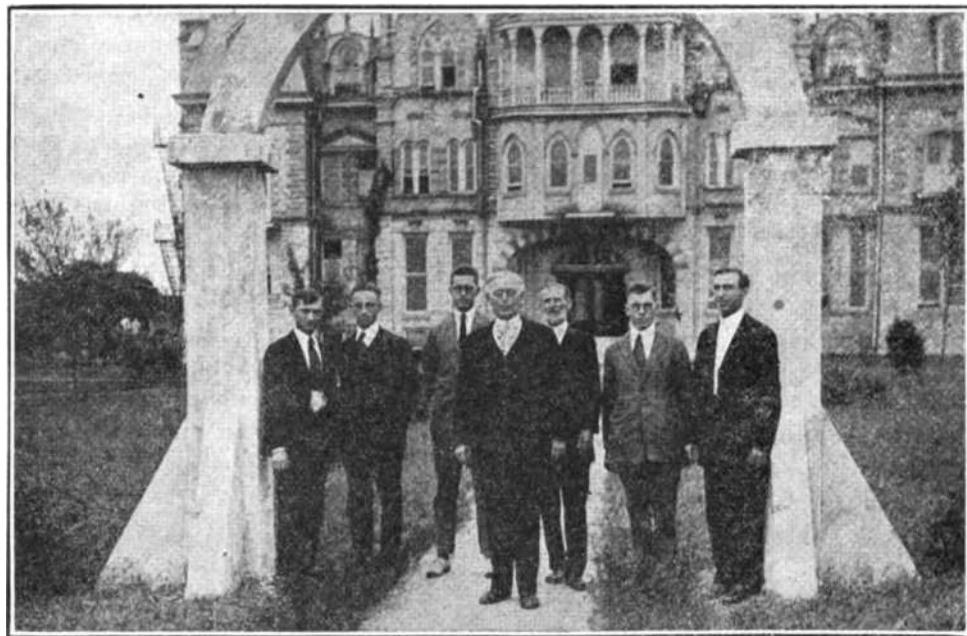
After a review of the work of the pioneers in the mission, the preacher looked into the future of our mission and encouraged church members as well as mission workers not to become lax in the work of the Lord. The new generation that is growing up may require new ways of getting the word to the people here and there, but the means of winning souls is and will remain the word of God until the end of the world. The congregations were especially called out, to strive so that they could stand on their own feet with their church life and take the work of the mission on their own shoulders.

About a hundred people took part in the communion service that followed. The guests from the white congregations present were greatly impressed by the decorum and reverence with which our black brothers and sisters approached the Lord's table.

The actual sessions of the conference were opened by the chairman, Prof. H. Meibohm, with the reading of a passage of Scripture, address of welcome, and prayer. In the morning sessions Pros. J. P. Smith, Principal of Immanuel College, Greensboro, N. E., read a very timely, thorough, edifying paper, "On the Blessing of a Loving Use of the Scriptures." By the aid of many passages of Scripture, the speaker showed how, by loving use, we can be

member". It was explained that it was the duty of every member of a Christian congregation to use the means of grace, Word and Sacrament, diligently and faithfully, to support the preaching ministry with prayer and a Christian walk, and to maintain it with means of money and goods. These evening meetings were well attended by many of our parishioners and strangers, and were highly esteemed as a means of encouraging the hearers in the knowledge of their Christian privileges and duties.

The afternoon sessions were filled with discussion of the business at hand. The question which most occupied the minds of all the members of the conference was undoubtedly: "What must be done to make our colored churches self-reliant?" It was unanimously agreed that we must strive with all our might toward this end, admittedly without coercion, in the right evangelical way, which, however, does not consist of



Teachers at Immanuel College in Greensboro, N. C.

From left to right: Th. Rennegarbe, E. Schritte, F. C. Lankenau, F. Berg, P. E. Gose, J. E. Schufelt. In the center: Dir. J. P. Smith.

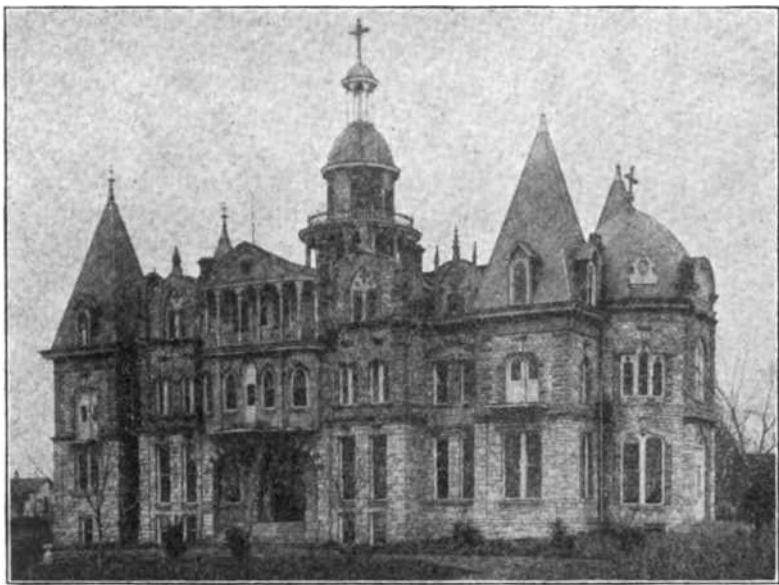
The first general conference was held on the subject of the need of the Scriptures to grow in the knowledge of the Scriptures themselves, in the knowledge of ourselves and of our Saviour, how thereby the right judgment and estimation of the nature around us is imparted, and men are formed into right, truly Christian characters, who endeavour to lead a life of constant prayer, in the confession of their Saviour, in honourableness and holiness, in the service of their God and of their fellow men, in patient bearing of sufferings and temptations, in hope, peace and joy in the Holy Spirit. The lively participation in the debates showed that the speaker had chosen the right theme for this first general conference and the right basis for the work of the following conferences, God willing.

The evening meetings, which were open not only to all members of the congregation, but also to strangers, were also devoted to the discussion of an important work which deeply affected the life of the congregation. P. R. O. L. Lynn, of Camden, Ala. presented a paper on "The Duties of a Congregational

concludes that one acts according to a certain order. The discussion revealed that some members of our colored congregations are exerting themselves to the utmost, even beyond their strength; others are in dire need of encouragement and exhortation. Certain resolutions were passed, expressing the hope that the day was not so very distant when we could welcome the first independent Negro congregations in our midst. "What must be done that our schools may better than heretofore assist in winning members to our churches?" This question prompted a thorough discussion of our mission schools. Suggestions were also made to the Missionary Commission concerning the training of teachers in Immanuel College, Greensboro, N. C.

Sunday, June 18, the actual jubilee services took place in a large rented hall in the center of the city. In the morning service Fr. P. D. Lehman of Concord, N. C., preached to a packed hall and encouraged the large festive congregation to stand firm in the

knowledge of the Lutheran Church. F. D. Alston, of Charlotte, N. C., quite forcefully impressed upon his hearers the great blessing of a Christian parochial school. A large choir of 200 school children, under Teacher Seeberry's direction, carried



Immanuel College in Greensboro, N.C.

much to the beautiful course of this celebration. The evening service was possibly even better attended. In eloquent words, Rev. J. McDavid, of Charlotte, N. C., extolled the glory of the Lutheran Church, and Warden Smith spoke of the advantages of higher education for our Lutheran boys and girls, and especially emphasized the necessity of training colored pastors, teachers and instructresses. At the conclusion of the service, the jubilee collection collected in our colored congregations was presented in the amount of \$2639.04.



Luther College in New Orleans, Aa.

with the provision that this gift be used for the two colleges of the Negro Mission.

The conference decided to make this general conference a permanent institution and to meet once every three years. It was with great joy and thanksgiving that the invitation of the Concord, N.C., congregation to meet there in 1925 was accepted.

To the colored congregations of New Orleans, who had so abundantly provided food and drink during the luncheons, and had so graciously accommodated the many guests, a special vote of thanks was offered, and in the Sunday evening service of

P. C. Peay.

May the members of the Synodical Conference see in this general rejoicing conference, which took such a beautiful course, a further proof that their work on their colored brethren has not been in vain, and thereby be prompted to praise and glorify the Lord with all the more joyful opening of their mouths and hands!

H. Nau.

Our Synod Albums.

In the past few months our way has taken us through various areas of our Synod in the States of Illinois, Michigan, Pennsylvania, New York, and Ohio, and one question that has been addressed to us probably fifty times or more in discussing church conditions has been, Have the Synod buildings been started yet? When will they start on the new seminary building in St. Louis? Our answer has always been that, God willing, we would begin building in St. Louis next spring if three conditions were met: 1. the plans must be completed in detail; 2. the cost of executing the plans must remain within the Synod's appropriation of \$1,000,000; 3. before we could begin, the sum must be fully underwritten and two-thirds of it paid in. The first condition will be met. Our architectural firm is busily at work with the plans and will be able to complete them in time. The larger building committee was again together for a full day on September 8 to discuss details of the plans, has also added a local architect, Mr. W. F. Wischmeyer, who belongs to one of our congregations and has given the committee valuable service on several occasions, as a standing committee member. Also, three out-of-town brethren in different parts of the Synod, Messrs. Rubbert of Minneapolis, Walker of Cleveland, and P. Wm. Koepchen of New York, have been asked to serve the building committee with advice and counsel. Two other brethren in California and Texas were unable to do so, and their places will be filled elsewhere as soon as possible. The second item is now being worked on. After the ground plan has been substantially completed, and the rooms we must now have to house and teach 400 students are determined, exact calculations will be made as to what these intended buildings will cost.

But the third point. In spite of the fact that we have been collecting for nearly two years, not half of the sum (\$1,500,000 in all, of which \$500,000 is for other institutions) has been collected, and the building cannot and will not proceed unless the necessary money is collected in the coming months. Instead of 500,000 communing members - but we count over 600,000 - averaging \$3 each in the two years since the Synod, we have been able to raise \$500,000.

and the Executive Committee of the Lutheran Laymen's League. This meeting will then discuss ways and means so that this year, where possible, the sum approved for our synodal buildings will be collected.

"He that soweth sparingly shall reap also sparingly; and he that soweth in blessing shall reap also in blessing. Every man according to his own will [literally: out of the free impulse of his heart], not with unwillingness or out of compulsion; for God loves a cheerful giver. But God is able to make all grace abound among you, that ye may have full sufficiency in all things, and be rich in all good works," 2 Cor. 9:6-8.

L.F.

would be sufficiently filled with four or seven pupils, must accommodate seven to twelve. May the good Lord now prevent all harm! There is also a lack of space in the classrooms, even though we have divided a class. Our rooms are not calculated for such large classes."

College at Fort Wayne. Principal M. Luecke announces: "New entrants: 124; total number: 332, among these 15 Slovaks. Unfortunately, 29 former students stayed at home for no reason. Because of the German lessons we have divided all classes from Sekunda to Sexta, Sexta twice because of the number (99). At present the largest number of pupils in the history of our institution."

College in Milwaukee. Principal G. C. Barth writes: "Our admission was a very good one. We were privileged to admit seventy-one new students. Unfortunately, nineteen of our last year's students have not returned, either because they have entered our teachers' seminary or have given up their studies altogether. Three have entered Springfield. The total number of our students is 235. I have hopes that quite a few more will come."

College in St. Paul. Principal Th. Bünger reports: "The total number of our students is 232. 75 are new; of these 3 are in Freshmen College (Sekunda), 2 in Junior High School (Quarta), 12 in Sophomore High School (Quinta); 3 were already in other institutions of our Synod, 4 in institutions of a sister Synod. Six out of the total number are not preparing for the preaching ministry."

"I Bro. Wahlers, formerly professor at Negro College, Greensboro, N. C., am employed here as professor and will also do some of the inspecting. Assistant teachers are Paul Stör and Paul Juergensen, students of theology, and a last year's graduate of St. Paul, E. Widmann. The Norwegian Synod expects Missionary Faye from Africa, and will employ him to take charge of the Norwegian students, besides the present adviser of Norwegian students with us (Dr. S. Alvisaker)."

College at Concordia, Mo. Principal J. H. C. Käppel reports, "Newly admitted: 28; total: 118. None come from other institutions. All but two are preparing for the preaching ministry."

Praise and thanks be to God for this rich blessing! L. F.

Three Anniversaries. Fifty years ago, in the summer of 1872, forty-seven candidates for the ministry passed their examinations in our St. Louis Seminary, eighteen in the theoretical department and twenty-nine in the practical department, which was then here in St. Louis, but since 1875 has been in Springfield. Of the 18 candidates in the theoretical department, only two are still living in our Synod: I G. P. A. Schaaf, retired here in St. Louis, after nearly fifty years' work in the preaching ministry, and Dr. E. G. Sihler, still active as a teacher of Latin in New York University, in the city of New York. Of the twenty-nine candidates in the practical department, four are still living in our Synod, all in well-deserved retirement after many years of service in the ministry: the PP. J. H. Brammer in Iowa, J. Drögemüller in Illinois, G. Haar in Iowa, and C. Kretzmann in Indiana.

How many seminarians entered the school department from Addison fifty years ago, we are unable to ascertain from the want of registers of them. But the only one of the class who is still in active service, and has therefore taught in the parochial school for fifty years, is teacher Joh. Richter, of Town Rich, Cook Co, IIJ. On September 3, therefore, his congregation celebrated, as is right and proper, his golden jubilee of office after so long faithful service to the children.

But even among the employees of the synod, such

To the ecclesiastical chronicle.

From our Synod.

Seminary in St. Louis. We were privileged to receive 105 new students. Of these came from Bronxville 11, Winfield 20, Milwaukee 13, Concordia 13, St. Paul 19, Fort Wayne 18, Oakland 9, Eonover 1, Watertown 1. In all we have 366 students enrolled, distributed thus: J. Class: 131; 14th Class: 123; IIJ. Class: 105; Elective Year: 6, and one Finnish as a visiting student. About 50 students will vicar this year. To accommodate all the students, we have a house in the neighborhood occupied by students; but still there is a great lack of the necessary room.

J. H. C. F.

The most gratifying news also comes from our other institutions. They are more numerous with pupils than ever before. Today we are sharing the reports as far as they have arrived from the individual institutions, and next time, when complete reports from all institutions are available, we will bring a clear compilation.

Seminary in Springfield. President H. A. Klein writes: "We had a very good reception of new students here, namely 71. Of these, 8 come from other institutions of our Synod and 2 from Watertown. All intend to enter the preaching ministry. In all we have 185 students. About 10 to 15 come from the Wisconsin Synod. Among the new entrants is a Finnlander, who has hitherto studied at an institution in Michigan. May the good Lord give us a blessed school year for all our institutions!"

Teachers' Seminary at Seward. Prof. F. W. C. Jesse reports: "In answer to your inquiry, the following: New students: 72, including 13 girls; from other synodical institutions: 1; total number of students: 191, including 24 girls. Three state that they do not wish to prepare for service in the school, but are only seeking further education. Several others are undecided. These numbers only show who is actually here. The number of new students may still increase somewhat. Also, several more of last year's students will be returning. The total should exceed 195 in a few days. Seldom have the old pupils returned in such full numbers, and this year's number of new as well as the total has never been equaled in the history of this institution. To estimate the total properly, it should be borne in mind that the territory from which Seward draws pupils includes only about 22 per cent of the number of communicant members of our Synod. "We are almost overwhelmed by this blessing. To gain room in the bedrooms, we have to put suitcases ourselves in the piano rooms next to the pianos. Living room, the

On September 2nd, our Concordia Publishing House celebrated the fiftieth anniversary of the service of two old and deserving employees: Philipp Rühl, the long-time foreman of the composing room, and Karl Heyer, his assistant. That also means something in our time of change of profession: fifty years in one and the same business, in one and the same work, and that in the service of a church publishing house, in a work that directly serves the church. The readers of the "Lutheran" in particular always enjoy the work of these two men of merit to our publishing house. For the former, as foreman of the entire typesetting department, has always paid special attention to the technical execution and layout of the "Lutheraner", and the latter brings each number of the "Lutheraner" into the pleasing form known to the readers for years. On the evening of September 2, this event, which occurred for the first time in the history of our publishing house, was therefore festively celebrated. In addition to all the employees, the members of the board of directors of the publishing house and the editors of the papers published in the Concordia Publishing House also took part in the celebration. L. F.

Our heathen missionary workers of this year are now on the journey, or will begin it next. After the veteran of our China mission, Missionary E. L. Arndt, departed again for China from Seattle, Wash. at the beginning of September, the two missionary candidates C. F. Schmidt of Alma, Mo. and A. Ziegler of Green Isle, Minn. both with their young wives, will leave for China on September 16; with them will also go the bride of our missionary M. Zschiegner, who is already working there, Miss Rathert of Red Bud, Ill. Then in the middle of October, after a completed vacation, Missionary A. J. Lutz will return from New York with his family to the Indian mission field, and with him will travel Missionary Candidate E. H. Meinzen of Indianapolis, Ind. together with his young wife, to enter the Indian work.

So while three new mission workers are joining our Heathen mission and two already older missionaries are returning, four missionaries who have been working in the two Heathen countries for some time will also now spend their well-deserved vacation here in our midst.

Missionary H. Hamann already returned in June, Missionary R. Görß in August, and Missionary O. A. Ehlers is on his way - all three from India. And likewise Missionary E. Riedel from China has recently been in the country. All these mission workers on furlough are gladly willing to serve our congregations back and forth with mission sermons and lectures to awaken and promote mission interest.

One thing more must be mentioned in this connection. Missionary Candidate Schmidt is the ninth missionary whose maintenance has been paid for by our young people in the Walther League, in this case by the Missouri District of the League; they also receive an Indian missionary from the Wisconsin Synod in Arizona, and a young pastor in Germany. In about a year and a half the Walther League associations have undertaken this obligation with the understanding that they will not, therefore, take anything from the other coffers of the Church in contributions. The Mission Commission could hardly continue the work without getting into deep debt if our young people did not participate so vigorously. And the most beautiful thing is that through this the missionary interest of our youth, the hope of the church, is also quite noticeably promoted, as was also quite evident at a farewell party given to the young China mission workers by the Walther League here in St. Louis on September 6. Regular contributions, offered by all, are rapidly growing to a handsome sum. Many little streams,

When they flow together, they soon form a great river. Let us consider and observe this in all our church funds, and no one will complain that too often and too much is collected.

L. F.

Domestic.

Abolition of the words "sin" and "punishment." These two words Prof. Dr. Eliot of Northwestern University wants removed from the dictionary because they are both cruel and untrue and have no application to the human race. In Prof. Eliot's opinion, there is no such thing as sin or punishment. Sin is only a kind of disease, which is best called psychoneurosis. Nor should sinners be punished; they should be treated as sick people and tried to be cured.

To this it should be said: Sin, however, is a sickness, and a sickness that no human being can heal. In order to heal mankind, which was sick unto death, the Son of God had to become man, even the most despised and unworthy man, full of pain and sickness. "He bare our sickness, and took upon Him our pains," Isa. 53:4. But to show to all men how terrible this sickness is, the name "sin" must be retained. No other word so aptly describes the nature of this disease than the word sin. Sin is unrighteousness, 1 John 3:4. The disease of sin is such that the person who suffers from it, being completely depraved by nature, can and will do nothing but transgress God's commandments, anger God, serve the devil, and do evil to himself and his neighbor. Therefore sin also entails punishment. God hates injustice, even to the point of hell. This must be preached to all men again and again, or they can never be cured of the disease of sin. But the preaching of the law must be followed by the preaching of the gospel. The affrighted sinner must come to know Him who has borne his sickness and will also heal him by faith. This is God's way of taking mankind, sick with sin, into the cure.

People like Prof. Eliot are blind guides who only drag the poor world deeper and deeper into the misery of sin. To all Christian preachers God has given very different counsel from that which Eliot proposes. This counsel we find Ezek. 3:17, 98, where it is said, "Son of man, I have set thee a watchman over the house of Israel; thou shalt hear the word out of my mouth, and warn them from me. If I say unto the wicked, Thou must surely die; and thou warn him not, nor tell him, that the wicked may beware of his wickedness, that he may live; the wicked shall die for his sin, but his blood will I require at thine hand." God grant that all Christian preachers may heed this counsel of God!

J. T. M.

One Last Tear. A short time ago the President of the United States wrote a letter to the editor of the *Baltimore Catholic Review*, in which he again referred to the painful loss which our whole country had suffered by the death of Cardinal Gibbons. Among other things, he said, "It is scarcely conceivable that a year has already passed since Cardinal Gibbons passed away. He was one of the few men who can scarcely be dispensed with, for his long service in Church and State had trained him to be one of the most useful and wise advisers in the wide circle of public affairs. He possessed in a very outstanding way the qualities of a good church leader and statesman, and the influence he exercised on wide circles was in harmony with the highest ideals of our country, its aims and aspirations.

bungencies." So the letter goes on; and if such phrases mean anything, the President has, however, given high praise to the late Cardinal.

A Protestant paper is very upset about this letter and asks: Why did the President write this letter, since he is a Baptist and a Mason? The answer to this question should not be too difficult. Rattling is part of the trade. This art our statesmen understand admirably. In general, therefore, the letter will do little harm. There are still enough people in our country whose eyes have been opened by God so that they look at the papacy and its abomination in a different light than the present president seems to do. The truth remains: If Cardinal Gibbons was a sincere son of his Church, he was an enemy of our civil liberty, an enemy of the whole Protestant Church, including the Baptist, and most especially an enemy of the Gospel of the grace of God in Christ JEsu. We weep not a tear for the late Cardinal, but commit him to the just Judge before whom he stands.

J. T. M.

Church attendance as judicial punishment. Nine juvenile offenders were recently sentenced by a judge in a suburb of New York to attend services every Sunday for six months in any church of their choice. Besides this, they must diligently read useful books and behave themselves in general. There is, however, nothing to be said against the latter sentence, but all the more against the order to attend church services regularly. The paper from which we take this refers to the judge's action as a rather "Solomonic wisdom" which will not remain without blessing. We cannot agree with this, nor do we promise ourselves any blessing from such enforced church attendance. Indeed, it would not be surprising if the hatred of the youthful malefactors against the Church were the greater. In short, the world is not improved by enforced church attendance, and no judge has the right to charge the church with its wrongdoers. If church and state are to do good, the two must remain separate. Just as the church has no right to hand over its impenitent sinners to the secular court, so the state has no right to use the church to keep unruly people in line.

Such incidents, however, show again and again how little it has come to the clear consciousness of so many people that state and church must remain separate. We also have Luther to thank for this, that he taught us what it means to give to Caesar what is Caesar's, and to God what is God's. If we only stick to the simple catechism rule about church and state, we will be spared many a misstep.

J. T. M.

Mission Police. In order to stem the tide of crime that is sweeping over our country, an English magazine proposes to employ Christian men who are at the same time in the service of the mission instead of the usual policemen. By this the paper means educated and noble men, excellent in mind and body, who devote themselves to the profession of policeman out of love for humanity, just as missionaries do in the service of the heathen mission, who are anxious to train heathens to be noble, moral men.

To this it must be said: From this advice two things emerge. First, it proves that our much-vaunted education and culture are not as brilliant as some think, but that, despite all authority, a criminal world is growing up which can be governed neither by leniency nor by severity. Secondly, however, the Council lets it be known that they would like to see the state

...to rule by ecclesiastical means. Christian missionaries are to ennoble the criminal world in the service of the state and thus take a heavy burden off its shoulder. The state will then see to it that the church comes into its own. This is what is wrong with the view expressed in the Council. In itself both are right: the State should employ honest policemen and do everything in its power to prevent all wickedness. It is therefore also incumbent upon it to command the citizens what they should and should not do in the area of worldly honesty. The church, too, has the right and duty to speak the word of God to all poor sinners, even to the criminals behind bars. But that both, church and state, should reach under each other's arms, so that the state as state wants to proselytize and make Christians, and that the church as church wants to make it easy for the state to govern by interfering with the powers of the secular authorities, is a blunder which only hinders and complicates both, church and state, in their God-ordained work. J. T. M.

Abroad.

The Synod of the Evangelical Lutheran Free Church in Saxony and other states held its 44th Synodal Assembly from June 8 to 13 in the midst of the Dreieinigkeitsgemeinde in Chemnitz (P. R. Kern). With the exception of two pastors, all Synod members and numerous guests from almost all parts of Germany as well as from Denmark, Finland and America were present. Mission director Fr. Brand from the Missouri Synod had extended his stay in Germany in order to be able to attend the Synod. From the Wisconsin Synod were present Prof. Westerhaus and O. Engel were present. The latter is at present engaged in Poland in assisting the distressed Lutherans there to form orthodox congregations. The opening sermon was preached by Vice-President M. Willkomm on 2 Tim. 1, 7. In the doctrinal discussions the Synod dealt with the much disputed doctrine of the Second Coming of Christ. The speaker, Father J. M. Michael from Copenhagen, first explained that the Lutheran Church teaches the Second Coming of Christ on the Last Day on the basis of the Holy Scriptures. This will be a unique and glorious one, visible to all men at the same time. The speaker traced the widespread error of Christ's return to a dreamed-of millennial kingdom to its nooks and crannies, and showed how contrary to Scripture this narcotic poison is, which now runs through wide Christian circles.

The Synod discussed its seminary and inner mission at length, as was already reported in detail in the "Lutheran" of July 11, page 248. 249. We only repeat the urgent request to our fellow believers in America: Come over and help us! Help that in the land of the Reformation God's Word and Luther's teachings may once again resound loudly through all regions and that the saving Gospel may be brought to many souls who have grown weary under the teachings of men and dull moral sermons!

The Synod was moved to heartfelt thanksgiving to God by the intention of the American fellow believers to have a considerable part of the Jubilee collection flow into the Synod's church building fund, so that the congregations afflicted by the war and suffering from the terrible tarring can acquire suitable chapels and halls for their services and missionary purposes. The Synod established the provisions for this fund to make loans to needy congregations for building purposes.

Repeated reference was made to the Bible Jubilee this fall, and congregations were encouraged to give thanks for this glorious gift of the New Testament translated by Luther and to contribute to the printing of a pocket Bible.

which is to be published by the Synod's Scripture Society. By distributing good writings, the Scripture Society has done a noteworthy piece of missionary work.

Giving for God's kingdom was also discussed in depth. Statistics prepared by the financial advisory board of the synodal council showed that contributions for church purposes in the congregations have not always kept pace with the depreciation of money and increase in income. The deputies were asked to advocate in their congregations that all members of the congregation always fulfil their duty to contribute according to their means to the building of the Kingdom of God.

The result of the new elections was that the previous Vice-President, M. Willkomm, was elected Praeses and P. P. H. Petersen in Flensburg was elected Vice-President. Mr. O. Beer in Auerhammer near Aue remained treasurer.

Occasionally the Synod also held meetings of the Youth League, the association of youth groups within the synodal congregations, as well as the recently founded Children's Friendship Society, which is setting up an orphanage on the Sperlingshof near Pforzheim (Baden).

On Synod Sunday Kerle from Pforzheim preached in the morning about Eph. 4, 15. 16, and in the afternoon Mission Director Brand preached a mission sermon about 2 Thess. 3, 1. 2. Although the church of the Chemnitz congregation has been enlarged by recently installed galleries, it could hardly hold the large number of listeners. In an after-meeting the former missionaries in India A. Hübener and H. Stallmann spoke about the heathen mission, P. Kemner about Brazil, P. Kutter about Canada, P. Engel about Poland. The local pastor spoke the word of mud. On Sunday a little over 18,000 Marks were collected for the purposes of the Kingdom of God. Thanks be to the Lord of the Church for the blessing of the Synod; may he be graciously pleased with their work! A. Stallmann, Synod Secretary.

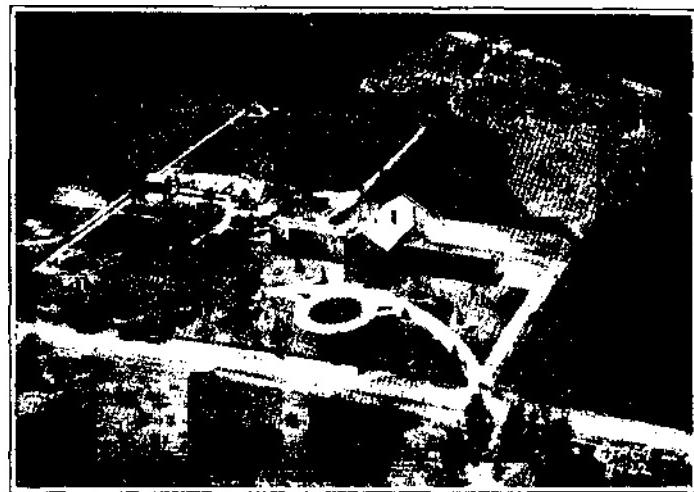
Charity Work in Germany. On 31 July of this year the German Central Committee, in which all charitable institutions in Germany are represented, took over the continuation of the charitable work of feeding children, which had hitherto been directed by the American Quakers. This brings to an end the Quaker work of love in its present form. It was begun in 1919, when the well-known Jane Addams of Chicago, returning from a visit to Europe, published her report on the appalling condition of malnourished children in Germany. Immediately the Quakers, who are not a large fellowship in number, appropriated \$35,000 for this purpose, and after Herbert Hoover had given them further funds, they established the first People's Kitchens the next February. The need for supplies is evident from the fact that in May, 1921, 1,010,000 children under fourteen years of age received a meal daily. Last year the number of children fed by the Quakers averaged 500,000. In April, 1921, many Americans of German descent organized to support the Quakers, and raised \$1,300,000 for this purpose. Even now, however, the need has not been removed. The reason the Quakers withdrew from the labor of love was that the German Relief Societies are at present able to take charge of it themselves. According to the Quaker report, the feeding of children was to continue for five more years. To make this possible, the Americans must contribute at least one million dollars annually.

From our circles, too, collections have been diligently made for emergency relief in Germany. It is clear that we must continue to give as long as the need continues. The need of our fellow men is the need of our Saviour. For His sake let us continue to do good and not grow weary. J. T. M.

Traveling.

2.

Above the useful, however, the pleasant could not be forgotten, and so after a few hours I set out to contemplate, in unfortunately all too short a time, the magnificent wonders of God that God has built near Colorado Springs. By car, therefore, we made a long drive to the rippling Seven Falls, the Garden of the Gods, known throughout the world, the lovely Cave of the Winds, and what the glorious natural wonders are all called. The earth is full of the goodness of the Lord! This was brought home to the writer as he was drawn up the cable car to the top of Mount Manitou, some seven thousand feet high. What a magnificent view over the whole sublime region! What wonderful gorges, jagged rocks and lovely pine forests! At the top of the mountain we met a well-known geologist of our country, who wanted to explain to us the formation of these enormous mountain giants. But he himself admitted that even the most excellent geological hypotheses were not sufficient to solve all the riddles of the Rocky Mountains.



Bird's eye view of Sanitarium at Wheat Ridge.

Mountains to explain. Thus even honest unbelieving naturalists must give glory to God and silently worship his high majesty. From Mount Manitou the journey continued to the lofty Pikes Peak. We had, in fact, joined a party of mountaineers who intended to climb the mighty mountain that very night, in order to view the charming sunrise at early dawn. We succeeded in reaching the top of the mountain just before sunrise, and were not sorry to have tasted the hardships of the journey. The clear, refreshing morning air, the gradual dawning of the waking day, the magnificent panorama of the picturesque mountain scenery, the wonderful tinct glow of the eastern cloudy sky, and at last the all-transfiguring brilliancy of the rising sun, made such a tremendous impression on the spectators that, in spite of the increasing cold, they stood for more than an hour as if lifeless, watching the thrilling spectacle. At the top of Pikes Peak, 14,000 feet above sea level, God himself, with an artist's hand, adorns the painting of nature, and happy is he who may sit at the feet of the Master of Heaven and admire his wisdom and art.

But we had to go on; and that same day we traveled by the Santa Fe train to Denver, where we spent two delightful days in the hospitable parsonage of P. H. Feiertag, the pastor and superintendent of our Lutheran sanitarium at Wheat Ridge. Peacefully beautiful lies the pretty property of the

tum, with its large, eminently practical edifice, built largely by the members of the Walther League, on a hill between Denver and the fair Rockies to the west. Here faithful Christian love has erected a worthy monument; for here the greater and lesser gifts of our dear fellow-Christians confer lasting blessings. Rich or poor, Lutheran or not, our Wheat Nidge Sanitarium offers to all who are sick of the lungs the one thing needful, along with careful bodily care. Seldom before has preaching become so dear and easy to the writer as on the Sunday when he was permitted to preach in the little chapel of the Sanitarium before the full house congregation assembled. They listened to his words with rare devotion, regardless of whether the sick were Lutheran or of any other faith. This devotion so rightly characterizes the spirit that prevails in our Sanitarium. It is the spirit of true piety, noble love, firm faith and joyful confidence. May God continue to bless the wonderful work of our brothers in the West, especially the work of our dear pastor on the hearts of the sick and dying. May God also warm many hearts, especially those of our dear young fellow Christians, so that they will soon pay off the debt of P80,000 still resting on the institution, so that the much-needed chapel and the even more necessary annex for children with lung disease can soon be added. For we have not yet become completely poor in love! Christian charity is still cherished and cultivated among us. Our sanitarium is proof of this.

The end of my short stay in Colorado was approaching all too soon, and I had to hurry if I wanted to see even the least of the magnificent mountain region near Denver. P. Feierdag, who had already shown me the city of Denver with its manifold sights, was again kind enough to accompany me through the mountains. A more detailed description of this tour would lead too far; but even more than in Colorado Springs, one was impressed here by the majestic grandeur, which everywhere in the mountains rolls up before the eyes like a panorama in the most marvellous abundance. The incomparable natural beauties we enjoyed here still stand before our eyes with indelible clarity, and we remember with grateful hearts the charming mountain villages, such as Pinecliffe, Glacier Lake, Nederland, Ward, Pretty Valley, and all the others, in which we stayed. All too soon, however, the time passed, and we would have liked, as Joshua once did, to call a commanding halt to the sun in its hurried course, in order to see and admire still more. But inexorably the early shadows of the breaking evening drew near. Slowly the sun disappeared behind the mountains, and as we hurried down through lovely Spring Gulch, twenty-three miles to the plains, our Ford, like Goethe's Alpine mule, sought his way in the dark. In the flickering light of innumerable electric candlesticks we looked at the university town of Boulder, which seemed to us to be very sober, and then we went home at a fast pace. If the sin-corrupted earth is already so beautiful, how much more beautiful it will be up in heaven! Truly, there God will let us see unspeakable wonders of his love! Eia, would that we were there! A drive to the famous Lookout Mountain, where lies buried the infamous Buffalo Bill, who died a good Catholic and was buried a faithful Mason, concluded our mountain tour. As we descended from this mountain, which was visited by so many people, we were moved by only one thought: a thousand times better to be buried as an unknown traveling preacher in the quiet, unlamented graveyard of God, than to have Buffalo Bill, who had traveled without hope, admired by thousands on a high mountain peak! The bold Indian champ may have vanquished hundreds in battle; but far more glorious

is to have won a soul for Christ and heaven, even if the world despises it.

In intimate conversation we discussed the missionary affairs of the new district with some of the pastors. This work will remain small and difficult in Colorado. But with fresh courage and joyful trust in God, our young brothers look to the future. In Denver, where two larger churches already exist, the work is to be further extended, and a third pastor is to be called, who, in addition to his work as city missionary, may also be called to start a third church. The missionary work is also progressing nicely in the surrounding towns, and God willing, the work of the four new candidates will be crowned with great blessing. May the gracious Lord grant it!

Once again we turn our gaze in the Spirit to the West. Great are the wonders of the good God which he has wrought there in his glorious creation. But far more glorious are the wonders of his grace, which he works there daily by the preaching of the gospel. For that God sent his Son into the world for the reconciliation of the world unto himself, and that by his precious gospel he maketh sinners the sons of God, is the wonder of all wonders, the sign of grace of all time, for which we shall praise him with all the elect once for all eternity, everywhere we went on our journey, we found ourselves one with our fellow ministers, one in faith, in the confession of JESUS Christ, in practice, in working for God's glory and the salvation of dearly purchased souls, one in spirit, united by the bond of the same love towards our highly praised Saviour. This is the great miracle of God that has happened at our Synod. God has given us and kept us united in spirit by the bond of peace. And that our Church has remained what it is, namely the Church of the pure Word, is a miracle far more worthy of adoration than all the miracles of creation and preservation of our dear Father in heaven. Let us only be right thankful for it, and let us hold what we have, lest any man take away our crown!

J. T. M.

What would Luther say today?

Luther would say, "How hardly shall the rich enter into the kingdom of God!" Luk. 18, 24. Therefore, "work out that ye may be saved with fear and trembling!" Phil. 2:12. Thou sayest, Has not Christ saved us? This is well said, and I almost resent your insistence on Christ; for it is true that Christ also trembled and wavered for you in Gethsemane, and for your shameful avarice he was nailed to the cross and died in unspeakable agony. It is also true that through faith we are made partakers of his merit, and so attain to salvation. But know also that true faith works through love, and that faith without works is dead. Yes, a dead faith in the head and in the mouth, of which the heart feels nothing, is a vain delusion and a devil's bargain. From this, dear God, protect us! But where true faith is in the heart, it does not leave a man cold and idle. When he hears of millions of heathen in China and India who still know nothing of the gospel, he is quick to take hold of them and helps with his gifts to the best of his ability so that more missionaries can be trained, so that the gospel can be brought to these poor people as well. The more he can do, the better he likes it. Did you ever see such a cheerful giver impoverished, as many a rich man is impoverished in body and spirit? Christian, read thy Bible diligently, and be often edified in such songs as Numbers 282, 439, and 436. Save thy soul! (A Luther friend from the audience.)



Herausgegeben von der Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Redigiert von dem Lehrerkollegium des theologischen Seminars in St. Louis.

Published biweekly by Concordia Publishing House, St. Louis, Mo. Subscription price, \$1.25 per annum, payable strictly in advance.
 Entered as second-class matter at the Post Office at St. Louis, Mo., under the Act of March 3, 1879.
 Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized on July 5, 1918.

Vol. 78.

St. Louis, Mo., Oct. 3, 1922.

No. 20.

At the gate of Nain.

At the gate of Nain the lamentation sounds, They carry to the grave the widow's only son; She herself, the poorest, staggers wearily behind. Where on earth could a woman be more lamentable?

At the gate of Nain, there stands the Lord of the world, God himself, without whose will not a hair of his head falls; to him the widow wails, he stirs the coffin, and with comforting lips speaks the words, "Weep not!"

At the gate of Nain the disciple Hanf' hears with amazement: "O youth, I say to thee, arise!" And behold, from the coffin the dead man rises, From lip to lip it quivers on: "He lives! he lives!"

At the gate of Nain death gives way to life, And he who has ever loved, and who fears at the thought of separation, of loneliness and grave, Let him turn to Nain the pilgrim's staff of faith.

At the gate of Nain -- thou heart that weepes alone. Thou eye, to which the light seems eternally extinguished, At the gate of Nain, there stands thy Lord, And says to thee and to every one who grasps it, "Weep not!"

J. W. Th.

Luther's 1522 translation of the New Testament.

Almost five years had passed since Luther's 95 Theses had become known throughout Germany and far beyond, "as if the angels had been messenger runners". After this first mighty testimony of the "angel with the eternal gospel" (Revelation 14:6), this first heralding of the work of church reformation, hardly a month had passed without the "Wittenberg nightingale, which is now heard everywhere," letting its loud and yet so sweet and highly welcome voice be heard. Soon it was the evangelical interpretation of a psalm or some other

The first words of Luther's writings were the sound of a passage of Scripture, soon the blaring tone of a pamphlet against the cawing of the Roman owls and night ravens, which could be heard in the many small tracts that bore Luther's name on their foreheads. Only Luther, otherwise no man of the great age of that time, experienced that every word he let be heard of him and handed over to print was thus read and reread, always remaining eager to continue to hear him. Luther did not need to hire colporteurs to bring his writings to the people. On the contrary, the booksellers and colporteurs were urged by the people to bring quickly what the Wittenberg monk had had printed again; and many reprints were permitted to be made in order to satisfy the lively demand; and the consent of Luther was long, long ago obtained for this. Luther, however, as long as his writings were not spoiled, did not usually protest against them; he did not write for the sake of money or bread, but to testify of Christ and to ward off those who poisoned the fountain of Israel's salvation with false, soul-poisoning teachings. That he spiritually saturated the souls with the Word of God and taught them to recognize with and from it the deception with which the Roman Antichrist could have deprived them of their salvation, was precisely the reason why people asked for and took up Luther's books.

So it happened in September 1522, four hundred years ago now, that the boxes of the booksellers and the colporteurs, who went from town to town and from one fair to another to sell their wares, were especially large and heavy. And when they opened them, what was in them? This time not again merely small booklets of Luther, as about two years before his writing "An den christlichen Adel deutscher Nation von des christlichen Standes Besserung," but a stately, large volume in folio with the title: "Das Neue Testament Delitzsch. Uttemberg." It was not a book Luther had written; it was God's own Word. It was the Holy Scriptures; at first only a part of the-

same, the New Testament. But it was the New Testament "German". And this German was Luther's German; it had been he who, from the basic Greek text which the Holy

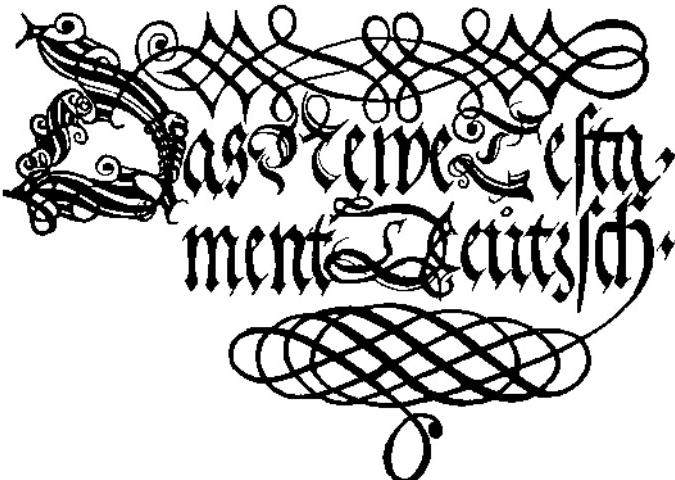
translations! That's absolutely right. But these translations were also after that! They were hardly understandable and did not sound German to the ears of the Germans.

Some samples to prove this claim!

In 1483, the year of Luther's birth, such a "German" translation was published in Nuremberg. The passage Phil. 2, 5-8 is translated like this: "But you feel this also in Christ Jesus. Though he was in the image of God. He thought that he was like God. But he destroyed himself, and took upon him the image of a servant, and was made in the likeness of men, and was found wandering as a man. He humbled himself, and became obedient to God the Father unto the death of the cross."

Have you understood this, dear reader? You will say, if I had not as a child memorized the passage according to Luther in catechism class, I would come to various false and erroneous opinions by this "German." "He thought that he was equal to God," that sounds as if he had been very much mistaken in it. "He destroyed himself" may be said of a suicide, but not of Christ. How clear and comprehensible, on the other hand, is Luther's translation!

Another sample. The Augsburg Bible of 1477 translates Luke 15:1 thus: "And the open sinner and the sinneress were come unto him to hear him.



Vuittemberg.

Title of the first edition of Luther's translation of the New Testament.

(Wittenberg 1522 printed in folio, the so-called September Bible.)

Luther, who was inspired by the Holy Spirit, had translated the writings of the holy evangelists and dear apostles into such a bright and clear German that every German, man, woman or child, when he could read or heard it read aloud, could grasp and understand everything very well, almost as if the holy people of God themselves had spoken to them in the German language. Luther, ostracized by the Emperor at Worms, after the Pope had already banished him, used his involuntary leisure and banishment at Wartburg Castle to translate God's beatific word into the mother tongue of German Christianity; and he succeeded so excellently, with the help of God, that it brought about infinite blessings. Now every German Christian, if his priest still preached papistically, which thousands still did, could beware of the false doctrines and human statutes of the Papal Church, if he let the Word of God, "the New Testament German," be his lamp and a light from a fine path. Now he could build himself up in the faith of truth, if he founded himself on the foundation of the apostles, since JESUS Christ is the cornerstone. Now he could, if his mass priest left his soul empty with his Latin babbling at the altar, satisfy it with the best wheat. And in all ecclesiastical disputes, which at that time moved the whole German country, he had here a guide who led him quite safely. Yes, praise and thanks be to God for Luther's work, "the German New Testament" of September 1522!

Of course, the overwhelming majority of papists do not begrudge Martin Luther the praise and honor that Christianity owes him because of his translation of the Bible. Well, they say, there were already several German Bible translations before Luther.



And the Pharisees and the scribes that murmured said, When he taketh up sinners, and is with them: and he spake unto him the like, saying. What man is there of you, that hath a hundred batches, and if any man err of him let him go?

For not the ninety-nine in the wilderness, and go unto him that is corrupt, and find him, and when he is found rejoicing, lay it upon his shoulder, and say unto him, Rejoice with me, when I have found my sin that is corrupt. I say unto you, that there is more joy in heaven over one sinner that worketh repentance, than over ninety-nine righteous persons, who have no need of repentance.

The pre-Lutheran "German" Bible translations, moreover, did not translate the original Greek text, but rather the often incorrect Latin Bible translation. This explains in the Nuremberg "German" Bible of 1483 for example the nonsensical rendering of Matth. 15, 37: "And He took the bread and the fish and worked grace" (*gratias egit*) or of Mark. 8, 27: "And Jesus went out from thence, and his disciples into the castle of the emperor Philippi" (in *castella Caesareae Philippi*), or also of Luk. 2, 10: "I declare unto you a great joy, which is come upon all people, when that keeper (*salvator*) is born unto you this day, which is Christ the Lord in the city of David."

Certainly, sad enough were the "German" translations of the Bible before Luther, like a tallow light against the morning star. But still, they were better than nothing; but, but - not even these translations were accessible to the laity; they were forbidden to them. The Roman Antichrist knows why he forbids the laity to read the Bible. The Lutheran Christian, however, since September 1522, has found it easy to do according to Christ's word: "Search the Scriptures; for ye think ye have eternal life therein. And it is she alone that testifies of it." K.

Theology has invaded and tainted some of its limbs.

But by God's grace there are still people in Finland among theologians and church members who steadfastly hold to the old truth and want to fight bravely for it. Among these are the two pastors who last summer, having been made aware of our German Free Church from America, paid us a visit, took part in the missionary meeting of our Berlin congregation, and spent some time among us in order to become acquainted with our doctrine and church practice from their own experience. Their visit was returned in the autumn of last year by Prof. Dau and Father Michael, during which time they took part in a feast of the Gospel Society at Abo (Turku). At this opportunity the two brothers met with several Finnish theologians who have the Lutheran cause at heart. As a result of this visit, I was invited to speak at a pastoral conference in Helsingfors this spring. I was happy to accept this invitation and, encouraged and empowered by two pastoral conferences of our synod and our synodal council, I took Fr Michael with me as a companion.

On the Friday after Easter we drove from Copenhagen, where I had paid a short visit to the free church congregation of Father Michael, which belongs to our synod, to Stockholm in Sweden. Already there a joyful surprise awaited us. We became acquainted with the editor of a church magazine, who, in the detailed conversation we had with him, proved to be not only a valiant champion of the precious truth of the literal inspiration of the whole Holy Scripture, but also a man to whom the beatific truth of God's free grace in Christ, especially of the reconciliation of the whole world of sinners through the blood of the Son of God, has become his life's strength and his death's comfort. Through him we also learned that there is a whole series of associations and congregations in Sweden that have recognized God's Word and Luther's teachings as the eternal, imperishable truth and stand up for them. We hope to keep in touch with these circles in Sweden and to enter into ever closer relations. We would be glad if we could communicate to them some spiritual gift through a Swedish translation of D. Walther's *Gospel Postil*, the manuscript of which is already ready and has been kindly placed at the disposal of Prof. Dau by the author, an old Swedish pastor of the Missouri Synod, for the purpose of distribution in Sweden. Fr. Michael, who can reach Stockholm relatively easily from Copenhagen, will maintain contact with the friends of Lutheran truth in Sweden.

Strengthened in faith by this gratifying experience, we both departed from Stockholm and, after a journey of about sixteen hours through the Baltic Sea, which was still covered with ice for long stretches, we arrived on Sunday Quasimodogeniti at noon in Abo, the port city of Finland, where one of our friends was waiting for us and gave us a friendly welcome. That same day we both had the opportunity to give testimony of our teaching before an attentive audience, to whom our host friend interpreted our words.

On the following day we travelled with our dear hosts to the capital Helsingfors, where the conference was to meet,

From Finland.

High up in the north of Europe, where the sun hardly sets in summer, lies a small but charming country, the land of a thousand lakes, called Suomi in its own language, known to the rest of the world as Finland. The undersigned was recently able to visit this country with his dear friend and brother from Copenhagen, Father Michael, about which he would like to tell the readers of "Lutheran" a little. The journey we undertook there was not a pleasure trip, but a journey in ecclesiastical matters. And what we were able to experience on this trip is likely to fill the hearts of all who love the Lutheran Church with joy.

Finland is, as far as the religion of its population is concerned, predominantly Protestant. Significantly more than nine-tenths of its approximately three million inhabitants profess the Augsburg Confession. D. Lenker, in his work "The Lutheran Church of the World," says on page 250 of the first part: "No nation studies Luther's writings more today than the Finns. Unfortunately, however, the newer theology, with its weakening of the truth of Scripture and its fundamental heresies, has also penetrated into the Lutheran Church of Finland. At present there is not a single theologian in the theological faculty of Helsingfors, the capital of Finland, who would still hold to the old Luther doctrine. Yes, even in the ranks of the Gospel Association, which has existed within the national church for fifty years and has done much for the preservation and spreading of the beatific truth, the modern

from which the invitation had come. About 35 pastors from all parts of the country attended. Professors from the university were also present at some of the meetings; members of the congregation had also come to listen. Various important questions of doctrine and church practice were dealt with. The first was a lecture on the subject of the general justification of the whole world of sinners through Christ's death, which was discussed with preference in the circles of the Gospel Society. Another doctrinal lecture, delivered by one of our friends, dealt with absolution, and advocated the unconditional form of it. The other of our two friends from the previous year pointed out to the conference with great emphasis how absurd it was for the Lutheran Church to leave the training of its future ministers to people who had departed from the basis of the confession. When, in connection with this, we spoke in our inner circle of the planned expansion of our seminary here in Germany and pointed out that it could also be attended by foreigners who were able to speak German, this idea met with lively applause among our friends. On the very first day, the undersigned was allowed to give a lecture before the conference, in which he proved, on the basis of Scripture and the confessions of our church, that every Christian congregation as such has the right and therefore also the duty to take the ban of the church into its own hands, since all Christians are kings and priests before God through faith in Christ. This doctrine was new to most of the members of the conference, and the lecture provoked lively discussion among the participants, who were partly in favor and partly against it. It will appear in print in the paper "Pannen," which our friends have been publishing in Finnish for some time, and which has already repeatedly advocated the right doctrine of Luther also in this question, and has also acquainted its readers with the ecclesiastical position of the Missouri Synod and of our Free Church. It was a special joy to us that in the intervals between the sessions of the conference, women also took a lively part in the discussion of these and other questions from God's Word in private, especially our dear landlady, with whom we enjoyed exceedingly cordial hospitality. Father Michael then gave a lecture to the pastors and invited guests on the necessity of committing the servants of the church to the Confessional Scriptures, and the undersigned was again given the floor at the conference to speak on Luther's position on the Scriptures. We were also given the opportunity to deliver a short address to a large audience in the house of prayer of the Gospel Society; we gladly used this opportunity to tell the dear people what our church teaches about the way to salvation, p. Michael spoke Danish, since this language is understood by the Swedish-speaking inhabitants of Finland; my German address had to be translated into Finnish by one of our friends. The end of the days in Helsingfors, which were so rich in impressions for us, was a family evening, which the youth association organized in our honor, after the conference had invited us to a nice banquet and informal get-together the evening before. At both events we were able to share some of the history of the Missouri Synod and our Free Church in Germany.

We then remained in Finland for several more days and had the opportunity to observe with joy with what zeal our friends are concerned about the promotion of the Lutheran cause, and how they at the same time practice true Christian charity. Among them there is an association called "Siunauksella" - Blessing House, which maintains five wonderfully situated and excellently run orphanages in various parts of the country, in which poor children, most of whom have been deprived of their parents by the war and the revolution, are educated in the Christian spirit. We were allowed to visit four of these orphanages and rejoiced warmly in the spirit that reigns in them. We were no less pleased with the two folk high schools which the same association has brought into being. Here, during the winter months, young people are not only instructed in all kinds of knowledge and skills useful for this temporal life, but also and above all are strengthened by the Gospel in the Christian certainty of salvation, so that they then step out into life again as courageous confessors of the beatific truth and become a blessing for their surroundings. We were fortunate to be able to attend the closing ceremonies in both adult education centers, and gained the best impression of teachers and students. We were especially pleased by the firmness with which the head of one school, only a year old, a young pastor, stood up for pure doctrine. Here, too, we took advantage of the opportunity to speak of our doctrine and the history and work of the faithful Lutheran Church in Germany, Denmark, and North America to the young people and their friends and relatives who had rushed to the celebration. We were also granted the opportunity to speak publicly about our faith and our church at an association celebration in Tavastehus or Hämmenlinna on the Sunday of Misericordias Domini.

We left Finland under the impression that God the Lord had led us there and had given us grace for our journey. There is still no orthodox church in Finland with which we could establish church fellowship, but there are people there who have recognized the truth, stand up manfully for the truth they have recognized, and seek to grow in the knowledge of the truth. We want to remember these people diligently in our intercession and ask God to help them from one clarity to another and to strengthen them with His Spirit, so that the light of the true gospel may once again shine brightly in Finland and a faithful Lutheran Zion may arise for the glory of God and the salvation of many poor sinners. The rich shipment of books which the love of our American fellow believers has sent to our friends in Finland and which, to their great joy, arrived in Turku a few days before us, will also contribute to the achievement of this goal. "Lehre und Wehre", "Lutheraner" and Luther's works will certainly be diligently used by our friends and bring much blessing. To our great joy, one of the pastors from Finland who is close to us also attended our Synod this year as a guest and is now still in our midst, in order to get to know our Free Church better and then to go to America. May God's angels guide him, lead him happily back to his homeland and make him a blessing for many!

M. Willkomm.

To the ecclesiastical chronicle.

From our Synod.

From our St. Louis Seminary. September 27th was a special day of celebration for the members of our institution and for its patrons and friends, of which the wider circles of our synod will certainly take note with pleasure. It brought the introduction of a new young teacher of our institution in



Prof. Geo. Mezger.



Prof. J. H. C. Fritz.

his office and the jubilee of three deserving older teachers of the same. Our institute began its new academic year on September 13 with an academic celebration in the auditorium of the seminary, at which the president of the institute, Prof. D. F. Pieper, gave a beautiful speech and introduced the new professor for the interpretation of the Old Testament, P. W. A. Maier, to the student body. Prof. Maier then immediately took up his teaching duties. On the evening of September 27 the ecclesiastical introduction into his office took place in the nearby Church of the Holy Cross.



Prof. Th. Gräbner.



Prof. W. A. Maier.

(P. D. C. C. Schmidt and P. König), to which the local congregations were invited and which was also attended by the district presidents of our Synod who were just present and other officials of the same, as well as the lay members from the most diverse areas of the Synod who appeared at the same meeting. Before a crowded church, Praeses D. Pfotenhauer preached the German sermon and Vice-President H. P. Eckhardt the English sermon, while D. Pieper performed the actual introduction. In the sermons, however, reference was also made to the fact that Prof. G. Mezger has been a teacher at the institution for twenty-five years, and that the two professors Th. Gräbner and J. H. C. Fritz have been teaching there for twenty-five years.

The church celebration continued with a beautiful social celebration in the dining room of the seminary. The uplifting church celebration was continued in a beautiful social celebration in the dining room of the seminary, which was attended by the pastors of the city, the professors and students of the seminary and a number of members from our local churches. Professors Klein and Neitzel attended from Springfield, and Director Meyer from Winfield. God's grace and blessing be with our jubilarians and our new professor! May He continue to bless them for many!

L. F.

For an important meeting a large number of officials of our Synod and lay members had gathered here in St. Louis on September 27 and 28 at the call of Praeses Pfotenhauer. Three vice-presidents of the Synod were present, twenty district presidents or their representatives (only the officials from the Atlantic and Pacific coasts and those from the distant mission districts were absent), one or more lay members from ten districts were present, the Board of Directors of our Synod was in full attendance, as was the larger building committee for the new seminary building in St. Louis, the Executive Committee of the Lutheran Laymen's League, and several guests. The meetings were opened and presided over by Praeses Pfotenhauer, and the purpose of the meeting was to discuss the situation on our teaching institutions and especially the necessity of soon beginning the seminary building in St. Louis and the residential building in Seward. To begin the proceedings, seven short addresses were made at the outset: The occasion of the meeting and the present state of affairs (the writer of these lines); our Seminary in St. Louis (Prof. Fritz); our teachers' seminary in Seward (Vice-President Cholcher); the plight of our institutions in general (Vice-President Miller); the cry of distress of the missions (Vice-President Brand); the situation from the layman's point of view (Mr. A. G. Brauer); report of the building committee for St. Louis (Prof. Gräbner); a plan for the collection of funds (Financial Secretary Eckhart). Then proceeded to negotiate and deliberate on the basis of the Financial Secretary's submission. The negotiations have not yet come to a conclusion, and the meetings are not yet over at the close of this number of the "Lutheran". But the entire congregation convinced itself that a special emergency existed, and unanimously and with great joy passed the resolution that all present consider themselves obliged to do everything in their power to ensure that before the end of this year (1922) the sum necessary for the Synodal buildings decided upon by the Synod is collected, or more, so that the building can be begun. As one of the lay members, listening to the reports, put it: "The spirit of joy, gratitude, and holy determination must animate our hearts," and as was pointed out by others: 'The Lord of the Church wants this work done, He wants it done by us; and if we do not do it, He will find others to do it.' Preparations have also been made to bring all our pastors and congregations, in the way ordered by the Synod, into exact knowledge of the state of things in the near future, and to approach them for the sake of Jesus and his kingdom for general and vigorous help. First of all, in the week beginning October 8, the presidents will hold a meeting in all the districts with the other district officials, especially with the visitators of the individual areas and lay delegates from each visitation area, and present to them what has been discussed and decided here in St. Louis. The visitators will then hold meetings with all the pastors and lay delegates of their district, so that finally the matter will be referred to each of them.

individual congregation. May God place His blessing on these gatherings! We will return to this later.

L. F.

Our Teaching Institutions. Having in the last number brought the latest news of the number of students and pupils in seven of our educational institutions (St. Louis, Springfield, Seward, Fort Wayne, Milwaukee, St. Paul, Concordia), we communicate to-day how things stand in the other institutions. We will not mention the Negro institutions of the Synodical Conference at Greensboro, N. C., and New Orleans, La. and our South American institution at Porto Alegre.

Teachers' Seminary in River Forest. Director W. C. Kohn writes: "We have again received a great blessing from God; he has showered his love upon us through petition and understanding. While we have not received 138 pupils, as we did last year, yet we have 98 new pupils entering; of these four are from other Synod Institutions. And all but two of the students who have entered here have expressed a desire to become teachers in our schools. This is a special blessing. We now have a total of 332 students, 17 of whom serve as substitutes. While we could have sent out many more substitutes, our upper classes are still small in spite of the large intakes in the lower classes, so we have been unable to send out more, although we have had 47 requests for substitutes, which we would have been only too glad to satisfy."

College in Bronxville, N. Y. Principal G. A. Romoser reports that 55 new students have entered Bronxville, and the total number is 172. Of these 55, 43 intend to become pastors, and of the total, 136 have that goal in view. Principal Romoser adds, "Do you think we are overcrowded? Our dormitory building for pupils, the only one we have, is calculated for only 96 pupils; and it is impossible to rent any building in this neighborhood."

College at Winfield, Kans. Principal A.W. Meyer reports that Winfield has accepted 78 new students. The total number is 190. Four students from other institutions of our synod have entered there. Among the newly admitted are seven girls; in all there are 16 girls in the institution, and 30 pupils in the business course, so that the number of those preparing for the preaching ministry is 144.

College at Conover. Principal O. W. Kreinheder writes that 19 students have entered, 6 boys and 13 girls. The total number is 64, 26 boys and 38 girls. Of the new entrants, 3 boys are preparing for the preaching ministry, and of the total number of pupils, 14. He adds that the new intake is one of the best, compared with previous intakes. In the South a number of students always enter later in the school year. One of last year's students has entered Springfield to continue his studies there.

College in Oakland, Cal. Principal Th. Brohm reports that 22 new students have been admitted to Oakland, including two from other institutions. The total number of students is 71.

College at Portland, Oreg. Principal F. Sylvester reports, "New students we have 22, 44 in all. Two are enrolled as those who wish only to acquire a general education. The others all seem to us to be pretty safe for the preaching ministry. In consequence of this large crowd, we have, of course, had to fill every corner at our command." The college at Portland is as yet only a pro gymnasium, having only four grades, while the other colleges all have six grades, and often a preliminary class, in which individual new entrants are prepared for the lowest grade.

College in Edmonton, Alberta. Principal A. H. Schwermann writes: "Our Canadian Concordia began its second school year on September 13. We must preface the statement of our number of students this year with the words of Jacob: 'We are too lowly of all the mercies and of all the faithfulness which thou hast done to thy servants' for the total number of our students is not less than 51. At present some of these are still lacking, but are enrolled and for various reasons will not arrive until somewhat later. Of the 51, 26 are new entrants.

"Some changes have been made since last school year. Last year I had knocked out my apartment with my family in the farm building. Now we have moved into our own apartment, and the supervision of the kitchen has been turned over to a caretaker. He and his wife and two daughters run the whole household. As the main building is not nearly room enough, we have to put sixteen beds in the farm building three blocks away. Both buildings are now so stuffed full that one can hardly turn around. We are sorry that we are so cramped and have so little room for the students to play; only four small building lots are available to us. We really don't know where or how to offer them recreation.

"On September 17, Fr. Alfred Rehwinkel was solemnly inducted into his new office as second professor of this institution. Praeses A. J. Müller preached on 2 Tim. 3, 13. 14 and performed the introduction. Many members of the neighboring congregations attended the celebration. May the good Lord make the activity of the new teacher of our institution flourish to rich blessings!

"The faithful God has hitherto led and guided us most whimsically, and answered the prayers of his children above supplication and understanding. He has supplied us with a large number of pupils from every nook and corner of the great Canadian Northwest. May all Christians continue to carry this, our newest institution, on their praying hearts, so that the one goal may be achieved for which it was founded: the salvation of many immortal souls for the glorification of the Savior!"

The following figures for our 14 higher educational institutions are presented in a clear table:

New Entrants.	\$8° 3 " "	2	Girls.	Total.
St. Louis..... 165	105	-	-	366
Springfield ... 71	10	--	-s	185
River Forest .. 98	4	2	-	332
Seward..... 72	1	3	24	191
Fort Wayne ... 124	-		-	332
Milwaukee 71	-	?	-	235
St. Paul 75	7	6	-	232
Concordia 28	-	2	-	118
Bronxville kier		36	-	172
Winfield 78	4	30	16	190
Conover 19	-	12	38	64
Oakland 22	2	?	-	71
Portland 22	-	2	-	44
Edmonton 26	-		-	51
Totally... ... 866	133	93	78	2583

A twofold remark on this subject. If we subtract the number of 78 girls who are in Seward, Winfield, and Conover, and the number of other pupils who are in the various institutions for higher education, but who do not wish to prepare themselves for church service (there will be only a few in Milwaukee, Oakland, and Edmonton, but probably a number in Fort Wayne), there remain over 2350 pupils,

who have the preaching and school ministry as their goal. This is quite a tremendous number, a blessing for which we cannot thank God enough. And if we then compare the figures for the last two years, 1921 and 1922, with the earlier figures, we find that the number of new entrants and the total number have increased quite significantly. In 1920, excluding those coming from other institutions, there were 516 new pupils, in 1921 there were 729, and this year there are 733. And if the total number of all pupils and students in 1920 was 2018, and in 1921 2394, this year it has risen to 2583. In other words: We have about 500 more students this year than two years ago. How will we secure this blessing of God if we do not as soon as possible list the buildings already decided upon in St. Louis and Seward, so that we can then provide for the other institutions at next year's synod?

L.F.

Our mission workers for South America this year: E. Meichsner, J. Beck, H. Jauck and J. Strelow, were delegated by the Mission Commission to Chicago on September 24 in the St. Jacob's Church there (PP. K. Schmidt and M. Freche). A large congregation had gathered, and had it not been for the orphan festival in Addison on that Sunday, to which large crowds of our Christians rightly flock every year, the church would have been overflowing. The Mission Commission, headed by D. F. Pieper and President F. Pfotenhauer, led their young missionaries, accompanied by several brothers from Chicago, before the festively decorated altar. The service began with the hymn, "Come, Holy Spirit, HERRE Gott," D. Pfotenhauer read the 61st chapter of the prophet Isaiah. After the main song "Macht hoch die Tür, die Tor' macht weit" I). Pieper preached a moving sermon on Is. 54:2: "Make wide the room of thy tabernacle, and spread out the carpets of thy dwelling, spare not his; stretch thy cords long, and set thy nails fast!" The theme and parts were, "The Conquest of the World by the Christian Church: the Conquest Command, the Conquest Promise, and the Conquest Mind." After the singing of the 121st Psalm, Dir. Th. Bünger, of our college at St. Paul, Minn. whose students two of the missionaries had been, addressed them a few words in the language of the country, expressing his joy that they were willing to leave home and parents and all that was dear to them, and encouraging them to go boldly into the distance, knowing who was behind them, walking with them in the Spirit, and guiding them with earnest prayer. Then the congregation sang "Ach Gott, verlaß mich nicht" (Oh God, don't leave me), and this was followed by the actual delegation through D. Pfotenhauer, who was followed by Fr. K. Schmidt, A. Burgdorf, H. Kowert and E. Jehn, members of the Mission Commission, assisted him. The blessings on the missionaries were: "Do not fear, I am with you; do not turn away, for I am your God! I strengthen thee, I also help thee; I uphold thee by the right hand of my righteousness," Isa. 41:10. "The teachers shall be adorned with many blessings," Ps. 84:7. "The teachers shall shine as the brightness of heaven, and they that are wise unto righteousness as the stars for ever and ever," Dan. 12:3. "Therefore, my dear brethren, be firm, immovable, and always increase in the work of the Lord, knowing that your labor is not in vain in the Lord," 1 Cor. 15, 58. After the singing of the holy Lord's Prayer, the celebration was closed with a collection and blessing by D. Pfotenhauer and with the last verse of "Oh God, do not leave me."

The missionaries plan to leave New York for South America with their young wives on October 6: Meichsner and Beck to Brazil, Jauck and Strelow to Argentina. With them travels the bride of the missionary who has been working in Brazil for two years.

14 C. Gundermann, Miss O. Möller of St. Louis. God guide them happily to the place of their destiny and set them to be a blessing to many! R. Freche.

The Immanuel congregation at St. Charles, Mo. one of our old, large synodical congregations, celebrated the anniversary of its seventy-fifth anniversary on September 17, with praise and thanksgiving to God in beautiful services. In September, 1847, in fact, the first Lutheran service had been held there in a log cabin near the present town. The preacher was the 4* stationed at that time in New Melle, St. Charles Co. Hermann Fick, one of the fathers of our synod. Then the very next year the first pastor was called, the later Professor Rudolf Lange, who came out of the first institution in Perry Co, Mo. The congregation grew rapidly under God's blessing, and for years to the present time has been one of the largest congregations in the Western District of our Synod, at present numbering 2057 souls, 1491 communicant and 246 voting members, although it has repeatedly branched off daughter congregations in the surrounding country. Father Lange served the congregation until 1858, and he was succeeded from 1859 to 1889 by Fr. J. H. Ph. Gräbner, who was assisted by 14 Friedrich Sievers as second pastor from 1875 to 1879. Even before 14 Gräbner completely resigned from his office due to advanced age, 14 C. C. E. Brandt had become his successor, who served the congregation from 1887 to 1900. He was succeeded in 1901 by the present pastor of the congregation, 14 J. A. Friedrich, who, because of the size of the congregation, was joined at various times by assistant preachers: 14 E. J. Friedrich, 14 H. Kohn, and at present D. P. Kretzmann. From the very beginning, since 1848, the congregation has also had a parochial school, to which its growth and prosperity is also especially due, and in which at present the teachers J. W. Müller, P. Arndt, A. Heinemann, H. Insinger and two female teachers teach 257 children. In the services at the jubilee, which were held at the same time in three places: in the church, which was beautifully renewed and decorated for the celebration and equipped with a new organ, in the large community hall and in a spacious tent, Professors W. H. T. Dau and W. Arndt, Pastors L. Reith, E. J. Friedrich and H. Kohn and D. P. Kretzmann preached, and in a singing service in the evening Prof. Th. Gräbner. To such old, faithful congregations, whose members are now in many cases already in the third generation, all who love Zion wish that they may faithfully preserve what they have, so that no one may take their crown.

L. F.

Synodical Assemblies.

The Canada District of our Synod met in the congregation of 14 H. Breges at Fisherville, Ont. from August 24 to 28. In the opening service Vice-President J. W. Miller preached. He called our attention to our duty at all times, but especially in this jubilee year of our Synod, to give all glory to God for our seventy-fifth anniversary as a Synod in one word and one faith. In the next service Fr. Landsky preached the pastoral sermon and emphasized that it is the Lord who gives preachers of righteousness to the congregations, and that the congregations should recognize them as given by the Lord as long as they proclaim God's Word in all sincerity. In the missionary services we were led in the morning by 14 H. Ruhland in the morning and by Fr. A. G. L. Lücke in the afternoon, that it is one of the noblest duties of the church at all times to carry out missions among all peoples. In the evening 44 G. Daschner gave an illustrated talk about our mission in South America. In the last service 14 H. W. Rüger preached a school sermon in which he drew our attention to the fact that parents, pastors, and congregations have to support the children of the

Educate the congregation daily in God's Word and, wherever possible, establish church schools.

The doctrinal talks were led by Father F. C. Verwiebe of Buffalo, N. Y. After a moving address, he led over to his talk on the Holy Lord's Prayer. Among other things he stated: "By the name and word 'Father' is meant the triune God, Father, Son, and Holy Ghost. Unitarians and all societies that practice a religion but do not confess God the Father, the Son, and the Holy Spirit cannot pray the Lord's Prayer properly. They use the name of God uselessly and sinfully. The prayer of the Lord becomes blasphemy in their mouths. Why does God call Himself "Father" in prayer? Most certainly because in this word and name the relationship of God is best and most clearly expressed, in which he stands and wants to stand with us when we approach him in prayer. He himself wants to say to us: "This is how I am toward you, namely, as a dear father toward his dear children," as Scripture expressly says: "As a father has mercy on his children, so the Lord has mercy on those who fear him," Ps. 103:13. Whatever we can imagine of love, mercy, goodness, and kindness under this name, we are to provide for him. For God does not attach empty names to Himself; rather, we must say, there is no human word or name at all that could fully and completely express what and how God is. Human relations, even the relation of a father to his child, are after all but a feeble picture of God's nature and attributes, and human language expresses only very imperfectly these attributes of God. Luther explained these words in a beautiful and unique way: "God wants to entice us to believe that he is our right Father and we are his right children," and at the same time he indicates God's intention: "so that we may confidently and with all confidence ask him as dear children do their dear Father."

The new constitution of Synod was signed by pastors and delegates. It was resolved: 1. To ask Synod to change the name of our District to Ontario District; 2. To attempt to publish again a District Church Magazine; 3. That the minimum salary of our missionaries and pastors should be P1000, and that congregations unable to raise this salary may apply to the Mission Board for assistance. The treasury report showed an income of \$16. 638. Of this, H8685 was expended for our district, and ^7953 for the Synod. Good progress is being made with the mission work in Stratford and London. We would like to undertake more mission places; but money is lacking.

Glorious things have been preached in you, O city of God, in these synodical days of the Canada District!

T. J. A. Hügli.

The Iowa District of our Synod met in the congregation of P. E. Fienes at Lotts Creek, Iowa, from August 23 to 29. Praeses Pfotenhauer preached at the opening service.

Fr. Th. Stephan led the doctrinal discussions. In a masterly manner he treated "The Doctrine of the Call to the Ecclesiastical Office". He explained which office it was, namely, the public teaching office, the office that preaches reconciliation, the highest office in the church, which includes all other offices, but which does not form a special state above or beside the Christian state, but is an office of service that is performed by the community. This office is not a human but a divine institution. God Himself also calls into this office, though no longer directly, but through

the means of the local church. It is the owner of all key authority, and it confers this authority on the ministers of the Word through their proper calling. But around this office God has drawn certain barriers; these are to be observed by the congregation and not torn down. Thus God has excluded from the public teaching office all persons of the female sex. God has otherwise highly graced the female sex by its efficacy in silence, but of women teaching and preaching publicly the Scriptures know nothing. Nor are all persons of the male sex readily eligible for appointment. The Scriptures sum up all the qualities required in the word "competent," that is, able, skilful, fit, useful, understanding, prudent.

We have high cause to thank God for the knowledge of this doctrine of Scripture, and to be greatly humbled that so many defects, damages, and infirmities are still found among us in this piece. I). Walther's prayer on his Siech- und Siegesbott be also our petition, "Oh, that only our Synod would persevere in what it has! God has shown it such lavish grace. That it may keep only a pious ministry, and let no unworthy persons into office!"

The Inner Mission of the District was discussed in detail. It was reported that it is flourishing. Wherever possible, a community school will be established.

P. C. H. Seltz, Superintendent of Schools in our district, gave a lecture on the school system in our state, and Superintendent A. C. Stellhorn gave a lecture on the school system of our entire synod. This lecture, which has appeared in print in German and English, should be widely distributed.

On Synod Sunday the seventy-fifth anniversary of our Synod was commemorated. Father Beer preached the German sermon and Father Destinon the English sermon.

C. H. Jäbker.

The Southern District of our Synod met from August 30 to September 5 at the congregation of P. O. W. Luecke's at Abita Springs, La. For years past the proceedings of this district have been conducted in English. But that our transition to English does not necessarily entail a departure from the wholesome teaching of God's Word and sound Lutheran practice was also clearly evident at this Synod. The opening sermon of Vice-President H. P. Eckhardt, in which he encouraged his listeners to consecrate themselves completely to the Lord and His service, set the right tone for the proceedings. In his presidential address, District President G. J. Wegener referred to the fortieth anniversary of our District and especially emphasized the blessings that the gracious God has bestowed upon us in the past forty years. Although the entire Texas District has been divided, the number of members in our District today is considerably larger than in both Districts together in 1882. Two papers were presented. President Wegener dealt with the question: "What does it mean to make oneself a partaker of the sins of others?" and Prof. J. T. Müller spoke on the subject: "The Sermon of the Prophet Isaiah and its Significance for Our Time."

Much time was devoted to your report of the Missionary Commission. The Southern District, as you know, is largely a missionary district. Since the opening of the mission at Atlanta, Ga. its missionary work has extended to five states. Notwithstanding many difficulties, our mission has had blessed growth during the past year. In some places outward growth has been retarded by lodge struggles and other obstacles. Seven candidates for the preaching ministry are entering the mission within our district this fall. It is also encouraging that the number of students in the parochial schools has grown. Since the Miami, Fla. congregation has members from all over the world, the

parts of our Synod, the Mission Commission and the District President were instructed to do their utmost to support their request for assistance from the General Church Building Fund. The report on Lockport, La. aroused special interest. A new mission has been started there. The people are Catholics of French descent, but are neglected both spiritually and mentally. Through a young couple from our synod they have been made aware of our church. Mrs. Mentzel has taken care of the neglected children and opened a school for them. Now the people are asking for a Christian school and wish to be served spiritually by us. The Commission succeeded in getting a vicar for this field. - The Commission recommended to the Synod that a Mission Superintendent be employed for our extensive mission field. After much deliberation, it was concluded that such an institution could not but prove beneficial to our circumstances, and the Commission was instructed to appoint a suitable man to this office.

The question of the lodges was also discussed in detail. In all parts of the District, during the past year, a stand was taken against the activities of the secret societies. A real earnestness came to light to fight this evil of our time, and that with the one successful weapon, the sword of the Spirit, which is the Word of God. "Keep us, O Lord, by thy word!"

H. W. Niewald.

Domestic.

Should the single chalice be introduced at Holy Communion?

This question is currently stirring the minds of the Anglican Church in particular. While other Protestant church communions in our country have in many cases long since introduced the individual chalice, the Episcopal Church has hitherto resolutely rejected it on the grounds that a change is not necessary for health reasons. Even within this church fellowship a sum of money has been offered to be delivered to anyone who can prove that any person has contracted a contagious disease while partaking of Holy Communion. In the discussion of this question, strange opinions have come to light. Some wanted the chalice to be merely placed in the hands of the communicants, without allowing them to drink of the wine. Others wanted the form changed so that, according to the wording, only that part of the wine was consecrated which was actually enjoyed by the congregation. Still others maintained that the high reverence for the wine sanctified by the presence of the Lord required that every drop of the consecrated wine be drunk by the guests.

All these proposals and debates prove that the Episcopalians have not understood Christ's teaching on Holy Communion. They should take a close look at Luther's splendid explanations of the sixth chapter and learn from him what the Holy Communion is all about. It is not one cup, or two cups, or even the single cup, that constitutes the essence of Holy Communion, or makes the communion-goer worthy or unworthy. Only "he is worthy and well-pleased who has faith in these words: 'Given and shed for you for the remission of sins/But he that believeth not these words, or doubteth, is unworthy and unskilful; for the word "For you" requireth vain believing hearts. As for the single chalice, our Church too has for the most part rejected this institution, on the one hand for the sake of better order and greater solemnity, but on the other hand also because the use of the one chalice, used by all communicants, symbolizes the confession of the one faith in the Saviour who died for all, expressed by the Communion.

light. But what communicants are to take care of in their communion is that they heartily believe the words, "Given and shed for you for the remission of sins," and that therefore, as penitent sinners, they faithfully receive the body and blood of Christ.

J. T. M.

Pleasing to the Lord. In his will, the wealthy factory owner, George Warren Brown, who died in St. Louis on December 13 of last year, bequeathed over \$700,000 to about thirty institutions, including teaching institutions in all parts of the country as well as in heathen countries, charitable institutions of various kinds, hospitals, pension funds for pastors, city missions, etc. This reminds us of what Luther said in answer to the question, "Why does God need rich people?" In his wonderful sermon "On the Day of the Church Consecration" he explains the following on the basis of the text Luk 19:10: "Therefore rich people should beware of the thought that God does not want them in his kingdom because they are rich; he only wants to have them gladly if they repent and desire him from the heart. And he also hath need of them. First of all, because God has blessed them abundantly, they should take care of the churches and promote them, so that they may be the better provided for; as Isaiah says in chap. 49:23: "Kings shall be your nurses, and their princes your nurses;" for since the church office is a difficult one, in which one cannot wait for worldly affairs and especially for food, it is highly necessary that such persons should have their proper provision and be able to attend to their office. Rich people should do their best, for the poor are not able to do so, and without doubt God is greatly served and pleased by it. Secondly, our Lord Christ also has need of the rich, that they may help to bring up fine, skilful boys to doctrine and godliness. For this we commonly know, that the children of poor men are more apt to learn. But where they are not helped by rich people, because it is not in their power to do so, they have to stay behind and cannot get on. Thirdly, there are other poor, needy people who cannot manage their food because of illness or other accidents. Rich people should do their best to help them. For this is why God has given them more than others, that they may be faithful stewards and use such blessings godly and well." (XIII, 1291.)

Also among the many students whom God has brought to our educational institutions this year, there are many who are "poor people's children," but nevertheless "fine, skilful boys," and who, "where they are not helped by rich people, remain behind and cannot get on. Even now, therefore, it is time for us to think of the funds for poor students; for, indeed, "God is doing them a special service and good pleasure. But the rich blessings which God has bestowed upon our institutions of learning, remind us also of the want of our Prophetic schools, especially of the want of the necessary room, which makes it imperative that new buildings should be erected, especially at St. Louis and Seward. In short, what God says to the rich people deserves the earnest heed of all of us, lest the Church of Christ suffer harm. Of this it is truly needful to write! J. T. M.

Numbers that prove nothing. The Superintendent of the New York State Reformatory, on the basis of examinations made, found that out of 22,000 criminals only four were college graduates. Out of a group of one thousand prisoners, only 7 per cent had enjoyed higher education, while 28 per cent had passed through the common schools, and 64 per cent had attended only the lowest grades.

had. Whoever reads these figures might get the idea that worldly education in itself raises the morals of man. But this is by no means the case. Educated, unchristian circles are just as morally degenerate as the lowest classes of people, as the daily newspapers testify. For God, all men, whether educated or uneducated, are by nature children of wrath, and need the one gospel to be saved. Only Christian education can improve man and raise morals. In order to preserve the world, however, God sees to it that a certain civil justice is rightly maintained, otherwise everything would go out of order. But this civil righteousness has only earthly value and makes a man spiritually no better before God than the worst sinners. In short, what Paul says remains the same: "They are all sinners, and lack the glory which they ought to have in God; and are justified without merit by his grace through the redemption that came by Christ Jesus," Rom. 3:23, 24. In view of the low state of our "civil righteousness" among the high and the low, the educated and the uneducated, our Christian duty to preach the gospel to all must become ever more clearly apparent to us.

J. T. M.

Abroad.

An evil fruit of unbelief. Under this heading the "Ev.-Luth. Freikirche" reports on a "Short Bible" which the Saxon Main Bible Society has decided to publish in view of the great degradation of Bible prices. The paper comments on this enterprise: "Does one in these 'believing' circles have so little trust in God that He will not grant funds for the printing of the full Bible even in this time of dearth? And do they not trust Christians that, if they have to expend much for the nourishment of the body, they will be willing to expend the same for the nourishment of the soul?"

But that this enterprise is the result of much worse unbelief, the paper further proves when it writes: "But a worse unbelief is revealed in the points of view according to which the selection of material for this 'Short Bible' has been made. These are supposed to be only 'practical, pedagogical, and psychological' points of view; but when one learns what has been eliminated according to them, it becomes evident that they are all based on unbelief, which does not consider the Bible to be God's Word, but a collection of more or less valuable old writings, about whose value and unvalue, yes, about whose truth and falsity, moral goodness or falsity, men have to judge. Dr. Zweinert . . . dares to say that what is morally objectionable and produces not only no blessing but confusion in children as well as in adults is eliminated, and reckons among these even the word "pregnant" in the Christmas story, because - listen and be amazed - "there are always some children around who smile and bump into each other."

To this the paper makes the following very just application: "All these points of view, misgivings, and impulses have their ultimate ground, after all, in the denial of the verbal inspiration of Holy Scripture^A, are, therefore, the fruit of unbelief, and their observance in the publication of the 'Short Bible,' far from increasing faith in the Word of God and the joy of the Word, will continue to give free way to unbelief and contempt of the Word."

We confess the above judgment with all our heart and apply it also to our "Short Bibles" which have been published for school and youth use in our country in recent years. In our country, too, Christian parents do well if, on the one hand, they look at what kind of Bible they buy, and on the other hand, read the whole Word of God with their children.

J. T. M.

Edifying and comforting things about the "great faith".

Before the sermon, the congregation gathered for the service used to confess their faith in song. In contrast to the shorter song under number 184 in our hymnal, the longer one, number 183, is called the "great faith. The words and also the older way of singing, which unfortunately is seldom used, originate from D. Luther. Both, song and melody, can comfort mightily.

Consolation because of bodily care.

After God's Fatherly heart was sung in the first verse: "He who has given Himself to the Father so that we may become His children," the words follow: "He will always feed us," which - according to the old Lutheran melody - are sung so high (an octave higher) at one time. Luther, when asked why he had struck this phrase so "high," replied, "That God feeds us always cannot be struck high enough."

Comfort for Preachers.

Even where the preacher does not need to sing, which is often necessary in small congregations, he does not miss the opportunity to "unite his voice" with the congregation, even in "great faith," although he does not feel like singing at these moments. Ah, he has an important walk before him! He is to step into the pulpit just now, while the congregation is singing the third verse. He is to serve as God's mouth to her. Despite diligent work and heartfelt prayer, he feels insufficiently prepared. His heart trembles especially when he has to preach on a special subject, perhaps to punish special sins of the times, to give instruction on burning questions. Then his heart and tongue become heavy, and his courage grows stupid. But listen, you despondent preacher, to what the congregation sings to you as you prepare to enter the pulpit: "He who is called the Comforter of all the stupid, and adorns them with gifts!" Are not these words in the third verse finely suited to the moment and the important hour? The Holy Spirit, who has already gifted and comforted "all Christendom on earth," will also hear the singing intercessory congregation, and comfort the stupid courage of Christ's servant, and adorn him with the necessary gifts for this hour. Let preacher and congregation be mindful of this in singing the "great faith." E. Ulbricht.

For a dime.

Recently I stepped into a bookstore of another church fellowship. On the counter was the Gospel of St. John in English, and the price of the little book was - one cent. The whole glorious Gospel, the "some, tender, right chief Gospel," as our Luther calls it, for the smallest coin of our land. One verse of this Gospel is worth more than all the money and goods in the world, the verse John 3:16: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The 14th chapter of this Gospel has already become a consolation beyond compare to countless numbers in anguish of sin and distress of conscience, in danger of death and distress of dying, the chapter with the well-known words of the Saviour: "I am the way, and the truth, and the life; no man cometh unto the Father, but by me." "Peace I leave with you; my peace I give unto you. Not unto you do I give, as the world giveth. Let not your heart be troubled, neither let it be afraid." "What ye

Meeting of the Board of Directors.

The Board of Directors held its nineteenth meeting on September 26 at Concordia Publishing House in St. Louis. Much business, some of it very important, was before it for consideration. The following may be reported here:

1. Mr. J. W. Boehne, of Evansville, Iud. who has been appointed to succeed Mr. Benjamin Bohne, took part in the proceedings for the first time. It was decided that Mr. Pritzlafs should serve on the building committee in place of Mr. Bohne, and that Mr. Bohne should serve on the finance committee.

A letter was received from our Cleveland School Board requesting a collection for our brethren in Oregon who are presently facing a similar school struggle as our Michigan District. Approximately \$10,000 in support is needed. The Board approved this request and authorized the Synod Treasurer to make an advance, if necessary, up to the amount of \$5000. Further communications about this struggle will be made to our congregations from other quarters.

As a result of the great blessing that God has bestowed upon our institutions, there is a lack of teachers in some places, and one would like to create a new professorship here and there. Although on the one hand it is right that not too many inexperienced assistants should be employed at our colleges, the Board of Directors does not dare to approve the creation of a new professorship without the most urgent need, and therefore gave the advice that until the next Synod of Delegates one should help oneself in such a way that one employs an experienced assistant.

The Board spent considerable time on the budget for 1923, and in some cases the sums requested for the various missions had to be reduced. In connection with this, the Board decided to encourage the Mission Commissions to diligently remind the congregations under their care to make a serious effort to become self-supporting as soon as possible or to contribute more to the maintenance of the preaching ministry. At present, in one large mission, seven-eighths of the pastor's salary is paid from the mission treasury, while the congregations contribute only one-eighth.

Our Synod has determined that collections for charities of any kind may be made throughout the territory of our Synod only if the Board of Directors has given its consent. This order is not always observed, and is therefore reminded in this place.

The lack of space in our seminary in Seward has become unbearable. Mr. Horst presented a plan for the new dormitory. It was decided to hire an architect and then proceed to the erection of the new building as soon as possible. The Nebraska District will purchase an adjoining lot of about six acres and donate it to the Synod.

Synod Treasurer Seuel complained that funds collected for General Synod purposes are still being held too long by some district treasurers to meet the need in the district treasuries. This should not be done, as it is against the mind of the givers, and

the budget of the General Synod suffers thereby. Such funds should be remitted to the Treasurer of the Synod as soon as possible and on a regular basis.

Our synod owns property in Brazil. Mr. Pritzlaff was commissioned to examine the incorporation records with the help of advocates and, if necessary, to make such arrangements that the Synod is secured in its possession.

On the two following days, September 27 and 28, the Board participated in a large meeting composed of representatives from the various parts of our Synod. The purpose of this meeting was to consider how the appropriated sum for the building fund, amounting to P1,500,000, could be raised this fall. The good Lord has so filled our institutions with pupils and students that we do not know how we are to salvage the blessing. A full report of this meeting and its resolutions will be sent to all the churches. May the Lord make us all willing, and let the blessed injunction ring in our hearts continually: "Make wide the room of thy tabernacle, and spread out the carpets of thy dwelling, spare not thyself; make thy cords long, and set thy nails fast!" Isa. 54:2. Then we will all lend a hand that building may be done in St. Louis and Seward in the interest of spreading the glorious kingdom of our highly praised Saviour.

F. Pfotenhauer.

To the ecclesiastical chronicle.

From our Synod.

Mission opportunities in Panama. A reader of the "Lutheran" writes us: "Allow me to call your attention to Panama. My brother is assistant chief of police in Pedro Miquel county. He was here two years ago on a visit and complained that no one was taking care of the fellow believers there, since there were many possibilities and much material available for missionary work. There were people from our St. Louis congregations and from other congregations of our synod, also a considerable number of Germans, as well as the Dredging Division, a thousand men, consisting largely of Swedes and Norwegians, etc., but in the whole Canal Zone there was not a single Lutheran pastor. He said he knew of Norwegian families where the mothers were waiting for a Lutheran pastor to come and baptize their children. He also wrote down a list of names for me. My brother told me that he sometimes conducted as many as fifty Germans wandering through and forwarded them to South America, etc. It is well known that the Canal Zone is a large, beautiful park, and now quite healthy. Panama would be a link between North and South America and also of importance and significance because of the many officials there."

We are intentionally sharing this news here. It would be of value to hear from other readers who have any connection with Panama in the interest of the mission.

L. F.

From faraway Idaho. From September 1-5, the Southern Idaho Pastoral Conference met in New Plymouth. On Conference Sunday, the local church celebrated its annual Mission Feast. Since the church was not expected to have the expected festival congregation

the very spacious cold store of a fruit farmer was equipped with seats for 200 to 250 people. There were not too many benches when the members of the local church and guests from Emmet, Nampa and Payette arrived. Father F. Braun of Idaho Falls preached in German; then Mission Director F. W. Georg gave an address, and Candidate C. M. Amling, who is to become our Director's "right hand man" as general traveling preacher, was solemnly installed in his office. The other seven pastors present assisted in the introduction. In the afternoon the undersigned preached in English. This was followed by a long discourse by J. A. E. Beyer, missionary to the deaf and dumb, of Portland, Oreg. which all present listened to and "saw" with rapt attention. This day of blessing will probably be lukewarmly remembered by the congregation. The collections amounted to over 4155, a portion of which is to be used for the deaf and dumb chapel at Seattle, Wash.

Then on September 11, six boys from this county-Twin Falls, Clover City, Eden-traveled together from Twin Falls to Portland. Two of these had previously been at Concordia College there, and four were beginners. May God grant that these young people will diligently devote themselves to their studies, grow and increase in godliness, and one day become faithful workers in the vineyard of the Lord!

Taubstunennüssiuar J. A. C. Beyer also gave a lecture in Twin Falls at the Mission Festival; likewise Heathen Missionary E. Riedel gave one on the mission of our Synod in China.

J. Gihring.

The General Teachers' Conference of our Synod met from July 12 to 14 in our seminary at River Rorest, Ill. Visitors came from near and far. In all, over 200 persons attended the meetings. Teacher W. Wegener was elected chairman and Teacher C. W. Lisenmann vice-chairman. Teacher T. E. Breihan took the minutes. The following papers were discussed: "The Qualities of a Christian Teacher" (F. W. Meyer), "Melanchthon as a Pedagogue" (B. Schumacher), "Intelligence Tests and Measurements" (W. F. Weiherman), "Zur Sprachenfrage" (W. Wegener), "über Orgelbau" (C. Rupprecht), "Die Kinderstimmen im Unterricht" (W. F. Herrmann), "Socialized Recitation" (F. W. Rademacher), "über christliche Erziehung" (A. C. Stellhorn). There were also some papers on text-books, and a lecture on drawing and spelling. All the papers were met with the greatest interest. The discussions were lively and stimulating, and were conducted in a fraternal spirit. They were blessed and instructive days, and all the visitors went home with the consciousness that they were richly benefited in their ministry.

In the negotiations as well as in private conversations it became clear that our teachers in all parts of the country, whether in German or in English, work in the same spirit and sense, and that their whole striving is directed towards the welfare of our schools for the good of the church. God bless them, but such meetings help to strengthen them in their endeavors. The churches should encourage all their teachers to attend these conferences regularly and then report back. The schools and the churches will only benefit.

W.

Our Mission Festivals. A few communications from our correspondence will not be unwelcome to our readers, and may serve to encourage many a pastor, many a congregation, many a Christian. The communications come from various

States and Synodal territories, mostly from rural parishes or from smaller towns.

A pastor of a small congregation of 95 communicant members writes: "Concerning our mission festival collection, probably one of the largest in the district [\$1125] I wish to add the following: P800 of which was contributed by a member on whose land LI was recently found. When I learned from others the exact amount of his contribution, and congratulated the cheerful giver, he humbly replied, "I did not earn these oil wells. I did not work for this money. The good Lord, in his great mercy, has just given it to me without any effort on my part, and I hold that I ought to give some of it back to him." Another pastor, in sending in the advertisement of his missionary feast, remarks: "The largest collection ever made by our little congregation of 40 communicants." The collection was P304. 25. Still another pastor writes: "This year's Mission Festival collection is the largest in the history of our little congregation. Since 1918 our collections have tripled. Glory to the Lord for that!"

Often the mission feast notices come without any aside, but the numbers on which our eye falls, because we know the churches, carry eloquent language. Here one congregation has P1421. 99, there another P873, here a third \$617. And these are not large, populous congregations.

The following report is also very pleasing: "Yesterday we celebrated our annual mission feast. The good Lord heard our prayers and gave us beautiful weather. I was anxious to see how good the collection would be this year, since the members of our congregation had no earnings at all from April to September. I thought to myself, even if it is H100 less than last year, you can be satisfied. For the last three years I have been following the practice of sending a letter to each communicating member the week before the mission festival, in which I point out the needs of the various funds and at the same time give information about what is expected of us according to the budget. Then I present to them all that our dear Saviour has done for us, and how we now also want to prove our faith with deeds at the mission festival. Result? Before this way was followed, we never had over P300 in the years of abundant merit. Since then it has been quite different. In 1920 the collection was equal to H355. 97, in 1921 it amounted to P410, and this year (I have still not quite recovered from the joyful astonishment), in spite of nearly half a year's unemployment, we have more than ever before, namely, P450. There are still pious children of God, after all, who are also willing to make a sacrifice. To God alone be the glory!"

Admittedly, not everyone has such joyful experiences. However, sporadically, a pastor laments as he sends in his missionary festival advertisement, "Alas, a decline. I will, however, work vigorously for large gifts for our synodical building fund." And another pastor remarks of his ad, "I am sorry to add: 'Rained out and thus miscalculated! Those are some unfortunate words that do great harm to the kingdom of God. The raining, of course, comes from above, but there should be no reckoning down here. Nor would such a thing come to pass if all the absent Christians were to give their gifts afterwards.' We add: an outward expedient to accomplish the last mentioned is the distribution of envelopes. If each communicant member receives an envelope for his missionary gift before the feast, and if then, after the "rained out" and therefore "accounted for"

If, on the following Sundays, it is remembered that God and man expect all those who could not come to the mission feast to bring their gift later, then in the vast majority of cases the account will be better and more pleasing. In general, do not talk about the envelope system with those who do not use it, but with those who do, and hear what experiences they have had with it. In the many years since we have been talking about the envelope system in this place, we know of only two congregations that have introduced it and then abandoned it, but of hundreds that have introduced it and retained it and would not do away with it again at any price. And the two municipalities that did away with it tried it again after a few years and then have stuck with it to this day.

L. F.

A time-honored, interesting document. The first written constitution of our Synod, with the handwritten signatures of its founders, was found by us some time ago and is now in good custody in the fireproof cabinet which the supervisory authority of our seminary has acquired for the safekeeping of valuable historical objects. Many readers of our paper will be pleased to see the inscriptions of the faithful men, the charter members of our Synod, as one would say in this country, with the indication on which day they joined the Synod, and when they, if they were at first only advisory members, became entitled to vote by the fact that the congregations served by them also joined the Synod. Therefore we have had this memorable sheet photographed and printed on the opposite page. It is a unique rarity. Four names are missing, namely Th. Jul. Brohm, W. Hattstädt, J. E. Schneider and A. Detzer, for the simple reason that they could not be present at the first Synodal Assembly and could only declare their membership in writing. The book in which this Constitution is found was purchased at a bookstore in Chicago. The Constitution fills 16½

Name	Stimmberechtigt.	Eintritt.	Aus. tritt.	Verauthend.	Eintritt.	Aus. tritt.
Carl Gott. Ludwig Schallhart, Pastor in St. Louis, Mo.	Mindest.	1847				
Goldschmidt, Pastor, Pastor in Illinois River Co.	Wimberley, Tex.	1848 31 Jan.			Evangelist.	1847
Chas. & Newburg, Jr. Pastor Illinois River Co., Pastor in Illinois River Co.	Wimberley.	1848 31 Jan.			Congressman.	1847
P. P. Miller, Pastor Washington Pastor in Illinois River Co.	Wimberley.	1849 31 Jan.			22 April	1847
John Augustus Ullrich, Pastor in Chicago, Ill.	Wimberley.	1849 31 Jan.			Constituted	1847
W. F. Frey, Pastor in New- ark, Union Co. N.J.	Wimberley.	1847 30 "			32 April	1847
J. M. Rieffmann.	Wimberley.	1848 31 Jan.			Constituted	1847
Pastor in Saalfeld, Thuringia, etc.	Wimberley.	1848 31 Jan.			3rd May	1847
M. J. St. L.	Wimberley.	1847				
Pastor in Fort Wayne, Ind.	Wimberley.	1847				
Dr. W. K. G. Kappeler, Pastor in (Illinoian) and Grayville, Kentucky, in 2 years in Fort Wayne, Ind.	Wimberley.	1847 Jan. 28, 1848			Constituted Jan. 28, 1848	1848
Dr. Aug. Kraemer, Pastor in South Haven, Mich.	Wimberley.	1847 Jan. 30, 1848				
Jacob Brandenburger, Pastor in Danbury, Ottawa Co. O.	Wimberley.				Constituted Jan. 1, 1848	1848
Rev. Will. Lindemann, Pastor in Newburgh Township, in 2 years in Marion Co., Pa.	Wimberley.	1847 30 April				
G. J. Zeller, Pastor in Elizabethtown.	Wimberley.	1847 30 April				
G. R. Pfiffer, Pastor in Wimberley.	Wimberley.	1847 30 April				
Giesswein, Dr. Marshal Co., O.	Wimberley.	1847 30 April				
C. A. Weller, Pastor in Buffalo.	Wimberley.	1848 31 Jan.			Constituted Jan. 16, 1848	1848
W. Hattstädt, Pastor in Fort Wayne, Ind.	Wimberley.	1847				
George Weckauf, Pastor in Wimberley.	Wimberley.	1847				
W. H. Adams, Dr. in Marion Co.	Wimberley.	1847 30 April				
C. J. Korman, Pastor in Neamette, Dr. in Wimberley.	Wimberley.	1847 30 April				
H. Charles, Dr. M.D.	Wimberley.	1847 30 April				
Carl Friederich, Pastor in Wimberley.	Wimberley.	1847 30 April			Constituted	1847
Aug. Moritz Gingras, Pastor in Buffalo, N.Y.	Wimberley.	1847 Jan. 6, 1848			Jan. 27, 1848	
Ludwig Melchior Scholz, Pastor in Wimberley.	Wimberley.	1847 30 April				
G. Lorenz Staffer W. Louis Mo.	Wimberley.	1847				

The signatures of the founders of our Synod under the first Synodal Constitution.

Leiten and is beautifully and strongly written, but we have not yet been able to determine the scribe. In addition to the signatures presented here, there are five more pages of such signatures, the names of those who joined the Synod up to the year 1853; then, unfortunately, this historically valuable document breaks off.

L. F.

Regular self-certification. A member of our Synod writes that the lamenting reports in our journals of the constant deficiency in our coffers are incomprehensible to him. Bor 1920 he used to tax himself ^2. 50 annually for the synodical treasury, since then P5. 20. "Nothing is easier: a little wooden barrel on my desk exhorts me every Saturday night to put a dime in it. If all communicating members would follow this very simple method-even with a nickel-the all-important General Synodical Treasury would not only have no shortage, but abundance." All our officers, whom we have entrusted with the management of our pecuniary affairs, will not accomplish what they are supposed to accomplish, unless each of us regularly taxes himself for all our Synodical purposes. D.

A strange report has passed through a number of German political papers in our country during the last few weeks, and has caused quite a number of letters to be sent to the editors and to the faculty here. According to a report on a conference of pastors of our synod in Cleveland, O., the faculty of our St. Louis Seminary is supposed to have given the advice to use unfermented grape juice instead of fermented wine in Holy Communion. Of course, this never occurred to the faculty, but they always said just the opposite. But what the two pastors mentioned in the report are supposed to have said is not correct either. We approached one of the same in Cleveland for information, and he replies, "The newspaper report is, of course, not correct. No one in our conference has claimed that the faculty have advocated grape juice; on the contrary, the contrary is true. The nonsensical report was perpetrated by a newspaper reporter who, unbeknownst to the conference, hired himself. The next day, when the report appeared, I objected to it in the Conference; also, and much more sharply, P. R. It seems that the German newspapers have put much more into our mouths. I will do what I can to control this drivel."

This answer will suffice those who have written to us.

L. F.

Domestic.

A very worrisome bill. The Sterling TowncrBill in Congress has not yet become law. Although vigorously supported and repeatedly advocated by the National Education Association, the Masons, and many State teachers' associations, its progress has so far been a slow one, for there has also arisen what appears to be equally vigorous opposition, not only from seldom Catholics, but also from the side of insightful schoolmen, politicians, and taxpayers. President Harding himself does not seem favorably disposed toward the Borlage. But the matter is not yet decided, and one must fear, however, that sooner or later either this or a similar bill will be adopted. That is why caution is needed. The bill would not apply directly or immediately to our parochial schools, but it would be, as some one has appropriately expressed it, "the beginning of sorrow," because it contains so many possibilities, and because its advocates, especially the Masons, are in favor of compulsory education for all children.

of the state schools ("compulsory education of all children in *the public schools*"), which would simply exclude community schools.

The bill seeks to create a new executive office in the President's Cabinet and to hire a Secretary of Education. For this purpose \$500,000 a year is to be appropriated by Congress. Further, the sum of H100,000,000 a year is to be distributed to the States, which are to raise an equal sum, for the purpose of "removal of illiteracy, Americanization of immigrants, equalization of educational opportunities, physical education, and preparation of teachers". But all this is already being done by the individual states and costs the taxpayers a lot of money. Why add more machinery to force money out of people's pockets? And why does the money have to be first collected in Washington and then returned to the states after raising an equal amount? Why create the central power in Washington? An editor of a daily newspaper in the eastern part of the country calls this "uniformizing our public school system" ("a Prussianizing of our public school system"). The whole movement seems to be aimed at forcing a uniform school system for all children here in America and taking away from the citizens all freedom of schooling or the right to determine what kind of school their children shall attend and what kind of education they shall have. An educational monopoly is to be established. And God forbid!

Write to its representatives in Washington, support those who are already against the bill, and instruct those who are for it. Point out the unnecessary tax burdens, the dangerous centralization, the interference with freedom in education, and the socialistic tendency of the whole movement. So one protests on the basis of general principles. Since the danger to our schools is an indirect one, a hidden one, and since it may not be possible to prove such a danger to the representatives in Washington from the wording of the bill, one prefers to keep silent about it and to adhere to general principles. The danger is there; there is no doubt about it.

A. C. Stellhorn.

Abroad.

An apt word. When the world-famous Viennese surgeon Dr. Adolf Lorenz, who also worked for a time in the United States, was recently asked whether his scientific research had not affected his faith, he replied: "You ask me whether medical science or any other science leads to the destruction of faith? My friend, you are still young, while I am an old man. But this I will testify to you from long experience, that the study of scientific facts, as nature gives them to us, does not weaken faith in God, but on the contrary only strengthens it. Such study humbles an honest man from the heart by showing him how little he knows. Yea, it duly impels him to believe in the God of omnipotence and miracles." What the great Dr. Lawrence here expresses, the Scriptures also confirm. St. Paul has expressed this in the following beautiful words: "For that God is known is manifest unto them: for God hath revealed it unto them, that the invisible nature of God, that is, his eternal power and Godhead, is seen, when it is perceived in works, that is, in the creation of the world; so that they have no excuse."

Rom. 1, 19. 20. Also the unbelieving naturalists, who are largely responsible for spreading unbelief among the masses of the people, will have "no excuse" one day at the Last Judgment. It is not high science, but unbelief of their hearts, that has made their "poetry vain," and their "hearts darkened with incomprehension."

J. T. M.

After that, sleeping pills from the pharmacy are quite unnecessary. They save the expense of such.

From Santo Angelo, at half-past five in the morning, the train leaves for Cruz Alta, and thence one for Erechim, which is situated in the midst of mountains adorned with great forests of pines.

Ecclesiastical and secular from South America.

8.

Marcellino Ramos, Brazil, April 18, 1922.

The most arduous journey yet made on a colonist's wagon, which has no springs either under the box or under the seat, and which, when passing through ditches or over stones, is very bumpy, was that from Santa Rosa to Santo Angelo. It occupied ten hours.

Almost always the way led through the jungle, which is so dense that one can only get through with a good forest knife, with which the undergrowth is chopped down. At the edge of the forest grows often more than house-high bamboo cane. This stands there in green leafy adornment for about thirty years. Then it dries up, and when the seed falls, which mice love very much, there is a plague of mice in such an area.

Another pest, much more general, of which higher hills also bore witness just this way, are the ants, which in a short time not only destroy whole vegetable gardens, but also leave whole trees bare.

The earth in this area is all red. When you're driving, if it hasn't just rained, you're constantly enveloped in clouds of dust when the wind comes from behind. This dust penetrates through to the skin, staining everything you wear,

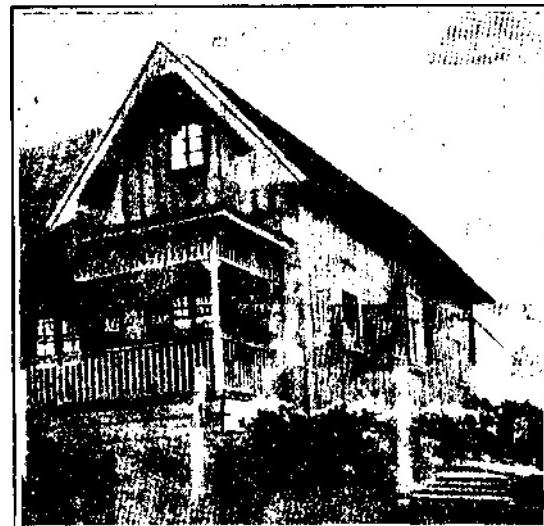


The church in Erechim, Brazil.

President Busch, his family and the teachers König and Herrmann.

red and can hardly be washed out. And the brown color, which the skin takes on under the influence of the tropical sun during a ride of several days on an open wagon or while riding, is also washfast.

That our missionaries are hungry and tired after such journeys or rides is understandable. Appetite and



The parsonage in Erechim, Brazil (Praeses J. Busch).

In spite of the busy time and the late hour at which the train arrived - there are also night trains in this area - the present President of the Brazilian District, Fr Busch, was at the station with his Buggh to collect the enrollee. He had received the letter sent to him in good time. A telegram sent as a precaution, on the other hand, did not arrive until a day later. There is just no hurry here. A favourite word of the Brazilians is *paciencia, patience!*

On Easter Day, in addition to the faith-strengthening and encouraging sermon of the local pastor, a very instructive and comforting Easter catechesis was held by teacher Krüger.

The congregation, which consists of . 40 families, and has a house of worship of quite ecclesiastical appearance, was much troubled some time ago by their then assistant teacher, who denied the consequences of sin, as well as the resurrection of the flesh, and led an angry course. But since the deposition of the impenitent man, all has been well.

Praeses Busch sets a good example to his brethren as a missionary. In addition to Erechim, there are seven congregations and three preaching points under his care, where there are two to three, five to six, and twelve to fifteen families. The distances that have to be covered to reach them amount to two to three, but also to eight, ten and fourteen hours. In the former places preaching is done, because the people are still too poor to acquire mounts. Otherwise there is much riding in these South American countries. On all country roads one sees men and women, young and old, on horseback. Small children cling to saddleless horses like a limpet to a dress and chase what the animal can run. Seven-year-old boys already hold a small child in front of them on horseback. People who have the means use very expensive harness and have saddles as well as bridles and riding whips not only shod with inferior metal, but in some cases even richly shod with real silver. If the monetary value of these ornaments could be given to the missionary treasury, it would amount to a considerable sum.

Then on Easter afternoon Praeses Busch drove his guest

to Paiol Grande or, as it is also called, Boa Vista to P. Gundermann.

On the morning of Easter Monday a well-attended service was held here in a hall which a member, Mr. Markworth, freely gives to the congregation of twenty families. The pastor's study adjoining the hall serves as a vestry, and from it the pastor accompanies the congregational singing on a piano. Twenty-one children gather around him in the school.

In the afternoon a service was held at Linha 3 - Linhas are the country roads named with numbers according to their distance from the nearest town - eight miles from the little town. As the congregation here numbers seventy families, there was a large crowd present. The singing, which was accompanied by two cornet players, went well. A mixed choir sang quite beautifully during the service, "Rock of Salvation" and, "God will preserve me," after the service, "God with you until we meet again." Teacher Hofmann has sixty children in school here with prospects of increase.

In spite of persistent heavy rain and bad roads, a number of men, women and children had come to the school; one man had walked barefoot for two hours over hill and dale to attend the service. There are twelve children in the school, who are taught by the pastor what they need for that life as well as for this.

Four other places, from 6 to 76 miles from Marcellino Ramos, where the number of families belonging to them varies from five to eleven, testify that in most cases all the people attend the services. Especially in Bom Retiro the prospects are good, if a teacher can be placed there. In the near future Fr. Rehr will take a place from the President of the District that is closer to the former and can be reached more easily by him. Except to the remotest place where the railroad can be used, the missionary, who, as is right, rides as much as he can to build Christ's kingdom and is willing to persevere at his post in spite of the adversities that no servant of Jesus is spared, rides to his parishes, just as Father Gundermann makes his journeys in the saddle.

Even before we visited these two areas, we had paid a visit to Sete Setembro (September 7), an area under Fr Krieser's pastoral care. Areas of the country and especially streets in Brazilian cities are often named after days on which important events took place for the country. The congregation in Sete Setembro, consisting of thirty-two families, had been ordered to meet at three o'clock in the afternoon, but owing to unavoidable sojourns the place could not be reached before half-past five. The congregation was already about to disperse, but turned back again, and after giving an address, also engaged in a discussion of the missionary matter. Assistant teacher Camcn has seventy-two children in school here, and there is a good prospect of increase.

Before continuing our journey, we had to stop at the teacher's house, whose wife quickly prepared supper. In the meantime it had become dark. We then drove four horses to Santa Rosa, several hours away, where Father Krieser lives and has a congregation of seven families, and where he teaches a class of twenty-three children. Near the town is an Indian reservation. The following morning, about 3 o'clock, the pastor had to leave to hold services at another place. A few hours later a number of the Indians, both female and male members of the tribe, were working on the road in front of the parsonage.

Besides the community in Santa Rosa, Fr. Krieser has five places where he breaks the bread of life for immortal souls. At each of these four to nineteen families are found. The places are from nine to thirty-two miles from Santa Rosa, and some, it is supposed, have moderately good, some very good prospects of growth. God grant the cherished hopes may be abundantly fulfilled! Bf.



President J. Busch as a traveling preacher.

In all, Father Gundermann supplies nine places, ranging from shorter distances to twenty-six miles of bad road across mountains from Boa Vista, and ranging in size from three to seventy families. The future of some of these is judged not too hopeful, but that of others quite promising.

During the night we boarded a train to get to Marcellino Ramos. This little town is gracefully situated in the midst of wooded mountains at the confluence of the Rio do Peixe and the Rio Pelotas, which here form the Uruguay River. Years ago there was a large congregation in this place, which was faithfully served by one of our pastors. One day, however, he was informed, with unreserved recognition of his devoted services, that he need not come any more, as a Uniate had been approached to serve him. Those, however, whose hearts were set on their Lutheran confession, did not go with the unfair elements, but organized a new congregation, which is now supplied with Word and Sacrament by Father Rehr. It at present consists of sixteen families of mostly impecunious tenants, all of whom come to worship when the weather is favorable. On the day that the representative of the missionary commission visited them

Will the Bible still be able to hold its own?

This question has recently become the subject of special consideration in many circles in our country, in view of the fact that in almost all the colleges and universities, as well as in a great many theological teaching institutions in the country, there is an eager effort to have the Holy Scriptures no longer regarded as God's heaven-given Word. The opinion was not both: "Will the Bible be read at all?"

How so-called "Christian Science" contradicts the Bible.

"Science and Health," 1917.

A sacrifice, however great, is not sufficient to pay the debt of sin. (S. 23.)

The material blood of JEsu was no more capable of cleansing from sins when it was shed on the accursed wood than when it flowed through its veins. (S. 25.)

The Virgin Mother grasped this idea of God and gave her ideal the name JEsus. (S. 29.)

JEsu's disciples saw him after his crucifixion and learned that he had not died. (S. 44.)

Miracles are impossible in the science of salvation. (S. 83.)

The Bible was my only textbook. (S. 110.)

JEsu... in his... Triumphant exit from the flesh. (S. 917.)

An ulcer only reveals ... the opinion that there is pain. . . . (S. 153.)

Does God give the mother her child. . . and then takes it away by death? (S. 206.)

Man is . . . neither young nor old. (S. 244.)

The theory of three persons in one God . . . is reminiscent of polytheism. (S. 256.)

Christian Science of Salvation makes man divine. (S. 269.)

No finite judgment awaits mortals. (S. 291.)

The destruction of sin is the divine way of forgiveness. (S. 339.)

Man is never sick. (S. 393.)

There is no death. (S. 428.)

God and man exist together at the same time. (S. 471.)

JEsu is the human man, and Christ is the divine idea, hence the twofoldness of JEsu the Christian. (S. 473.)

Man is not capable of sin. (S. 475.)

Christ . . . , the divine idea of God outside the flesh. (S. 482.)

Was this not a revelation instead of a creation? (To Gen. 1, 3-5.) (S. 504.)

Gen. 2. 6ff. is the untrue history in contrast with the true, Gen. 1, 2, 1-5. (p. 522.)

Man never lost his spiritual state and eternal harmony. (S. 548.)

The old opinion . . . the devil (evil)... is a mere delusion. (S. 567.)

"Adam" means error, etc. (Glossarium.)

Angels are God's thoughts, which come to humans. . . . (Glossarium.)

Resurrection - spiritualization of the thought. (Glossarium.)

"Church of Christ, Scientist."

The Bible.

With one sacrifice he has perfected for eternity those who are sanctified. (Hebr. 10, 14.)

Without the shedding of blood there is no forgiveness. (Hebr. 9, 22.)

When he cometh into the world, he saith, The body... you have prepared for me. (Hebr. 10, 5.)

I was dead; and behold, I am alive for evermore! (Revelation 1, 18.)

Many wonders and signs happened through the apostles. (Apost. 2, 43.)

We are not like many who distort the word of God. (2Cor. 2, 17.)

A spirit hath not flesh and bones, as ye see that I have [even in the state of exaltation]. (Luk. 24, 39.)

Satan... smote Job with evil swarms from the sole of his foot even to the top of his head. (Job 2, 7.)

The LORD gave, the LORD hath taken away. (Job 1, 21.)

Jesus took to... Age. (Luk. 2, 52.)

Baptize [all nations] in the name of the Father and of the Son and of the Holy Spirit. (Matth. 28, 19.)

Then said the serpent unto the woman, . . . you... will be like God. (Gen. 3, 4, 5.)

Paul spoke . . . of the judgment to come. (Apost. 24, 25.)

God . . . did not impute their sins to them. (2 Cor. 5, 19.)

And they brought to Him all kinds of sick people. (Matth. 4, 24.)

It is appointed unto men once to die. (Hebr. 9, 27.)

A man in his life is like grass; he blossoms like a flower of the field. (Ps. 103, 15.)

Who is a liar without denying that Jesus is the Christ? (1 John 2:22.)

They are all sinners. (Rom. 3, 23.)

Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God. (1 John 4:3.)

In the beginning God created heaven and earth. (Gen. 1, 1.)

The scripture cannot be broken after all. (Joh. 10, 35.)

Through one man's disobedience many have become sinners. (Rom. 5, 19.)

He himself, Satan. (2 Cor. 11, 14.)

God looked at all that he had made, and behold, it was very good. (Gen. 1, 31.)

Are they not all servant spirits . . . ? (Hebr. 1, 14.)

A natural body is sown and a spiritual body is raised. (1 Cor. 15,

44.) Many will come under my name... . .and shall deceive many. (Matth. 24, 5.) R. Hope.

Our missionary work in the Gulf States.

How gloriously God has blessed our country with His Word can only be seen when one travels and can thus gain an insight into the real greatness of our mission work. Apart from the fact that other church fellowships have also



The community in De Nidder, 25 miles northwest of Lake Charles, La.

All but one have nine to fifteen miles to church.

Even though there are many synods working everywhere, the work that God has done through our synod in the whole country is so great and glorious that we cannot thank him enough for his abundant grace. Our synod has indeed become large, so that we are accustomed to reckon with large numbers. But the larger the numbers, the less they mean. It is easy to pass over them, to speak of a million souls, of six hundred thousand communicants, of seven and twenty districts, etc., without realizing what these statistics include. Only when one travels from place to place and finds everywhere "God's Word and Luther's teaching" pure and loud, when one may greet brethren in the north and south, in the east and west, who are united with one in faith and bound together by the one bond of peace, only then does one become quite aware of the abundant blessing of God that has undeservedly come upon the land and the people, and only then does one become quite aware of the high responsibility that we as a church of the pure gospel have inherited. Yes, to us the Saviour's word applies with doubly holy earnestness, "Preach the gospel to every creature!" Mark. 16, 15.

However, our work does not bear the same fruit in all places. In some places God has given us mighty harvest fields full of people, while in others there are only a few sheaves to be gathered, and the work of the Lord proceeds only slowly and with difficulty. But in every place it is the same gracious God who gives prosperity to the sowing of his preached word, so that it never returns to him empty. The writer of this article was again reminded of this when it was recently his privilege to attend the Synodical meetings of the Southern District, which met in the midst of the small but stirring parish of Bro. Luecke at Abita Springs, La. The visit to this parish was all the more dear to the writer, as he himself, about ten years ago, had given this missionary

feld had served on a temporary basis for two years. At that time it seemed as if the prospects for growth were quite hopeless; in the meantime, however, under faithful pastoral care, the parish has progressed nicely and at present counts six congregations and preaching places, which, however, are scattered over a considerable distance of land, so that the work of the pastor is made considerably more difficult.

The great distances of the churches and mission places from each other is one of the greatest difficulties in our Southern mission work. As to area, the Southern District is perhaps the largest in the United States. If the writer had thought the journey from St. Louis to New Orleans was plenty far, he was the more astonished when he heard that one of the pastors had traveled over a thousand miles to come to the Synod. But other pastors also reported traveling far. The journey of some of the pastors in Alabama amounted to from 500 to 600 miles, and had our missionary appeared at the Synod on Spruce Island (Isle of Pines), he would have had to travel several thousand miles by sea and land. All this, of course, means great expense and expense to a district which, as to number of members, is one of the smallest in the Synod.

To illustrate this to the reader, some figures may perhaps not be uninteresting. There are only about 1200 souls in the nine churches and preaching places in Alabama, which is less than the number of souls in one of the larger churches in St. Louis. In Florida, in the nine preaching places and congregations, we have only a little over 900 souls, and in Mississippi theirs are only a little over 200, although preaching is done in six different places there. The stronghold of confessing Lutheranism in the



The male members of the Prairie Farm mission, 25 miles southeast of Lake Charles, La. (P. Th. Wegener.)

South, of course, is New Orleans, where there are at least three parishes, each with more than a thousand souls, namely, St. Paul's parish with 1675, the English parish with 2500, and St. John's parish with about 1030 souls. Four other parishes in New Orleans and vicinity have each a number of souls from 400 to 500, while the other parishes in New Orleans are partly mission parishes, but partly

yet fall far short of the above numbers. Outside the city of New Orleans, our Synod in Louisiana is represented in seven different parishes; but in all these parishes and preaching places together the number of souls amounts to



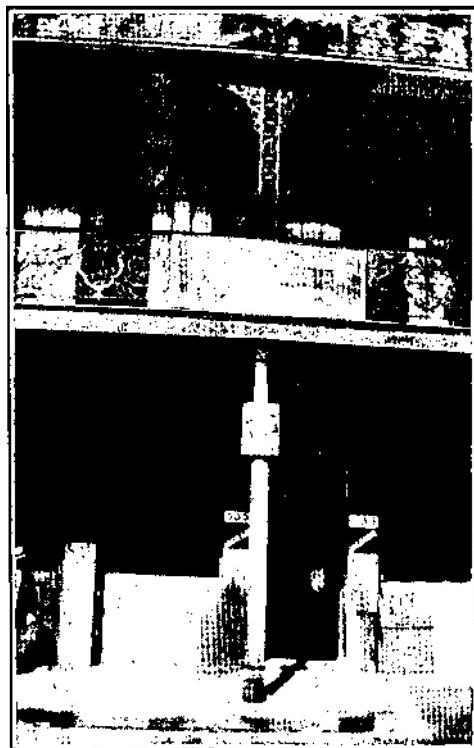
The female members of the Prairie Farm mission.

not to more than 800 souls. This explains why the Southern District, with its 36 mission stations, needs P7000 annually from the General Fund for Inner Mission. Truly, without the help of the dear Christians in the North, the work of the Lord in the South cannot be accomplished!

Nevertheless, even in the South the preaching of the Gospel has not been without blessing. In spite of great difficulties, the District has nevertheless grown during the forty years of its existence. As is well known, it was founded on February 8, 1882, forty years ago. Since that time the work has spread over the States of Louisiana, Alabama, Mississippi, Georgia, and Florida, and over Spruce Island, which belongs to Cuba. As to outward growth, the number of souls in the district has increased from 1000 to 11,465. Three teachers who attended the formation of the district forty years ago are still active in the service of Christ, namely, Teachers Schoenhardt and Huettmaun, who are still on the school board, and Teacher Reisig, who has served the synod as treasurer for twenty-five years. If we ask why, in spite of faithful and diligent work, the district has ceased to grow, several reasons may be assigned. First, the Southern District has not been able to share in the growth that has become our northern congregations through immigration. The economic conditions in the Lüden were not favorable for the German immigrants, so that they settled mostly in the north and west. Furthermore, the south is a true stronghold of popery and sectarianism, to which many a Lutheran immigrant has fallen victim. Finally, however, lodgeism is also strongly represented in the South, and how disturbing this poisonous pest is to the growth of congregations is known to all who are acquainted with it. Enthusiasm and lodge-keeping are still the main dangers and difficulties that stand in the way of the spread of the gospel. In spite of all this, our pastors and missionaries in the South are working diligently. Of this the last district

synod testified. In spite of the almost oppressive heat, the various affairs of the district were diligently discussed in daytime and evening sessions, and especially considerable time was devoted to the cause of missions. Our brethren there desire nothing more than that the Word of God should spread more and more in their midst. Thus, this fall, six candidates are entering the district and will begin work in three new mission places. A missionary inspector will also be appointed to assist the missionaries in word and counsel. For the present he will work in Atlanta, Ga. where God has opened a mission door for us. Wherever possible, diligence is looked to for the establishment and care of the Christian parochial school, and in New Orleans there are still two complete parochial schools of eight grades. One of these parishes advertised its school in the daily papers four Sundays before school commenced, and not without success; for in consequence of the advertisements four new pupils from non-Lutheran districts came forward for admission. Besides the two mentioned, four other congregations have parochial schools.

An exceedingly important matter discussed at the Synod was the establishment of a Lutheran college, with which a progymnasium is to be connected. This proves that our brethren in the South are also concerned about the needs of the general church, and that, as far as God gives blessing, they will provide for the training of preachers and teachers.



The Seamen's Mission in the Pontalbagebimde at New Orleans, La.

want to carry. Especially in New Orleans a Christian college would be a blessing, and it is gratifying that our young fellow-Christians are also warming up to this glorious work.

A Seamen's Mission was also started in New Orleans last August, finding a home in the famous Pontalbage building, which is over a hundred years old.

The work in the city mission is conducted by several pastors of the city, so that even the poor, the sick and the abandoned can hear God's word. Two new mission places in the north and south of the city are making good progress, and God willing, the Walther League will build a hospice in this great port and cosmopolitan city in the not too distant future. Thus, through this all-round missionary work, the word of salvation will be preached to many who have strayed from Christ, to God's glory and to his salvation. May God himself strengthen and preserve the right missionary spirit in our brothers!

Where there is mission, there is also need for funds. Thus, the Synod devoted the necessary time to the financial affairs of the District as well as of the Synod, and all sides discussed how the District could fulfill its part of the duties of God-given giving. In this area, too, the district has made good progress, and in order that it may continue to improve, it was decided to adopt the budget account, so that all funds may be contributed abundantly and regularly. May God grant that the word may be heard in the right way and that the deed may be blessed!

No visitor may leave New Orleans without having done a glimpse of the great work of the negro mission. This work is under the supervision of the Synodical Conference, and how wide is the door God has opened to us among the neglected sons of Ham, is proved by the three larger colored congregations, whose mission schools are attended together by about 800 children. The real success of this difficult but blessed work God will only show us in heaven. Let this encourage our dear workers, who often wait with sighs of their office. May God also be with them for comfort and strength!

All too soon the beautiful, very busy days in Abita Springs came to an end, and the brothers returned to their difficult and often lonely posts reinvigorated. But let us not speak of loneliness. Where the Triune God is with His angels and His whole heaven, the missionary must not feel abandoned. But neither is he abandoned by his fellow Christians, whose prayers accompany him in his work. However, there is also a certain danger in the ever-increasing growth of our Synod. Above the great, the small and individual can easily be overlooked. Even the workers in the various districts are becoming more and more strangers and unknown to one another. It is all the more necessary that we all, wherever we stand and work, remain in contact with one another, reach out to one another for work, pray for one another, and carry the need of the church as a whole as well as of the individual districts on our hearts in prayer. Inwardly, however, we are united by the one Word of God, the one faith, the one Saviour; so let us also, wherever possible, draw near to one another outwardly as brothers working for the cause of the one Lord as long as it is day, before night comes, when no one can work. By cultivating right unity in the Spirit through the bond of peace, love, and mutual prayer before the Lord, Christ's work will continue, and by His grace we will do it and carry it out. But God be with us, as he was with our fathers, and promote the work of our hands among us to his praise!

And one more thing. A very special grace from God was

it is that the graduates of our seminaries, during the seventy-five years of the existence of our dear Synod, have always gone with cheerful, faith-filled hearts wherever the Lord of the Church has called them. Our seminaries, by the grace of God, have by and large sent forth such pastors as have been willing to leave father and mother, sister and brother, and become a stranger in their own homes for the sake of Christ. In this jubilee year we want to thank God from the bottom of our hearts that things have not turned out differently among us in this regard, and we want to ask him cordially to give us such preachers in the future as well, who for the sake of the Word will become all things to all people in order to win some. Only thus will the Zion of our God be built.

J. T. M.

Major ecclesiastical chronicle.

From our Synod.

The most gratifying news has come from all parts of our Synodal territory concerning the work of preparation for the great collection for the building fund. From fifteen districts we have heard directly from the officers, and at all the meetings of the visitators and lay representatives there has been encouragement to go to work like a man, and to do all that is possible that a general contribution may be set in motion, and rich gifts collected. Now the matter goes to the individual pastors and congregations. All congregations will be informed of the emergency situation in our institutions by word and writing. German and English booklets have appeared in print, which describe the situation in words and pictures, and which every pastor can receive in any number for free distribution to his congregation members in the church service or during house visits. He need only notify the Financial Secretary of our Synod, Mr. Th. Eckhart (address: 3558 S. Jefferson Ave., St. Louis, Mo.), by postcard, which will also be sent to him by his visitator, whereupon it will be sent free of charge. If for any reason a pastor or his congregation has not received such a postcard, contact the Financial Secretary without further ado and ask him to send you anything that will give the information you desire. Two small booklets have been produced by name, one in German, the other in English, entitled: "Our Synodical Buildings" and *Our Synodical Building Program*, each with three short Articles and pictures. The first article describes the state of affairs at our institutions in general, the second especially the plight in St. Louis, and the third the almost greater embarrassment of space in Seward. It is all in the distribution of these little booklets; for we are convinced that our Christians in general will participate vigorously and willingly when they are informed of the state of affairs. Those who have already seen these booklets have been so convinced that orders are already coming in in such mass that the presses of our Concordia Publishing House, in order to be able to finish them in sufficient numbers in time with their other work, have been working literally at night. At the close of this number, such bulk orders have already been filled in 22 districts: 98 orders to the Western District, 44 to the Manitoba-Saskatchewan District (who would have expected that from the youngest, smallest district!), 54 to the Middle District, etc. But one does not forget to enclose the name and address of the order. With our Financial Secretary

lies an order for 40 English tolässrs and 40 English copies of *Our Synodical Building Program*, which are not from because the name and address are missing and the postmark cannot be deciphered.

To this general notice we add a few particulars. The resolutions of the Western District and its deputies, and of a visitation circuit of the Southern Wisconsin District, the reader will find elsewhere in today's number. If these resolutions are inwardly appropriated in all the circuits of our Synod, and then acted upon, there will be a fire which will not be damped until the sum is raised.

A visitator from one of our synodical districts sends in his order on the above notebooks, noting, "We had decided in our congregation last month, because of particularly high extra expenses and the need to make more room for our church school and Sunday school, to postpone the collection for the synodical buildings until next spring. But on Thursday we had our visitation meeting with our District President and heard all about the intended plan to raise the full amount by December 15. This collection comes at the most inopportune time for us. But in this Sunday's service we earnestly urged the cause of the congregation, most strongly supported by a lay representative who was present at the meeting in St. Louis. After the service the congregation then held an extra meeting, and resolved to go at once to the collection, and if the sum expected of us (\$4000) is not collected by the 30th of November, we will borrow what is still lacking, so that on the 1st of December our whole quota will be sent in." - This incident may give a hint and serve as an example to such congregations that are also busy with buildings at this time, or for whom the collection does not quite fit for some other reason. Everything depends on this collection really being a general one, and indeed, as has often been emphasized, a final jubilee collection in this jubilee year of our Synod, for the rich blessings of the past seventy-five years, especially through our teaching institutions. Here a congregation acted quickly and showed its "loyalty" to the Synod, also its "loyalty" to its pastor, who is himself a visitator, and who declared in the assembly that if the congregation did not take up the collection now, he had no choice but to resign his office of visitator; for he could not ask other congregations to do something which his own congregation was not doing.

We also hear from various quarters that our laymen want to throw themselves especially into the harness for this cause and give their pastor the strongest support as is right. This, if done everywhere, will insure the success of the collection. The officers of the Lutheran Laymen's League are also diligently at work to encourage all their members to take an especially zealous part in the cause. By the presentation of the facts at the Western District meeting, one delegate was so persuaded that he first pledged \$500 for the collection, and then increased his contribution to \$1000. Another delegate - we learned this by chance - wrote to his wife from the Synod that she should also be prepared, after his return, to make the common pocketbook wide open for this important purpose. A layman from another district, who is very interested in church matters, suggested the following as a slogan of encouragement when talking about these things: "No lamentation in the year of jubilee!" another, again from another district: "Without debts into 1923! ("Without debts into 1923!") To our young

Christians, our young men and young women, a special appeal will be made through the Walther League to participate willingly and vigorously in this general collection, each in his own congregation. And finally we inform you that in the next few days a letter will be sent by the President of the Synod, D. Pfotenhauer, will go out to all our pastors, in which they will still be especially and most cordially encouraged to make this cause a part of their official duty, and which closes with the words: "May the Holy Spirit give the 2600 pastors of our Synod in these days a joyful opening of the mouth, and through them kindle in our whole Synod in all its places a holy fire and a blessed desire to help that our schools of prophecy may be built to the praise and glory of our Lord JEsu Christ, who, though rich, yet was poor for our sakes, that we through his poverty might be rich!"

L. F.

In the matter of the common school struggle, our brethren in faraway Oregon are busily and unceasingly at work. They are enlightening their fellow-citizens as to the scope of the Compulsory Education Bill, placing themselves upon right scriptural and governmental principles, and showing in their pamphlets, which they are circulating en masse, that such a compulsory law is contrary to genuine American principles, that the State is thereby intruding upon the rights of parents, and restricting and endangering religious liberty. They are also succeeding in their efforts, and their testimony is not without effect. Respected, right-thinking citizens and statesmen are taking their side in this struggle. The vote will be taken on the 7th of November. We in the other districts intend to stand unanimously and faithfully behind our brethren. Their struggle is our struggle. We therefore want to give them the necessary financial support and above all accompany them with faithful intercession that the Lord our God, who directs the hearts of men like streams of water, may give victory to the righteous, good cause. In Oklahoma, where the enemies of the schools also wanted to start a fight, their whole enterprise came to nothing, because the necessary signatures to put an amendment to the State Constitution, which was hostile to the parochial schools, to a popular vote, did not come together. Our parishes had previously held a general day of penance and prayer.

L. F.

Two old Synodical congregations, deserving of our Synod, recently celebrated the anniversary of their seventy-fifth year. One is the widely known great Trinity congregation at Milwaukee, Wis. in the midst of which have been held many important church meetings, including on repeated occasions the general meeting of our synod. It has had an interesting, instructive history. Originally founded by the Prussian Lutherans who immigrated in 1839 under the leadership of the well-known P. J. A. Grabau, and served and tyrannized for a number of years by pastors of what was later called the Buffalo Synod, a number of their members, through two emissaries, addressed our Synod, first meeting in Chicago, in 1847, asking for an opinion as to whether or not they could "call another pastor." Our Synod, after careful investigation of the matter, gave the decision that they had "not only the right, but the most sacred duty, to flee and shun their present pastor as a dangerous false teacher and obstinate sinner, and to be anxious to be supplied with a faithful pastor as soon as possible." Thus it came about that in October 1847 Fr. E. G. W. Keyl came to Milwaukee, and since that time the congregation has been served by pastors of our synod,

To which it also soon affiliated itself. It is the mother of all our many congregations in Milwaukee, has grown and become large, and was at one time one of the largest congregations in our Synod, still numbers, after repeated branching and changed housing, 356 voting and 1275 communicant members. Well-known pastors, some of whom were among the fathers of the synod, have held the pastorate in it: from 1847 to 1849 IV Keyl, from 1850 to 1875 IV Fr. Lochner, from 1876 to 1920 IV H. F. Sprengeler, who even now in his old age serves the congregation, although for two years the main work has been taken from him and placed on younger shoulders. The present pastor of the parish is Praeses H. Grüber. The parish school, too, has always been faithfully and successfully maintained by the Jubilee congregation. Occasional visitors to Milwaukee will have fond memories of the lively ecclesiastical spirit that has always been evident in the congregation, the large, beautiful church built in pure Gothic style, which was renovated on all sides for the celebration, and the beautiful, liturgically and musically rich arrangement of the service, a merit especially of Blessed Lochner and his understanding teachers and successors on both sides. At the jubilee celebration on October 16, O. F. Pieper preached in German and Vice-President H. P. Eckhardt in English. The celebration extended through the week and came to a close on October 22. The history of the congregation, published twenty-five years ago for the golden jubilee, remains a valuable contribution to the congregational history of our synod.

The other Jubilee parish, which also celebrated on October 15, is St. John's parish at Adrian, M i ch. It was founded in October 1847 by Blessed Father Hattstädt of the nearby town of Monroe, who also served it for three years until in 1860 the parish received its own pastor in Father Ph. J. Trautmann received its own pastor. Both Hattstädt and Trautmann were Loehse sendlings and were among the faithful fathers of our Synod. This congregation, too, has flourished, at present numbering 491 communicant and 121 voting members, and from the beginning has had a school, which was first kept by Father Trautmann until a teacher was appointed to assist him in 1856. From their school have come twelve who have served the church as pastors and teachers. This congregation has also participated in out-of-town church work, and has repeatedly hosted the Michigan District in its midst. This congregation has also experienced few changes of preachers. For thirty-two years, from 1850 to 1882, Father Trautmann served it, until he resigned on account of failing health. He was followed by Father J. Fackler, a capable Bavarian theologian who had been won over to our synod through correspondence with D. Walther, from 1882 until his retirement in 1913, a period of 31 years. His successor and present pastor of the congregation is Father E. F. Manske. At the anniversary celebration Fr. W. Matthes preached in German and Fr. E. Fackler in English; both are children of the congregation. L. F.
A beautiful legacy. Among the receipts in No. 20 of the "Lutheran," page 356, our Synod Treasurer Seuel certifies to have received, among others, "By Adolf Helmreich, executor for Konrad Helmreich, Bay City, Mich. §10, 221. 49." Few readers will have noticed this, and yet there is in it a beautiful example which others, whom God has blessed in earthly things, may follow. This large sum is of extraordinary benefit to our missionary funds at this time. Konrad Helmreich was a member of our old synodical congregation at Frankenlust, near Bay City, Mich. He died last year, single, at the age of sixty-nine years. Two brothers and three sisters survive him. By diligence and thrift he had earned a

beautiful fortune, and gladly and with joy he bequeathed it in his will to his Saviour. L. F.

Advertisements for the "Lutheran". At this point we would also like to draw your attention to an advertisement of our Concordia Publishing House, which can be found on page 386 of today's issue, so that it will not be overlooked and that it will be generally followed. From now on, this advertisement will also be printed at the end of each issue. It concerns the changes of address of our pastors and teachers, the announcements about mission festivals, ordinations, inductions of pastors and teachers, jubilees as well as church and school dedications. These are henceforth to be sent to the Synod Statistician, Concordia Publishing House, St. Louis, Mo., to be sent. The reason for this change is the desire to have completeness, uniformity, and accuracy in this statistical material. It will also save some work for the pastors and others who have to send in such advertisements. They no longer need to send such advertisements twice to our two papers, German and English, but only once, either German or English. The advertisement will then appear in the next number of the "Lutheran" and the *Lutheran Witness*. However, one should send only these advertisements to the statistician and, in general, if one has to send something to the "Lutheraner", one should follow the instructions given at the end of each number. This will often save the senders delay and inconvenience.

Another advertisement of our publishing house also deserves special attention, namely that anyone who pays for his "Lutheran" before November 20, either to his pastor or his church agent or directly to the Concordia Publishing House, will receive the paper two months free. May this offer also win many new readers. If one of our papers, the "Lutheran" or the *Lutheran Witness*, or, better still, both papers, where one can read both papers, came into every house of our Synod, what a tremendous help this would be for all congregational and Synodal work! Now that we are making a special effort for our synodal building fund, how could we make everything known to all our Christians through our papers and not need to send out special printed materials! And what a help every pastor and every teacher would have in his work if they knew all the members of the congregation not only as recipients, but above all as readers of our church bulletins! Therefore, above all our other work, we do not want to forget this goal: A church bulletin in every home! L. F.

Synodical and conference meetings.

The Central - Illinois - District of our Synod was in Quincy, Ill., from the 4th to the 10th of October, in the midst of the congregation of P. O. Horn's assembled. The congregation of P. C. A. White' participated in the entertainment, and the congregations at Golden, Burton, Clayton and Pea Ridge contributed in kind. Present were D. F. Pfotenhauer, Superintendent of Schools Stellhorn, and Financial Secretary Eckhart. The German paper by P. Ph. Wilhelm dealt with the 9th article of the Augsburg Confession, "Of Baptism," and the English paper by P. C. A. Weiss with the 10th article, "Of Holy Communion." The Inner Mission of our district is working in 16 wards. In 12 counties we have not yet gained a foothold. The Mission Commission will keep an eye on this large area. Many churches in the District do not yet have regular parochial schools. The congregations, pastors and visitators have been heartily and urgently encouraged to see that this defect is remedied. The revenue of the district in 1921 was \$77. 666. 60. So far this year \$48,000 has been received. By the end of the year

the sum of dioo,ooo shall and will be reached. The quota for this year per communicating link is P2. 46, for next year P2. 59. The district will make it a point to contribute its good part of the 1½ million for the November building fund. Once again the municipalities were advised to adopt the double envelope system. The district protested the provision in the new Illinois State Constitution (to be voted on December 12) that allows individual school districts to put Bible reading on the curriculum. This provision is against the divorce of church and state required by God's Word, by the United States, and by the State of Illinois, and would put religious liberty in jeopardy. What God has divorced, men shall not join together. The District, in a petition to the General Synod, recommends and justifies the establishment of a seventh professorship in Springfield. The individual congregations also wish to support this seminary abundantly in kind. Fr. Ph. Wilhelm was elected second vice-president, and Frs. Manteuffel and Wegehaupt as visitators. On Synod Sunday evening the twentieth anniversary of the Children's Friendship Society of Illinois was celebrated.

Th. Engelder.

A memorable convention it was which the Western District of our Synod held at Concordia, Mo. from the 11th to the 17th of October. Not only was it also the last of the districts to celebrate the seventy-fifth Synodical anniversary of the whole Synod, but it also commemorated the fact that it was its own fiftieth convention to which it had assembled. Already in the synodal address, District President Kretzschmar made special reference to the latter, comparing the first assembly of the district with the present one. At that time there were 21 pastors, 4 teachers, and 5 deputies assembled in Chicago for the first meeting; now there were over 350 pastors, teachers, and deputies assembled. At that time the Western District consisted of 3129 souls and 693 voting members; now the 12 districts which have grown out of the one Western District over the years total 409, 415 souls, 255. 637 communicant and 11, 109 voting members. At that time the Western District embraced all the States south, west, and southwest of Chicago, the greater half of the vast territory of our country; now it is confined to the three States of Missouri, Arkansas, and Tennessee, among which, of course, the State of Missouri contains by far the greatest number of the municipalities in the District.

The German paper presented by Fr. F. Wenger of Frohna, Mo., also referred to this memorable event: "How the history of our Western District, or rather of the Synod, gloriously confirms that God blesses it when one faithfully adheres to His Word in doctrine and practice." It was an instructive, admonitory, at once conscience-sharpening and encouraging work. And if we add the instructive English paper by D. P. Kretzmann on "The Baptism with the Holy Spirit," we must say that we are among those who regret that our printed synodal reports are now so short through the compulsion of circumstances that many a good paper, on which no small amount of time and energy has been spent, appears only in a brief excerpt.

The special celebration on Synod Sunday, which was also attended by many guests from the neighbouring parishes, also finally pointed to the double anniversary. In the main service in the morning, Fr. H. Wein spoke about the letter of congratulations from St. Paul on the occasion of the seventy-fifth anniversary of our Synod, based on the so fitting Sunday epistle, 1 Cor. 1, 4-9, and showed how the apostle congratulates us on the grace

God's grace that has befallen us, and how he desires God's faithfulness to us for the preservation of that grace. In the afternoon, again before a crowded church, Father M. Brueggemann of Memphis, Tenn. and Father A. A. Vogel of Altenburg, Mo. preached God's Word in English and German, and in the evening, in a beautiful service of song, a large choir, under Director Käppel's skillful direction, sang Matthews' church cantata, "The City of God," which was excellent both textually and musically, and which the local pastor, Bro. Brust, accompanied with insightful explanations. - The opening sermon had been preached by Praeses Pfotenhauer, who himself represented the things of the General Synod; in the pastoral service, Rev. K. Kretzschmar, of Knoxville, Tenn. preached the sermon, and Rev. K. Niermann, of Cole Camp, Mo. preached the confessional; and the mission service was quite appropriately formed into a sort of mission hour, in which a number of representatives on the various missions of our Synod delivered short addresses, interwoven with song and prayer.

Of necessity we must be brief about the other matters discussed at the Synod. Particularly gratifying was the report of the Inner Mission of the District, which is growing and prospering, especially in the cities of our territory. For Columbia, Mo. the college town of this State, a pastor of its own is now appointed, Rev. A. C. Bernthal, and in the near future a church hall suitable for the purpose will be built there, Synodical buildings were dealt with in detail; the resolutions will be found elsewhere in today's number. With regard to St. Paul's College at Concordia, which all the Synod members visited, of course, the District again pronounced it to be its unanimous conviction that the institution was quite necessary within the territory of the District, and should therefore by all means be continued, without expressing any opinion on the question of place, which is a matter for the whole Synod to determine. The business before the District was very numerous-as we have observed, more than one District must be on its guard lest business should be too rampant and take up too much time-but it was all happily and satisfactorily attended to. And with a very hearty vote of thanks to the members of the congregation at Concordia, and at neighboring Emma, where the senior of the Western District, Rev. C. H. Demetrio, still holds his office-the two congregations having in a truly generous manner entertained the Synod-the beautiful, memorable meeting closed.

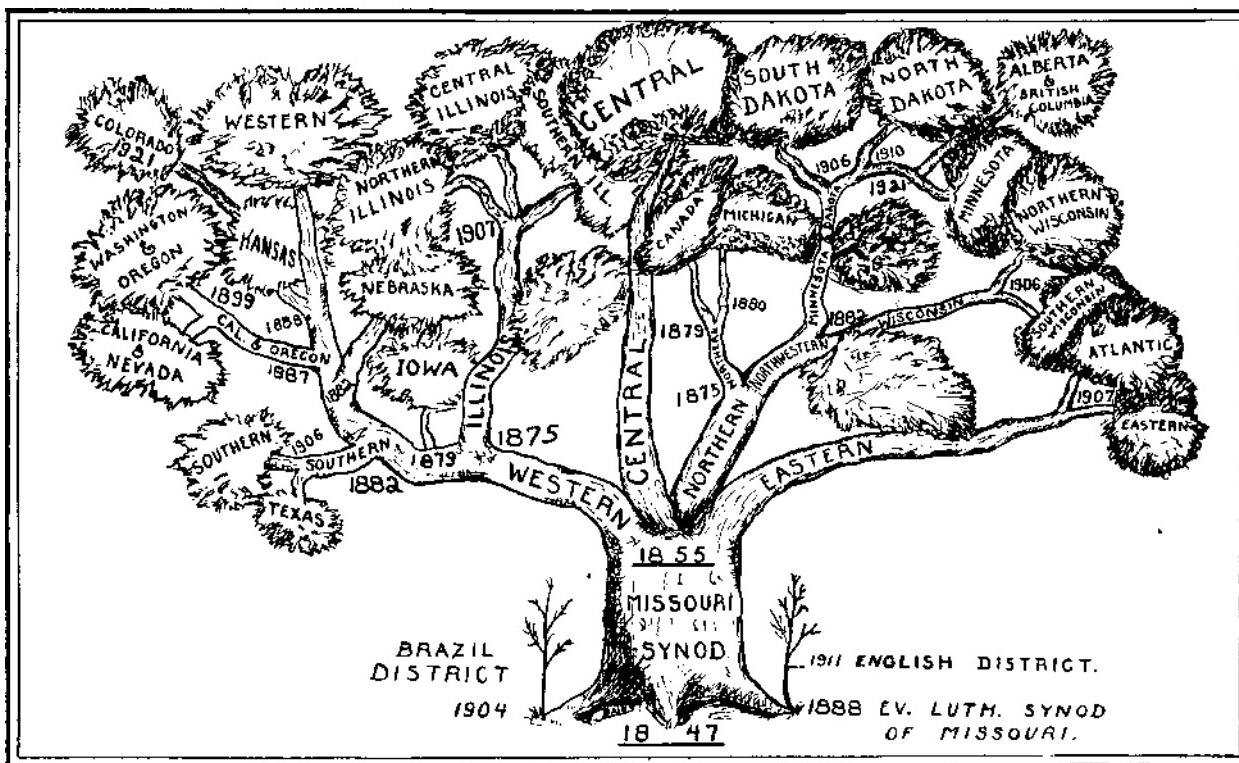
L. F.

From Western Nebraska - Wyoming. Since its existence the Nebraska district has been most especially a missionary district. Today the western part of the state with Wyoming forms its widest field, a field as large as the state itself. For this reason we pastors out here get to see each other very seldom, and our conferences are therefore most welcome, interesting, and instructive. This fall we assembled at Hot Springs, S. Dak. where, as we know, our Christians maintain a handsome, well-appointed sanitarium. Besides the Bible study, which took first place, only burning, practical matters and questions concerning the mission fields were brought up. We have had a lot of practice in giving and receiving advice. Each missionary gives a report on his work. Even though the progress in the last few years has not been as great as before, which is not to be expected because of the general decline in trade and commerce, there is nevertheless growth inwardly and outwardly. Five years ago eighteen pastors served this wide field, now there are twenty-nine; and in some places the hired forces are scarcely equal to the work. Thanks to the faithfulness and perseverance of the former traveling preachers, who covered hundreds of miles by horse and wagon in their round trips, our synod holds the whole field about alone.

The war years also helped the West. In addition, thanks are also due to our Values Mission Commission, which has diligently and conscientiously taken care of the workers and communities and assisted them in word and deed. Admittedly, it is usually difficult to found parochial schools because of the great distances. Nevertheless, even here the necessary attention is given to the religious education of the children; it is cherished and cultivated everywhere. The missionaries, although the Nebraska district has divided, intend to remain together as a conference in the future. May God's grace and blessing continue to be with us!

Nearly all the conference brethren remained a day or two after the sessions to view the magnificent natural beauties with which God has so abundantly endowed the Black Hills. The writer of this report has not seen anything so sublimely grand as there, even in the mountains near Denver, Colo. Who

Huxhold, J. Reininga and Heerwagen. The most important events in this long time were the lodge fight, which came to the right decision under Father Lange, and the establishment of a regular parish school under Father Reininga, who had the beautiful new city church built so that school could be held on the ground floor. At present teacher Karl Keller presides over our school, a grandson of the former president J. F. Bünger, who fifty years ago gave Hilgendorf the order to visit our valley. In the German jubilee sermon of Praeses Lüssenhop and in the English sermon of Father Theo. Hoyer, the congregation was reminded of God's rich grace, which they have now experienced for so many years, and encouraged to hold on to what they have, so that no one takes their crown. The first pastor of the congregation was also present and told interesting stories of his first work in this high valley and in the San Luis Valley beyond our Sangre de Christo Mountains. O. Heerwagen.



The "miracle tree of our synod".

Our Synod was organized in 1847, divided in 1855 into four Districts: Western, Middle, Northern, Eastern, from which the other Districts were branched off as the picture shows. The English Missouri Synod became our English District in 1911. Abroad the Brazilian District was formed.

seeking recovery of body and soul should not hesitate to make use of our sanitarium, the constant mild climate and the Swiss landscape of the Black Mountains.

J. Heins.

From Colorado. October 5-9, the Colorado Pastoral Conference met in Westcliffe, Colo. in what is known as the Wet Mountain valley. The PP. Leimbrock, Th. Hoyer and Heitfeld read timely papers. On Sunday the conference celebrated with the local Lutherans the golden jubilee of our Hope congregation, which was founded in 1872 by Bro. J. Hilgendorf on a missionary trip from Omaha. The first pastor, H. W. Hömann, came here in 1878 and would have remained here in spite of the great poverty and all kinds of great difficulties of that time, if a severe head ailment had not compelled him to resign his office, in order to devote himself later entirely to the teaching profession. He was followed by Hirschmann, Saupert, Dornseif (from Denver), H. Müller, Ösch, C. Lange,

Domestic.

God forbid! In the "Missionsblättchen", which is published in the interest of the Inner Mission of the Western District, W. Hallerberg, the Mission Director of the District, writes truly heartfelt words about the right, zealous participation in the glorious mission work of our Church. They are hereby warmly commended to the hearts of all fellow Christians. We read: "We have realized how wonderfully the gracious God led our fathers in their missionary work; how we have so easily entered into the inheritance of our fathers; how the good Shepherd has always confessed the missionary cause of our district; but how much is still to be done, that the house of the Lord may be filled; and finally, what great hopes there are, even in the sight of men, that the work of the Lord may have a prosperous progress among us. In this jubilee year, then, let us also show a hearty and sacrificial love for missions, and let us therefore be willing and eager for continued prayer."

and sacrificial giving. Let us help how and where we can, so that the noble missionary work may always go forward and the great miracle tree of the Synod, which began so small and has now grown up so mightily, may spread its blessed branches more and more to the honor and glory of our dear Savior! Yes, may the Lord awaken among us more and more missionary friends who do not hide their light of faith under a bushel, but let it shine far and wide for the salvation of many human souls!" It is also important to note what the paper says elsewhere: "We may claim that our church lives in the present from the results of the earlier missionary undertakings of our fathers. So long as our Church continues to do missionary work, she remains alive; but when she no longer does so, she goes toward ruin." Let us all be told this.

J. T. M.

Others are working - are we? According to the report of the statistician of the Southern Baptist Church, the Baptists in the United States and Canada have had an increase of 1,000,000 members during the last few years. Their number, therefore, now totals 8, 115, 445. A World Baptist Convention is to be held next year in Stockholm, the capital of Sweden, in which the American Baptists will also take a lively part. From the Scandinavian countries, the Baptist Church reports numerous "conversions" and an increase equal in proportion to that in America. In Germany, too, the Baptists are busily engaged, and a special commission which visited Germany last summer for the purpose of new missionary enterprises, reports that the country is open far and wide, and that their missionaries are everywhere received with open arms. In short, others are working - are we?

J. T. M.

Words worth taking to heart were recently expressed by the well-known Will H. Hays at a conference of the presidents of the various motion picture companies in New York. He said, among other things, "About twenty million people visit our movie theaters every day. Of these, about half may be children; and these come with their eyes open. Now let us not forget that the way to understanding is through the eye. There may be fifty different languages spoken in our country, but the image of the Mother is the same in every language. Let us not forget, therefore, that the influence of the images of the Mother on our national life is of unspeakable importance. They influence our tastes, our changes, our aims, our whole youth and our whole future. Yes, of course, we have a duty to the young! We must cherish the same sense of responsibility toward them, and use the same prudence in awakening in them the right impressions, that the best teacher or the best preacher, the most earnest friend of youth, displays." If these words, which we quote in free rendering, were taken to heart, much would, however, be removed from the Wandelbilder which is annoying to Christian children and adults, and is intended to deter them from visiting them.

J. T. M.

Abroad.

In Sweden, since June 17, 1911, there has been an association that wants to spread Lutheran doctrine: "Bibeltroga Vänner" ("Friends of the Bible"). Its organ can be regarded as the journal "Nya Väktaren" ("The New Guardian"), of which the 15th volume is published this year. The editor and publisher of this good church magazine, Axel B. Svensson in Stockholm, writes in the September number the following about the Missourians, both about our brethren in Germany and about our Synod, which will be of interest to the readers of the "Lutheran".

The following is to be said of this church (the "Evangelical Lutheran Free Church in Saxony and other states, completely separated from the state"): "It seems to us that we have good reason to say that it is the most ideal that can be found on earth at the present time. It is, to be sure, small-at present it comprises only a few twenty congregations-but its principles are scriptural and good, and it is strictly Lutheran, holding absolutely firmly and faithfully to the Bible. Last spring we were visited by the present president of this church, Martin Willkomm, and by the pastor of its congregation in Copenhagen, J. M. Michael. This visit was highly encouraging and faith-strengthening for us. We hope that the connection established will be a mutual blessing, both for us and for our brethren in the great southern neighbouring country. Through the mediation of the German pastors, we have also come into contact with and become somewhat acquainted with a large Evangelical Lutheran Church in America, the so-called Missouri Synod, which comprises no less than 600,000 [communicant] members. This church holds firmly to the Lutheran Confession, and does not tolerate in its midst any criticism of the Bible. Its confession and governing principles appear to be thoroughly good and scriptural. How the interior life is shaping up we do not know. One of its more prominent leaders, Professor of Dogmatics at St. Louis University, W. H. T. Dau, has lately done much to come in contact with fellow believers in other countries. He has seen that since apostate Christendom, with its Bible torn in two, is doing all it can to bring about fellowships, it may be of great importance that the few friends who wish to hold to the fact that the. It can be of great importance that the few friends who want to hold on to the fact that the Bible is entirely God's Word, also come into closer contact with one another for mutual encouragement and fortification in the faith. And we gladly and gratefully acknowledge that it has been a great pleasure for us to make the acquaintance of an excellent, thoroughly learned and well-read theologian, who in all points heartily adheres to our Evangelical Lutheran confession, and believes that the whole Bible from beginning to end is God's infallible Word, and is to be regarded as an unqualified authority."

I. M. M.

The Gospel the only sure weapon against the Pope. As is well known, the papacy in Germany has made alarming progress since the World War. On this occasion "an old soldier" had issued an appeal to the German Protestants under the heading "Das Wort sie sollen lassen stahn!" to unite more closely and to preserve the freedom of conscience which Luther brought. The "Ev.-Luth. Freikirche" comments on this: "We would like to add to this certainly very necessary warning, following the heading, that the Protestants, and especially their leaders in the church regiments and the theological faculties, must let the Word, namely the Bible Word, stand as God's infallible Word, if they want to successfully resist the Roman propaganda. The departure from this foundation of the Reformation, and of Christianity in general, has given more encouragement to Catholicism than the political power of the center and the unbelief of the rulers. Since the weapons of our knighthood are not carnal, only conversion to God's Word can help here; for this alone is mighty in the sight of God to disturb the fortifications*, namely, 'all height that exalteth itself Against the knowledge of God*', 2 Cor. 10:4, 5. Even the 'uniting' of Protestants means strengthening in the struggle against Rome only when it is done on the ground of the truth of the divine Word. 'Union' without unity in the truth does not strengthen, but weakens the Church."

We report the above for two reasons. Firstly, in our country, too, people want to fight against the papacy again and again with false weapons. Our Freemasonry, "Knights of Luther", *New Menace*, etc. use medieval halberds, morning stars and howitzers against the Roman giant cannons and airships. Therefore their struggle will be in vain. On the other hand, we who have the Word of God and also use it against the Pope must never despair of the power of the gospel. Luther, with the alone-of-grace, in his day warred against and defeated the whole papacy. The gospel will do the latter even today. In America the Pope especially fears the Lutheran Church because she is so well equipped to fight him and so well acquainted with his Achilles heel, that is, his weak points. Let us, therefore, stick to the rule established above! The Gospel will certainly destroy "every high thing that exalteth itself against the knowledge of God.

J. T. M.

From World and Time.

The desolation of unbelief. As is well known, scoffers and unbelievers reproach us Christians with saying that our faith and comfort, which is based on Christ, is only imaginary and cannot satisfy the heart. But that the faith of Christians is not a fiction, and that it is very satisfying to the heart, is proved by thousands of Christians who, believing in their Saviour, live quite happily in this world, and depart blessedly from it at the hour of their death. But how unsatisfactory, dreary, and terrible unbelief is, is proved by the following obituary, written by a scoffer himself, which appeared in a newspaper in Germany on March 21. The unhappy man wrote: "In the full conviction that there is neither a personal God nor a survival in a 'better hereafter,' I returned today, on my Last Day, to the state of 'nothingness' which existed for me before my birth. Through the flame, my body will also be quickly dissolved into its component parts." How dreadful must be the awakening of such a pitiable man in the place of which the Saviour says, "When he was now in hell and in torment," Luk 16:23! Verily unbelief robs man of all that can comfort him: Christ, grace, and blessedness, and offers him nothing but desolation and despair!

J. T. M.

Question and Answer.

On a stormy day in a village a funeral procession was moving towards the distant cemetery. Thick, heavy raindrops were already falling. All at once it was as if all the floodgates of heaven were opened. The funeral procession had no choice but to take refuge in the first house that stood - a tavern. When the priest had hardly entered, a young, wild-looking man stood up at a table. Pointing to the priest, he murmured to his comrades, "I'll lead him up the garden path, watch me!" Then taking his brandy glass in his hand, he stepped close to the priest and asked in a saucy tone, "Do you know how to tell me the shortest and most beautiful saying in the Bible?" The parson did not answer at once. Then the scoffer raised his glass, and, drinking the contents greedily, exclaimed, "I will call it thus: 'I thirst!'" In the meantime the parson had recovered his presence of mind, and in his turn asked, "But do you know the most substantive saying in the Bible?" Smiling

the scoffer looked at him, and the priest cried in a loud voice across the crowded room, "I suffer torment in this flame!"

He had scarcely finished speaking when a flash of lightning came down, a terrible clap of thunder shook the house to its foundations, and a bright flame leaped up from the neighbouring homestead. Those present scattered. A few hours later they gathered out of the churchyard, and the pastor spoke to the crowd about the saying, "This day, if ye shall hear his voice, harden not your hearts!" Heb. 4:7.

Unbelievable.

A famous painter, James Thornhill, painted the interior of the dome in St. Paul's Cathedral in London. When he had completed part of the painting, he stepped backwards on the scaffolding to examine how his work looked when seen from a certain distance. With his eyes fixed on the painting, he stepped back so far that, without noticing it, he came close to the edge of the scaffolding. Another step and he would have fallen and been lost. A bystander saw the danger. Should he call out? No; for then the artist would have turned hastily in fright, and, horrified and seized with vertigo, would have fallen safely into the depths. Quickly deciding, the warner seized a brush full of paint and hurled it into the midst of the wonderful painting. Outraged, the artist sprang towards it to see if he could not save anything; but his anger turned to gratitude when the other told him, "I could not help it; by spoiling the painting I saved the painter's life."

It is one who knows what he is doing when he seems to intervene cruelly in our lives, so that we think that all our happiness is now destroyed.

Birthday Thoughts.

In front of me is a letter from an old woman to her children, which is perhaps still "useful and good to read" today. It reads: "I sincerely thank you for your birthday wishes; I was allowed to experience much love from you. It is now seventy years since the Saviour led me into many a misery, but also through and out of it. I went through the course of my life and came to the verse:

"If a man be old in years, He hath
known much that grieves him to this
day, And among so many hours scarce
found some that he remembers with
pleasure.

"Yet I must give praise and thanks to the Lord for having helped me out so abundantly. The great question I owe to the Saviour to answer is how I have conducted myself under all the cross. There I can only pray: "Lord, do not judge me! In childlike prayer, however, one learns that God's happiness is unlimited, that it is something blessed to be able to open one's heart to the Saviour, to be allowed to come to Him with all one's faults, worries, scruples, hardships, and crosses; I am so happy about this blessed privilege that I can confidently say, even in many a hardship: 'The Lord will provide!'"

is often printed with downright offensive pictures and pernicious essays! How even the patient paper must long for deliverance from the service of the god-forsaken human race! Every father, even a decent one, who has children growing up in his house, must fear to let such worldly newspapers come before their eyes. All crimes are reported in minute detail, so that children already learn how robbery, theft, embezzlement and even worse things are carried out. The dirtiest scandals are described in detail, and for a Christian, respectable life they often have only words of derision. All that is holy is trodden in the excrement. Truly, it is hard to find a reasonably respectable secular newspaper. How necessary it is, therefore, that every householder be careful in his choice of a secular newspaper!

But it is even more necessary to have a good Christian church magazine for himself and his children in his house. By ordering the "Lutheraner" and the "Missionstaube" and reading them diligently, you are doing the right thing. You have known these papers for a long time. As a young man you have already received many an instruction about church matters from them. Now as a householder and parishioner you feel especially obliged to grow in right knowledge. It did not take long until a special occasion drove you not only to read carefully some instructive articles in the "Lutheran", but even to send in some questions to be answered.

With joyful satisfaction you report that you are living with your dear Olga in happy harmony. You understand each other better and better and wish for nothing more than that no one should disturb you. As a young married couple, however, you receive visits from old friends and relatives on both sides from time to time. At such visits you will talk of many things before the whole company and in private, loudly and in whispers. They want to be fully acquainted with your affairs, and they want to give you good advice as to how each of you should act differently and better. Such advice has bones and settles easily and has an unpleasant effect. Your dear Olga has recently experienced this. Her head and mind have been so twisted by all sorts of talk from her relatives that now neither of you knows quite what to do. And yet you do not want to let your harmony be disturbed. But according to your description that is not necessary at all. Just remember now that you have left your parental home and made a covenant for life with Olga; Olga has also left her father and mother behind and has promised you to acknowledge you as her breadwinner, protector and master. So you both belong together by God and by right. You also know the sayings in the tablet of your Small Catechism and still know quite well what you heard at your wedding, to which you gave your heartfelt consent with a yes and a handshake. Let such instruction from your God now be your guiding star, and then you will walk in God's ways and act in a godly manner.

This is not to say that you should break off all intercourse with your relatives. No. You should still show love and reverence to your parents, like to see your brothers and sisters with you, and also not close the house to your friends. But do not let a third person come between you.

so that your union will be separated. There is only one Being who has a perfect right to be the third in your covenant, but not to separate you, but to unite you ever more intimately. This is he who once said, "Lo, I am with you alway, even unto the end of the world," Matt. 28:20; he whom you daily invite with the request, "Come, Lord JEsu, be thou our guest!" This Third, however, also speaks to you, sometimes separately, sometimes at the same time. And he gives you counsel, really good counsel, in his word, and infallibly right answers to your questions, What shall we do now, when we have such different things blown in our ears? Therefore, "What he saith unto you, do." Joh. 2, 5.

So, dear friend, now lift up your head again, look trustingly into each other's eyes, and live in true harmony and full peace!

This wishes you and your young "old lady" with warm greetings

Your friend

Karl.

To the Ecclesiastical Chronicle.

From our Synod.

Our schools. While on the one hand there is bitter hostility to our schools, as shown by the school struggles in Michigan, Oregon, and Oklahoma, and while in some places in our own midst there is indifference to the parochial school and a lack of zeal in its establishment and management, on the other hand there is in many places a lively zeal, a beautiful growth, and a great willingness to sacrifice. Let us all be encouraged by this to pray and work, to give and to fight for our jewel. A few messages and occasional remarks from our correspondence may show this.

From a larger Michigan city, from a congregation that has had many a teacher shortage, we are told: "We have been able to admit more new children to our parochial school this fall than we have had in years. Our joy is very great over this. May the faithful God continue to keep and bless our schools!" From a smaller town in the same state, from a parish that also had many a vacancy and change in its teaching staff, a private letter says: "We now have four teachers again, three male teachers and one female teacher. The intake was probably the largest in the history of the congregation. Only 28 were confirmed on Palm Sunday. Admitted were 52, and some are still in prospect. The old' wicked enemy has not yet oppressed our schools." From distant Oregon, where a hot school fight is coming to an end these days, a pastor writes: "Things are going fine in our district. Congregations are waking up to importance of parochial school. Whereas last year I had 10 children in school, this year I have 15. And these are not new children brought in, but children whose parents have come more and more to the right realization of the value of church schools." In one Indiana congregation, the Friends of the Church School have made a special effort to attract new pupils in the last few weeks before school begins, and as a result the number of pupils has doubled. From Texas a young pastor writes: "Our St. John's Lutheran Church, an English mission, opened a parochial school in October. 24 children

attend, and only five of those children are from the community itself."

Here in St. Louis, the parish bulletin of a congregation that maintains a school with five male and three female teachers states that the present enrollment of 340 children is as large as it has been in any year since 1914. Of these 340 children, 217 are from the congregation itself, 38 are from a neighboring all-English congregation, 30 are from other sister congregations, and 55 are from non-Lutheran families. The number of children from unchurched families is steadily increasing in this school. At the same time, the same congregation has a flourishing Sunday school, especially in the interest of the mission, and it is from the Sunday school that the parish school has experienced this increase in foreign children. The parish school has not been harmed, but it has been helped by the Sunday school. The Sunday School, established five years ago, began with 252 children, and now numbers 560. Therefore, this congregation has started a branch Sunday school in a neighboring neighborhood not occupied by any church, which, on the fourth Sunday after its opening, already numbered 92 children, the great majority of whom have never been in a Lutheran Sunday school, and quite a number in no Sunday school at all. In the short time of the existence of this branch Sunday school, four children have already been recruited for confirmation classes. L. F.

The love for our parish schools is also shown in the fact that new, larger and more beautiful schools are currently being built in many places, at the same time to provide suitable meeting rooms and facilities for the young people of the parish. Thus, on the fourth Sunday in October, the two schools here pictured were dedicated in the neighborhood of St. Louis. The parochial school at Red Bud, Ill. is, as the picture shows, a handsome building, furnished with all modern conveniences; it has room for the two grades of school taught by a teacher and a teacher's wife. The cost of the building was \$21,000, to which the 50 members of the Walther League there contributed \$2000. Just when our young men and young women love their school and make sacrifices for it, it is a good guarantee for the future of our schools.

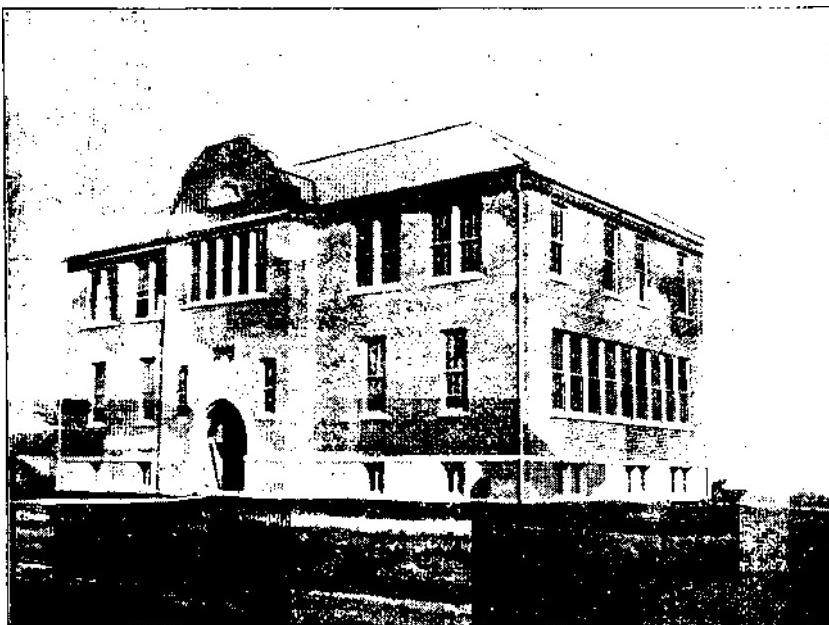


New School of Grace Parish at Wellston, Mo. (P. Th. Walther.)

Likewise the school of the congregation at Wellston, Mo. a suburb of St. Louis, is a fine building, cost \$22, 500, and will be conducive to the prosperity and growth of the congregation, which numbers about 80 voting members. Up to ten years ago the school was kept in front by the pastor of the church, then a teacher was employed, and more recently a lady teacher. - So God is also now blessing our schools, and through them our churches, as he has so abundantly done in the past. L. F.

The Building Committee for our new St. Louis Seminary buildings again held several lengthy meetings on November 2 and 3 to further consider and discuss the plans. Also present at these meetings was our architect, Mr. Klauder of Philadelphia, and another member of his firm, as well as Mr. H. W. Horst, the representative of our Board of Directors on the Building Committee. As in former meetings, the Building Committee proceeded very carefully and deliberately, so that the construction might be as suitable to the purpose and as durable as possible.

and found the architects to be fully understanding of our needs and our situation, and willing to accommodate us. The preliminary designs presented by the architects met with such general approval and recognition that no one in the large assembly could suppress the heartfelt wish that the buildings be planned further on the basis of these designs and that they be executed soon in accordance with them. May God in his mercy grant this to our synod and our institution! On one of the residential buildings, for which the plan had been fairly completed, calculations have already been made in two places and are at present being made in still other towns. First of all, the so-called specifications of the other buildings will be worked out, in order to be able to determine the approximate costs of the construction on the basis of these. The question of the building material also occupied the meeting for some time on the basis of reports, calculations and materials; however, this has not yet been concluded, but further inquiries are being made in order to determine whether the buildings are to be constructed of brick or stone or both. L. F.



New School of St. John's Parish at Red Bud, Ill (P. J. H. Hartenberger.).

"The first continuation." Thus designates the same giver who a few weeks ago delivered to me a parcel of 300 cents (see No. 19 of the "Lutheran," p. 335), his second gift for the new Seminary at St. Louis. The giving gives him such pleasure that in less time than before he has saved himself 250 cents this time in the same way as before. For he puts the

cents which he receives as change when he goes shopping to

receives back, set aside for the stated purpose. He writes: "This is the first continuation. Praise and thanks be to God, who has enabled me to save again 250 cents for the new seminary before the Reformation feast. To

God alone the glory! The heaviest protection, God willing, will come later.

Please not to mention any name in acknowledging it." God grant that the example of this peon may encourage many others in our Synod to give in the same spirit and spirit for our building fund just now! Then we shall not lack the necessary money for the new buildings at Seward and St. Louis.

J. H. C. F.

Our Immigrant Mission. After a long break, the Immigrant Mission was able to resume its activities. Probably the expectations of an extensive, large immigration have not been fulfilled. The existing law and the extraordinarily high fares prevent this. Nevertheless, the incoming ships always bring immigrants, a very small part of which goes to our communities. If in former years the immigrant mission was of great value to the travelers and their families, and no less to our communities, it is now, under the existing changed conditions, of even greater value. Whereas in former years an emigrant to America could make the journey here without any special obstacles, it is different today. The authorities require that the emigrant be provided with legal documents and that only this enables him to begin the journey. Without these documents the journey cannot be undertaken at all now. Here already begins the activity of the Immigrant Mission. The most important information is given to the relatives, the necessary documents are prepared, the traveller himself is informed directly of what is required; in short, nothing is omitted to guide the emigrant's journey in the right direction according to the existing regulations. For this reason the members of our congregations should contact our Immigrant Mission in every case, and not only when the traveler is detained or even expelled at Ellis Island. If the case is closed, well also an appeal filed but overruled, we can no longer advise and help. In some cases a different judgment might have been rendered, and the emigrant might have come to land, if the necessary documents had been properly issued and in place. In the interest of the emigrants, their relatives, and our congregations, we beg to avail ourselves of the service of the Immigrant Mission. May the Lord, who has so far blessed our weak work, continue to give grace that this mission may continue to win souls for His kingdom!

O. H. Restin,

208 E. 61st St, New York, N. Y.

Synodical Assemblies.

The newly branched Manitoba-Saskatchewan District of our Synod met for its first session at McNutt, Sask. on July 13. Praeses Pfotenhauer preached the opening sermon on Rom. 14:17, 18. In the first session, Praeses Meyer, of the parent district of Minnesota, delivered the synodal address, on which he based Ps. 56:11, 12. In the morning sessions

C. Eißfeldt of Fair Haben, Mich. addressed the topic: "Pure Doctrine and Scriptural Practice the Greatest Gift of God's Grace to a Lutheran Synod." Praeses Pfotenhauer spoke on the work of the General Synod. Rev. C. Walther, long-time mission director of the Minnesota District, gave a history of the district.

The following officers were elected: Praeses: Fr. Paul Wiegner; 1st Vice-President: Fr. C. T. Wetzstein; 2nd Vice-President: Fr. W. A. Bäpler; Secretary: Fr. O. G. L. Rietz; treasurer, Mr. Ludwig Meyer, Southey, Sask. Synod adjourned July 19.

W. H. M.

The Southern Illinois District was assembled at New Minden, Ill., October 11-16, in one of the congregations involved in the founding of the Synod seventy-five years ago. Vice-President F. Brand represented the General Synod, and preached at the opening service on the subject, "Christ the Door to the Sheep." The doctrinal proceedings dealt with the doctrine of the church. Reference was made to how this doctrine was among the foremost of interest seventy-five years ago when our Synod was founded; the struggles which our fathers had to fight through soon after their arrival in this country concerning this important piece of doctrine were briefly discussed where suggested by the individual theses.

The cash report showed that during the past year the district raised \$8853. 53-for the synodical treasury and \$14. 857. 92 for the building treasury. The total cash turnover was \$59,035. 93. 22 places are supplied with Word and Sacrament by the Inner Mission in the area of our district. This requires about \$5500 annually.

It was reminded by the School Commission that congregations that have a large school still have their pastors teach school. Such congregations should appoint a teacher as soon as possible.

A special meeting was held on Saturday afternoon to consider the plight of the building fund. We thank God that the number of students in our Prophetic Schools has increased so much in the past two years that we need to make more room in our lodge; therefore, let us encourage one another to work toward building in St. Louis and Seward as soon as possible.

On Sunday afternoon a large outdoor meeting was held, and Vice-President Brand gave an interesting and moving talk on the mission to the Gentiles in China and India. Fr. C. Lange was elected as the first Vice-President to fill the vacancy that had arisen when Prof. Klein was called away. It was decided to publish a district journal. This work was entrusted to Fr. Hartenberger. The school sermon in English was preached by Father Th. Schulz, on Sunday morning Father C. Lange preached, on Sunday evening Father G. Beiderwieden, and the pastoral sermon on Monday evening was preached by Father J. Deye. With right gratitude the hospitality of the Minden congregation must still be emphasized. J. C. Lohrmann.

Domestic.

D. Lyman Abbott, well known as a preacher, writer, and free-minded theologian, died in New York on October 22, in his eighty-seventh year. Originally an advocate, he later devoted himself to theology and was ordained by the Congregationalists in 1860. In 1888 he became pastor of Plymouth Church, made famous by Henry Ward Beecher. Later, in 1899, he resigned this office and devoted himself exclusively to literary pursuits. As editor of the *Outlook*, as well as a writer, he acquired great

Fame. His latest work, "What Christianity Means to Me," was published last year and made a big splash.

Because the man is celebrated in so many circles, we too want to express here what we think of him. D. Lyman Abbott never quite settled down in his life. He was not satisfied anywhere, either as an advocate, or as a preacher, or as an editor. This restlessness and inner dissatisfaction was also evident in his judgment of theological, historical, and social questions. He was a wavering reed, moving to and fro, with no strength or support anywhere. This was especially true of his position on the Bible and Christ. As a theologian, Abbott stood on the creed of the most outspoken believers in reason. His last book, *What Christianity Means to Me*, is a veritable mockery of the gospel of Christ. Abbott reveals himself in it as a heathen of the first rank, who has entirely broken with Christianity. If the man has died on the faith he expresses in this work, he has been lost. We write this with deep regret. D. Lyman Abbott had splendid gifts. He will also no doubt live on in the history of our country, especially in the history of literature. We grant him all the praise that is due him. But let us not forget that this man blasphemed Christ, trampled on his word, and defiled his disciples with scorn and derision. Thus he did unspeakable harm in his life, and led away many souls from Christ.

J. T. M.

The Seventh-day Adventists rank high among the denominations of our country in missionary work. Of their work in 1921, the following was reported from time to time at their General Conference, which met in Kansas City, Mo. from September 20 to 27: Increase in organized congregations: 189, in communicant members: 12,638; baptized last year: 21,061 (by immersion); offerings to church and missions: P8, 508,056. 19; thus there is an average of about P44 to each communicant member. The Seventh-day Adventists carry on their missionary work in 108 countries of the world, and in 179 languages. They have 46 publishing houses, 34 sanitariums, and 114 teaching institutions, with 15, 103 students, and 1110 teachers. They published 148 periodicals last year, besides 768 bound books, 506 pamphlets, and 2085 tracts. If an average of P44 were given for church and mission every year in our synod, the amount available to us for church and mission would be - get this! - P26, 500,000. How many blessings our Lutheran Church could bestow with that sum!

J. T. M.

Stormboards of unbelief. The Lutheran Herald writes about this: "If one compares the Christian faith with a city that dwells with its fountains behind the protective forests of divine grace, then one may compare the attacks of unbelief with battering rams that are meant to break down the walls and devastate the city. The word 'battering ram' is carefully chosen. This was a war machine of the ancient Romans, a heavy trunk up to a hundred feet or more in length, fitted with an iron ram's head, with which soldiers raided the masonry with powerful blows. Many years ago the battering ram was a formidable weapon; the besieged may often have trembled before it, used also all their strength to destroy the dangerous machine. What general, however, would use the battering ram nowadays, now that he has the mighty, long-range cannon at his disposal? None. Yes, yet - the brave heroes who fight faith from their desks, who, perhaps just to make a name for themselves, put everything in the

Pulling excrement, what other people hold sacred, they still use the old petards today, the same proofs that have been used for hundreds of years and rejected a hundred times over, which have therefore lost all terror." Such petards, that is, long out of date objections to Christianity, are as follows: 1. Religion is for the stupid; 2. Churchmanship is vain hypocrisy; 3. Belief in God is superstition; 4. Sin and hell do not exist; 5. Christ is neither the Son of God nor the Savior of the world; 6. Man is far too great to need divine help for blessedness.

The writer is right. What our present-day unbelievers and reasoners blaspheme against the Bible and Christianity, the pagans were blaspheming against the Christian religion eighteen centuries ago. Unbelief repeats the same worn-out arguments over and over again, and then boasts that it comes with great wisdom. Christians need not fear the old, exploited storm-troopers of the devil and his hordes. They have long outlived themselves, have been beaten a thousand times, and are still beaten and repulsed by the clear, heavenly, victorious Word of God, which is such a mighty weapon that the devil must fear it with all his host. Only learn to use and apply this weapon of the Word correctly. Here is the sword of the Lord! Thus it is written as eternal truth, which must remain.

J. T. M.

Abroad.

At the time of the annual day of thanksgiving we especially remember the bodily benefits which our kind God and Father bestows upon us. But how can we sit down with good cheer at the beautifully laid and perhaps richly laden table, when thousands of our fellow men in Europe, some of them our fellow believers, are suffering bitter hardship? Poignant cases of such need are constantly coming to our direct knowledge, as the "Lutheran" is sent to Germany by many of its American readers. We have all such cases looked into by our Free Church brethren. But how are they to help when they have nothing left in the treasury? In individual cases we have been able to help directly with private gifts. In these cases, too, we have always had an investigation carried out on the spot.

For some time now, one of our acquaintances has been regularly sending money and food to a trusted person in order to help keep alive seventeen old and sick people who were able to get by quite well with their pensions before the war, but who are now in bitter need. The trusted person wrote to him some time ago: "The need here is unspeakably great - and unfortunately the despair almost as great. Such a heavy fate as we have to bear demands a superhuman amount of strength in order not to collapse under it. . . . The fear of winter with its bread and coal shortages will drive many, many to their deaths. In one month 897 pensioners took their own lives in Germany, and that now in summer! What will it be like in winter!" These wards all have a monthly income of 100 to 150 marks, and at present about 5500 marks go to a dollar.

Finally, one of our Free Church pastors writes to our New York Relief Commission: "May I urge you to intercede that the great labor of love of the American Lutheran Board may be continued? Winter is at hand, and from all appearances it will be far harder on our poor people than any winter has ever been since 1914. The dearth is positively appalling to us here. The salaries and wages are mostly such that for those who do not have a very large fortune, new purchases are not possible.

of clothes and laundry have become impossible. The price of coal and food is going up by leaps and bounds from week to week. Therefore, please, continue to help us! . . . For all that our dear friends and brethren in America have already done for us, and are sure to do, we cannot be grateful enough to them throughout our lives. God reward them all in time and eternity!"

One would not want to overlook the message of our New York Auxiliary Commission on page 400 of today's issue!

L. F.

D. Jowett, a notable preacher of England, has called upon the Christian churches to make a protest from all parts of the world against distant wars. This is an unreasonable call, first, because it is not the duty of the Christian Church to decide on war or peace, and second, because, as experience teaches, the great powers do not care for such a protest. Wherever the church has interfered in matters of state, it has made itself ridiculous and done harm. A few years ago a large part of the Church in our country preached a holy war against the Central Powers of Europe: a short time ago a bishop in our country preached a holy war against the Turks. In short, where it suits her, the Church preaches war or peace or both at the same time. This is a mischief in the sight of the world, and a disgrace to our Saviour, whose real warfare against sin and the devil by the preaching of the gospel she shamefully sets aside, as it is in the day.

We regret all the more that even a Lutheran pastor of our country - he is not one of us - strongly supports the call of D. Jowett's call and publicly writes the following to the world: "The church of Christ can only do one thing with the call of D. Jowett's call, and that is to heed it. To respond to the conferences D. Jowett proposes is to begin the Pentecost of the twentieth century. The greatest problem of our time is war. A fearless and judicious attack on war will result in the outpouring of great spiritual power. To waver now is to waver, if not more. The Church must act." The man obviously wrote this because for once he also wanted to say something that sounds and reads beautiful in English. But behind the beautiful words is the purest nonsense, indeed the greatest lie. Blasphemous it is to say that an attack on war means a twentieth century Pentecost. It is contrary to Scripture to assert that war is the greatest problem of our time. It is not war, but sin, which results in war, that is the problem of all time, which the church is to remove by the preaching of the Word of God. It is also by preaching the gospel that the church receives great spiritual power, not by protesting against war. Finally, it is contrary to reason for the man to say that the church must now take a stand against the war. After the Church - or, in fact, foolish men in the Church with great doctorates behind their names - has done so much wrong in recent years, let it be ashamed of its folly, leave politics out of it, and preach the Gospel of Christ as it should. Thus she will be pleasing to God and worthy of men.

J. T. M.

call out to him the words: "The master is here and calls you", Joh. 11, 28.

As Jesus inquired about the grave of Lazarus, "Where have you laid him?" Joh. 11, 34, so the Saviour inquires during your life about all positions and all places where you are, and comforts you whether even the outward man is decaying. He will also ask about your last resting place and write about it: "It is sown corruptible and will rise incorruptible", 1 Cor. 15, 42. Blessed art thou when faith shines in thy heart, which from afar already sees the city of God, and with spiritual ear hears the sounds of rejoicing which are heard from the tabernacles of eternal peace; Then the angels of the Lord will take you up in their arms, then the Prince of Life himself will lead you out of the prison of this world, then he will guide you along the dark alley of death, then he will open the door of heaven for you, lead you to the bright freedom of eternal life and into the blessed fellowship of the perfected congregation of God. Like a blessed dreamer you will pass from the world of death into the world of eternal life, and up there in the glory of God you will penetrate to the clear consciousness that the hand of the Lord has redeemed you from all misery of earthly life, and your soul will be full of thanksgiving and rejoicing for all the mercy the Lord has done for you.

"Lift up your heads!"

The Lord Jesus once said: "What I say to you, I say to all: Watch!" Mark. 13, 37. And our church sings:

Wake up! the voice of the watchmen very high on the
battlements calls to us, Wake up, you city of Jerusalem!
Midnight is the hour, They call us with bright mouth: Where are
you wise virgins?

Yes, in the parable the Lord also speaks of the wise virgins falling asleep, Matth. 25. A leaden sleep lies on the world, also on the Christianity of our time. The heavy distress of the time, the oppressive worries about livelihood and advancement, the insecurity of all circumstances take the senses of men captive and occupy their time in such a way that they only think of the next thing. Their eyes are lowered to the earth, their hands rummage in the dust, all joy in life, all hope for improvement, all aspiration for something higher is almost completely extinguished. This is the sleep of indifference.

And yet there is no lack of wake-up calls of all kinds. For the very things that make us so weary and despondent, so drowsy and indifferent, ought rather to startle and awaken us. For the Lord Jesus says, "When these things begin to come to pass, then look up, and lift up your heads; because your redemption draweth nigh." Luk 21:28. We are not to be awakened from our sleep of security to fear and terror, but to joyful expectation of the final redemption, the consummated salvation.

Zion hears the watchmen sing,
Her heart leaps for joy, she wakes and rises in haste.
Her friend comes from heaven splendid, Of graces strong, of truth
mighty, Her light grows bright, her star rises.

Those who understand this will quickly rub the sleep out of their eyes and be grateful to anyone who woke them up.

(House friend.)

Close, my God, to you.

A Christian couple had piously agreed with each other that if one of them was going to die, the other should not conceal the danger from him, but should

Gwanyin.

What is this picture? Is it the Virgin Mary with the Child Jesus? Is the one who kneels before it a Catholic?

Neither of these, my dear reader. This drawing does not come from a medieval book written in honor of the Mother of God, but is taken from a very modern tract which is still being disseminated today in the year of salvation 1922, not by the Roman Catholics, but by their descendants, the Buddhist priests in China. If you could read the Chinese text that calls for the worship of this female idol (not printed in our picture), you would soon realize that it is Gwanyin, the Goddess of Mercy. Only your astonishment would increase if you saw that the outermost edge is framed by a number of small circles, and learn that these are



Gwanyin, the Chinese goddess of mercy.

The Chinese caption reads, "The Sacred Image of the Noble Master in the White Dress": the caption, "If you have a request, it will be heard."

are to count UM the prayers to this goddess, that they therefore have the same purpose as a rosary.

But if this whole tract has nothing to do with Christianity, but is disseminated in the service of Buddhist paganism, why this aping of the Mother of God and the Rosary?

The only answer that can be given to explain this riddle is this: the Buddhists in China have been apes for more than 1600 years, aping everything in China that could be detrimental to Christianity and thus prevent the Chinese from falling to it. But since nothing has proved so effective for this purpose in the West as the papacy, we have in this far-off Orient, thanks to the devil's zeal in aping, also a complete papacy, from the Buddhist pope onwards, who lives as the Dalai Lama in Lhassa in Tibet and rules over innumerable priests, monks and nuns in thousands and thousands of monasteries, down to the reading of mass and the rosary; and as in the real papacy everything has become more and more focused on venerating the Mother of God, so in this aped papacy now

also the most celebrated goddess the one who appears in this picture, Gwanyin, the goddess of mercy.

But you must not think that this goddess is glorified in China only in such wretched pictures as the one reproduced here. This is just to deceive the poor and the poorest. For the great multitude there are quite other images in the magnificent temples of China, images which could quite vie in multiformity and beauty with the most celebrated Catholic images of Our Lady, and in which this Madonna of Buddhism offers and extols, not blotz with two, but even with four, six, eight, and ten arms, everything that has ever been expected and asked of the Roman Catholic Madonna. Yes, in the imperial palace at Peking there is even an image that offers all this with a thousand arms and plans with a thousand heads.

That this is really an imitation is evident from the fact that this goddess of mercy was originally not a goddess at all, but a god, namely the god Avalokita, of whom there are still male idols in several places in China and in North India. This god of mercy, according to the doctrine formerly advanced, was supposed to possess the ability to appear in all sorts of guises, as he pleased, in order to carry out his work. It was not until about the twelfth century that this ceased, because the devil had found out in the West as well as in China that a woman had considerably more power of attraction as a source of mercy than a multiform monster.

That it was the devil, however, who aped the papacy here, is also clear, especially from the child that is seen here on this goddess's scrotum. With this child of Jesus, whom the devil once pursued with such murderous greed, he has thoroughly cleared up here. Where it is still present, it means nothing more than that some barren woman who has no child need only implore this goddess in order to be assured that her request will be granted. In many pictures, however, the child is entirely absent. But whether it is there or absent, as a source of mercy it is thoroughly eliminated. All the more abundant, however, is a whole mass of legends which paint before the eyes of the heathen the tender heart and the constant readiness to help in relation to this Mother of Mercy in the most wonderful features.

But even if mercy is offered and distributed here with a thousand arms, let no one think that this is a touch of a truly Christian attitude. Here everything is against Christ. The most devoted worshipper the thousand-armed woman has ever had was the Empress Tsi Shu (Yehouala), who only twenty-two years ago paid daily devotion to her, and she killed 200 missionaries and 16,000 Christian Chinese.

Oh that the church of the Reformation would wake up and preach to poor China the mercy of Him who also shed His blood for this people and endured the torment of hell! For almost in all of China, with the exception of the great cities, there is not yet a Christian among 2,000 Gentiles who knows Christ's mercy; and of those who would be called to proclaim it, far more than half do not even believe in His atoning death. E. L. A. [E. L. Arndt].

Rich and poor.

There is much talk of rich and poor, and it is always forgotten that it is the heart alone that makes rich or poor.

(Jeremias Gotthelf.)

...a great sacrifice. And now you ride together to church, to friends, and to God's beautiful nature. And no one grumbles about the expensive vehicle. You pay all the necessary repairs and quite a lot of gasoline without hesitation. You know that this must be done, otherwise all the previous expenditure will be of no use.

You also write that you recently drove Sister Helene to the clothing store because she wanted to buy a new warm coat. Even such a thing, if it is good, cannot be had for a pittance. But Helene made a good living and was able to spend quite a handsome sum of money. When she had bought what she liked, she was glad, and you didn't cry either.

So you see, dear Fritz, your uncle does not begrudge you if you also acquire something good from your righteously earned money. But if your Saviour should come to you and say: I need shelter for my prophet's disciples, and you would only give a small gift, would that not be a mortal insult to your greatest benefactor? But I have good faith in you that you will now dig deep into your pockets for the cause of your heavenly Lord.

So, Fritz, you will not expect me to give you and Helene a certain sum. Just think about who is coming to you and wants your contribution, and then what your Savior needs your gift for.

May God's grace continue to rule over you in the future and his good spirit govern you! Greetings to all who are in your house, and be warmly greeted yourself

from your uncle

Karl.

To the ecclesiastical chronicle.

From our Synod.

The Advent poem at the head of today's issue comes from Blessed F. W. Husmann, the first secretary of our Synod. It was taken from his beautifully and neatly written diary of 1845, kindly furnished us by his descendants for our perusal, in which he gives an interesting account of the beginnings of the three congregations then served by him in Allen and Adams Counties, Ind. Above all, the diary reveals the exceedingly humble, pious, loud, conscientious disposition of this otherwise lesser known among the fathers of our Synod. If possible, we will bring some extracts from it once.

L. F.

A timely question is posed by the Wisconsin Synod's "church bulletin" to its readers. The question is, "What will you do to attract new readers to our "parish bulletin"? If you will introduce a family or two in your congregation to the Blatte in the next few weeks, you will not find it difficult to gain a new reader or a few. Do it now, and don't put it off till Christmas or New Year's; then, with all good will, there is usually not enough time. Believe it thou that hast experienced it." We address the same question to the readers of the "Lutheran."

L. F.

Good news has again come in from the various parts of our Synod concerning the preliminary work for our general large collection for the building fund, and we repeat,

What we already said in the last number: If now especially the visitators, the pastors and above all the individual members of the congregation make the matter their concern, then, God willing, the goal will be reached. One example from a number. We turned to a visitator whose visitation circle had passed good resolutions that showed real interest and great zeal. We were eager to know whether the good resolutions would be translated into action, for that is what matters. Resolutions are easily made, but they must be carried out if they are to be of any use. The Visitator replied on November 15:

"In my visitation district they are busily engaged in carrying out the plan for the collection. Only one smaller congregation is likely to do little because its hands are tied by debt-built over assets! Enclosed are a few notes from the reports that congregations sent me:

"B.: Sent in about H4000 so far; will address each communicating link.

"G.: Sent in about H3000 so far; will address every communicating link.

"G.: Raised more than quota so far; will make another effort.

"N.: Nearly reached quota so far; envelope collection on Dec. 3.

"M.: The pastor and the members of the youth association are now already visiting every house and personally collecting the gifts. In one working class family they collected H50.

"H1800 to date. We pledge \$900 more, to be paid by May 1?

"I. So far H1600. "We are following the plan exactly." Just those who had already nearly reached their quota are also now the most zealous in collecting."

In another district a visitator has had a longer letter printed, which is then sent to the individual members of the congregations. The letter is before us; it is too long to be printed here, but it is written in a beautiful, genuinely evangelical manner; it exhorts through the mercy of God and concludes with the words: "This, my dear Christian, is the right attitude in this matter. Act according to it, and God will bestow his blessing upon it. If you have already made a donation for this purpose, I am sure that love for your Saviour and for your Church will move you to do the rest, so that God's cause will not suffer on your account. Please, place your gift in the enclosed envelope and deliver it to your pastor or a member of the board by November 30." Such a letter will surely bear fruit.

In another district the pastor of a German-English congregation had already sent "a pastoral letter of great importance" to all his communicating members before the present collection was started. He took detailed information from the notices which have appeared from time to time in our papers, gave a very beautiful, quite encouraging exposition of the matter in four pages, announced at the same time that he would preach a special sermon on the following Sunday, and finally asked that each one should give his gift or signature to a member of a larger committee by November 20.

Even congregations which have hitherto done little or nothing and have neglected their duty towards their church - and these are partly larger, efficient, even wealthy congregations, which have not saved on themselves, but on the synod - are finally waking up. May they now also righteously participate and all the more eagerly make up for what they have neglected! In Visita-

In congregations where the visitor had not yet had the opportunity to distribute the printed material sent to him, the pastors, when asked to do so in our church bulletins, had the booklets sent to them for general distribution. In congregations where the pastors had not yet gotten around to ordering and distributing these booklets, readers of *The Lutheran* and *Lutheran Witness* have come to their pastors and asked for the booklets. The readers of our church bulletins are proving, as they always do, to be understanding, interested and eager. So far such orders have been received from 1461 of the 2593 parishes of our Synod, and on the whole 371, 555 German and English printed papers and 222. 994 collecting envelopes have been sent out. If now all, all without exception, in the coming days and weeks will lend a hand and offer their gifts, or at least sign them, in honor of God and in service to His Church, the collection will be successful. May God in mercy grant it!

L. F.

Our parish school in Topeka, Kans. With praise and thanksgiving to God, St. John's Parish in Topeka was able to celebrate on the

For many years teacher W. H. Steinkamp has faithfully served the school with the assistance of various teachers. For almost a year now, teacher H. Albrecht has been in charge of the lower classes. The community now has good and well-equipped facilities for the children and youth, and at the same time has given a beautiful testimony to the fact that, in spite of all hostility from outside, the community school is dear and valuable to it. God keep us our parish schools!

P.D. M.

The fight for our parochial schools in Oregon has unfortunately not been successful, but the opponents have triumphed, and the provision that from the year 1926 every child must go through the eight grades of elementary instruction in a state school has been adopted by a majority of the voters. But our brethren in Oregon are already making the necessary arrangements to bring the matter before the court, because such a provision interferes with parental rights as well as with the freedom of religion promised by all the State Constitutions and the National Constitution. And in this piece, too, let us make our brethren's cause our own. It is necessary to insist in all seriousness upon civil liberties, and to defend and protect them by all legal means; for civil liberty is the foundation of religious liberty. No thoughtful citizen of our country can be unaware of how, for a number of years, pieces of our liberal institutions have been lost. The victory of the school enemies in Oregon is due to two causes in particular. First, it is the hostility to Roman Catholic schools and to Catholics generally; and our parochial schools are then lumped together with the Catholic ones. And then there is the light-shy activity of the Freemasons and especially of the Ku Klux Klan, both of which are fighting our very schools. This is so widely known that it is also discussed far and wide in the political press. From quite a number of letters we have received, it is evident that many right-thinking citizens and newspaper writers strongly condemn the activities of the Ku Klux people and greatly regret the victory of the school enemies. But above all, since our gem is so threatened, we must VIGILATE, PRAY, WITNESS, FIGHT.

L. F.

It is also evident from the congregational anniversaries in our midst that our synod now has three quarters of a century behind it. Only five to ten years ago it was a rarity for a congregation to celebrate its seventy-fifth anniversary. Now it is more common. For example, on November 12, St. Paul's Parish at Indianapolis, Ind. celebrated as much as its eightieth anniversary. It is also one of the congregations closely connected with the history of our Synod, to which it has belonged since the year 1852, and whose Middle District has repeatedly met in its midst, the first time being as early as 1855. Well-known men of our Synod have administered the preaching ministry in it: P. J. G. Kunz, who came to America as a missionary as early as 1840, from 1842 to 1850; P. C. Frincke, the first "visitor" or traveling preacher of our Synod, from 1850 to 1868; P. Chr. Hochstetter, the author of the "History of the Missouri Synod," from 1868 to 1877; D. C. C. Schmidt from 1877 to 1887, P. Fr. Wambsganß from 1887 to 1903, P. R. D. Biedermann from 1903 to 1914, and P. R. F. Zimmermann from 1915 to 1922. The office of assistant preacher, or second pastor, has been held in the congregation at various times by the following.

P. Eickstädt, Th. Schurdel and M. Tirmenstein. Since July of this year Fr. H. M. Zorn has presided over this mother parish, which, in spite of the very changed housing conditions and repeated branching off, still numbers 1200 souls and 195 voters. From the beginning it has also run the parish school.



The new school of St. John's parish at Topeka, Kans.

(P. P. D. Müller.)

22 October inaugurate their newly built school. In the morning Fr. Theo. H. Jüngel of Kansas City, Kans. preached in German, and in the afternoon Fr. R. Mießler of Independence and Fr. Fr. Niedner of Atchison preached in English. The school is a brick building, 44X56 feet. On the ground floor are a dining room, kitchen, heating apparatus and other rooms; on the first floor are two class rooms and a library room, which also serves as a confirmation room; on the second floor is a hall which has seating room for 300 persons. Thanks to the kindness of our master builder, Mr. Georg Sennes, the building was erected at a cost of P21,000.

P. H. C. Senne of Alma, Kans. preached for the first time in Topeka fifty years ago. In 1874 a small congregation was planted, and in the same year Father F. Germann was appointed pastor. He immediately established a school in an old rented stone building. When the parish started to build a church in 1877, a school room was set up on the ground floor, where the children were taught until 1885. Then the first teacher, W. Waßmann, was appointed and a two-grade school was established. At the same time a simple wooden building was erected as a school, which was enlarged at various times in the following years. During the last thirty-three

from 1853 to the present day by its own teachers. At the jubilee, D. C. C. Schmidt and Th. Schurdel preached, and on the following Sunday, which was also celebrated as a feast day, D. C. M. Zorn. The present pastor of the congregation has compiled the interesting history of the congregation in a booklet of celebrations.

In the Cumberland Mountains of East Tennessee lies the town of Wartburg. There, too, is one of our congregations, which, after an eventful history, was recently able to celebrate its seventy-fifth anniversary. The congregation has always been very remote, has had to contend with many an internal and external difficulty, and has remained small, but the promise of the Lord, which he gives to the confessors of his word, has also been fulfilled in it. Among its deceased pastors was especially blessed Fr. J. G. Goehringer was known in wider circles. The strange history of the congregation was described by its present pastor, O. E. Feucht, in a book on the occasion of the jubilee.

At last also this summer the congregation at Palmyra, Mo. celebrated its seventy-fifth anniversary. The first church of this congregation was dedicated at that time by D. Walther, and when ten weeks afterward the church lay in ruins, he issued an appeal in the "Lutheran" to help the then poor little congregation regain a house of worship. Now it possesses quite a beautiful house of worship, and is rebuilding itself under its present pastor, Geo. Möller. Just like the congregation in Wartburg, it has become almost entirely English in the course of the years. It is noteworthy that a Virgins' Association has existed in the congregation for fifty-one years, and that three of its founders are still members of the association. To such old synodal congregations, on such occasions, the Shepherd of Israel calls out the admonition, "Israel, forget not me!" Isa. 44, 21.

L. F.

Right Church Organ and Choral Music. Recently we attended another organ recital in one of our churches, such as Mr. Edward Rechlin, a graduate of our teaching seminary and presently organist at one of our larger congregations in New York, has been giving for a number of years in various circles of our synod. Each and every organ number came from a Lutheran organ com- ponist; most notably, the old master of Lutheran church music, J. S. Bach, who gave his great art entirely to the service of the Lutheran church, was heard. Everyone who has the opportunity to hear such organ recitals will enjoy the beautiful, dignified, uplifting music, which also often has the Lutheran, incomparably beautiful chorale as its subject. Not everyone, perhaps, understands Bach in his great musical art and importance; but everyone can feast and delight on his chorale preludes and chorale arrangements; for the melodies, so rightly adapted to the text as "Befiehl du deine Wege" and "Nun danket alle Gott," have been known and loved by him from his youth. And when an organ sonata by Mendelssohn, which is based on the echoral "Vater unser im Himmelreich" ("Our Father in the Kingdom of Heaven"), is played, many a person also thinks of the text of the hymn, which he perhaps learned in his youth, one of the unfortunately seldom sung, but nevertheless one of the most powerful Luther hymns, as if written for our time. Perhaps it has happened to others as it did to one of our acquaintances, who told us that he then once again read through the entire hymn attentively and was particularly edified by it. And when, as was the case here, the congregational choir sings between the individual organ numbers, not some more or less suitable singer singing some sentimental song, and also the choir not singing some piece of the second or third rank, but the chorales "Jerusalem, du hochgebaute Stadt" and "Schmücke dich, o liebe Seele", after the arrangement by Pfatteicher, and "Lobe den

HERREN, den mächtigen König der Ehren" (Lord, the mighty King of Glory) in a special artistic arrangement, many will again enjoy the musical and choral treasures of our church, as has been testified to us many times, especially from within the congregation. Our organists and choirmasters have an important task towards this side, especially important in this time of transition to English.

L. F.

"**Your example has appealed to many.**" It was on the afternoon of Synod Sunday last June that a number of Middle District deputies were conferring in College Park, Fort Wayne. They talked of the excellent food served in the dining room. They were assured that our students who are in the developmental years would receive the same hearty meals. But they were also reminded that the H100 boarding money was not enough. Then Mr. A. called attention to how easy it would be for the deputies to collect something for the college budget from their crops in their communities. If each parishioner supplied a sack of wheat, a whole carload of flour would be collected. This proposition was unanimously adopted and carried into execution during the next few months. The following eleven congregations of Bartholomew and Jackson Counties participated in this collection: the congregations of Baumgart, Brauer, Dau, Eggers, Gotsch, Hennig, Jeske, Maßmann, Meyer, Petrich and Wambsganß. A Lutheran milling company in Columbus, Ind. provided the milling. 480 sacks of flour and several boxes of preserves!

Surely such help for the college budget would also be possible for sister institutions!

May therefore Paul's cry to his Corinthians be fulfilled in the churches of those two counties, "Your example has provoked many!" 2 Cor. 9, 2.

L.

The Montana District Conference gathered this year in Miles City, Mont. from October 19-23. Three of the twenty-one pastors presently belonging to the Conference were unable to be present. Present as a guest in our midst throughout the session was the superintendent of the Montana mission, Rev. H. F. Stirrup, of Grand Forks, N. Dak. Four papers were discussed by the conference during these days: an exposition by Bro. Leige on Matt. 6:16-34, a paper by Bro. Hudtloff on "The Beginnings of the History of the Lutheran Church in Montana"; Bro. Vomhof presented a paper on the subject, "What Can We Learn from the Acts of the Apostles in Relation to Our Work?" and Bro. Brauer a paper on "The Doctrine of the Scriptures Concerning Conscience."

Three beautiful, uplifting services were held during the conference. The first was a pastoral service in which Fr. Walz preached on Jer. 1:7-10. The sermon contained comfort and encouragement for the brethren in the ministry. On Sunday morning Fr. Paul Meyer preached the confessional on Ps. 119, 25, and Fr. Huber preached on the Sunday Gospel. The evening service celebrated the seventy-fifth anniversary of the existence of our synod. Fr. Hoffmann preached the jubilee sermon on Isa. 40:31. After the conclusion of this service, another short special jubilee service was held. With praise and thanksgiving to God, the forty years of ministry of our missionary pioneer, H. T. Rauh, was commemorated. During these forty years Father Rauh has served churches and preaching places in Ohio, Colorado, New Mexico, Kansas, Missouri, and Montana, and has planted the churches at Pueblo, Trinidad, Durango, Colo. and at Las Vegas, N. Mex. In Montana, since the year 1906, the parishes to Miles City, Bozeman, Livingston, Laurel, Park City, Billings

and Bridger founded. At present he still serves eight preaching places as a traveling preacher. May God grant him many more blessed years, and let him serve as an example, especially to us younger pastors, for a long time to come! R. F. Cordes.

Domestic.

A strange saying - and yet true. "If one bases faith and life solely on the Bible, the church school follows naturally from it." This is in substance what Prof. Theo. G. Soares, of Chicago University, a Baptist, at present president of the Religious Education Association, explained to some of us when we had a short conversation with him on the occasion of the meeting of that society this spring. He gave us to understand that he did not base faith and life on Scripture alone; he was not, therefore, in favor of parochial schools. But he could understand that we Lutherans would take a different position.

Isn't that a strange saying? Is what he asserts true? Yes, if one's faith and life are based solely on the Scriptures, then the church school follows quite naturally from this; that is, the knowledge that church schools are necessary, and the willingness to establish and staff them, and thus to put this knowledge into practice.

He who bases faith solely on Scripture is a Christian, a child of God. As such, he says, "Thy will, O my God, I will gladly do." "Teach me to do according to thy good pleasure." And now, when a whole congregation, a whole synod, stands thus, it follows that there is a conscientious fulfillment of the words of God in regard to the education of children on the part of the parents, and on the part of the congregation or synod.

The very word: "Feed my lambs!" will result in church schools. For if you ask: How can this best be done? the answer follows: Through the parochial school. Why? It feeds the lambs daily into the pasture of the divine Word; it has purposeful, faithful shepherds who know the right pasture and the right way to the eternal hurdles; it feeds the lambs and protects them against young and old wolves, and prevents the sending of the lambs into the religionless and unbelieving state schools.

A. C. Stellhorn.

How can I serve my church? asks many a Christian to whom God has given time and ability for service. There are now many opportunities in the church for God's service to the congregation, and it is a welcome sign that our laity are also being drawn more and more into the work of God's kingdom. Although, as is the case in many other church communities, not everyone is allowed to teach and preach in public, there is still much work in our church that can be taken out of the hands of the pastor: Pastor from the hand can be taken, in order to leave him all the more time for his real work. Let us all, preachers and laity alike, serve our Saviour with the gifts God has given us! The service of the kingdom of God is the most glorious there is on earth, and no one need be ashamed of it. Thus the newspapers report that Thomas R. Marshall, the former Vice-President of the United States, immediately after his return to Indianapolis, Ind. resumed Sunday-school work, as teacher of a Bible class. Even as governor of Indiana, Mr. Marshall taught his class every Sunday, in spite of much work. This is a shameful example to many men who, when they have come to honor, will not even come to church and worship. Truly, those who think that church attendance and church work is a small thing are deceived

himself. The most respectable work that the most respectable man on earth can do is that of serving Christ in His church. J. T. M.

Street preaching is again stirring the hearts of many Christians in various church communities in our country. One writes: "We are living in a very turbulent time. The minds of the nations are agitated as hardly ever before. Concerned we may well ask: What is the best we can do to calm such? We answer bluntly: The gospel of JESUS Christ. But how are the unchurched to be reached by the gospel? We answer: By the preaching of the gospel, according to the example of our divine Master Jesus Christ. We find that he taught not only in the temple, but mostly in the open air, for example, on the road, on the mountainside, on the seashore, in the wilderness, etc. As he did, so did his disciples. It seems to me that nowadays, especially in our large cities, street preaching is often neglected; and just now it can be of extraordinary benefit." We report this because the movement to preach street sermons has spread to other circles, and the question has also been addressed to us whether our church should not also do missionary work in this way in the large cities.

To this we would have to say: God's word should be preached everywhere where it can be proclaimed with fruit and to the glory of God. But there are several points to be kept in mind. First of all the scripture warns us not to throw the pearls of the divine word before swine, Matth. 7, 6. Where the gospel only becomes an object of mockery, street preaching is not to be done. So also Paul finally left the marketplace of the Greek worldly wise men when they began to mock the Word. Further, in all preaching, care must be taken that God's Word, and that is Law and Gospel, is truly preached. The street sermons that one so often hears are, as a rule, neither law nor gospel, but a sad mixture of man's word and God's word, which does not serve to lead people to Christ. Neither the glory of God nor the salvation of men is served by such preaching. Finally, it is also a fact that, at least in our country, street preachers are met with justifiable distrust. All preachers must be able to identify themselves. Those who have no profession in preaching should leave it in the queue. But above all, in regard to the preaching of the gospel, the word is true: "Let all things be done honestly and properly!" 1 Cor. 14:40. J. T. M.

Giving for missionary purposes. In 1921 Christians in North America and Europe are reported to have contributed about H56,000,000 for foreign missionary purposes. Of this sum, P40,000,000 came from North America, \$12,000,000 from Great Britain, and H4,000,000 from the rest of Europe. In North America there are forty cents per person, which is very little when compared with the amount wasted annually on luxuries and pleasures, not only by the rich, but also by the poor.

J. T. M.

Luther's Table Talks Banned. The Roman Catholic paper *Extension Magazine* warns against the study of Luther's Table Talks. To the question, "If a Catholic dared to read Luther's Table Talks without having obtained permission from a bishop to do so, would he run the risk of excommunication?" it replied, "All the works of Luther are on the list of forbidden books, and according to the general rule of the Church all who both have and read such forbidden books fall under the penalty of excommunication." This

Answer shows two things: First, the pope has not improved a hair's breadth since Luther's Reformation, but is still today the old Antichrist who subjugates and oppresses his followers and successors. Secondly, Luther's pen is still today the weapon that makes the Pope's throne sway and his ears ring. The Pope cannot tolerate either the Gospel or Luther's writings; he must therefore most strictly forbid them to his faithful. J. T. M.

Abroad.

In a letter from a Free Church pastor to our New York Relief Committee, it says about **the emergency situation in Germany**: "Mr. ----- told me that in certain circles over in America they are no longer so anxious to continue to send us gifts of love; they are of the opinion that it is no longer so necessary, and want to gather this from reports of various travelers, etc.". Travellers who can report that there is no longer any need here have seen nothing at all of Germany. The travelers usually stay in the first hotels and get everything they want for their cheap money. But this is of no use to the population; on the contrary, they are deprived of food, and in the hotels the people who are strong in money splurge. I wish you could see for yourself how things are here now. You can make it clear to yourself by means of a simple arithmetical example. Most pensioners have to live on a monthly pension of about 300 marks. A loaf of bread (four pounds) costs about 100 marks, a hundredweight of potatoes 650, a pound of margarine 330, an egg 35, a liter [a fraction more than a quart] of milk 55, a hundredweight of coal 450, the soiling of a pair of shoes 1000, a tram ride 20 marks. It is obvious that many people actually suffer from hunger. How could it be otherwise? I believe this description is enough to show you that it would be terrible for us if you were to withdraw your helping hand. We therefore implore you, especially in the interest of the suffering population of the large cities, to continue to help us as you have done so kindly and abundantly up to now. God the Lord will certainly bless it. Please, do not let the mood arise as if it were not necessary to continue to help considerably. The need is increasing day by day. The more the mark sinks, the more threatening becomes the spectre of hunger. I come into contact almost daily with such people who do not know where to get the money, who cannot even buy the necessary bread to eat their fill. A heated room and warm clothes are almost out of the question. This should be said again and again, especially to those who believe that need is decreasing."

We have quite a number of communications confirming these statements.

L. F.

A new seminary. To our brethren in the Free Church Synod in Germany, through the love of a number of members of our Synod, a valuable piece of property has been given to be used as a theological seminary. It is located in Zehlendorf, in the immediate vicinity of the imperial capital of Berlin, and was once a sailors' recreation home, donated by the former Kaiser Wilhelm and the Empress Auguste Viktoria. It comprises about fifty acres of land (about thirty acres), partly wooded with pines. The group of buildings which are on the property are very solidly built and in the best condition, and can be immediately fitted up for seminary use by slight alterations. The property was publicly advertised for sale, probably because funds for weather management were lacking. At the sale, because there were other willing buyers, the price was fixed at 18½ mil.

lions of Marks. The Berlin congregation, which holds incorporation rights, was the purchaser, and Mr. Th. Lamrecht of New York, as well as a number of other generous members of our synod, offered the means of purchasing this most valuable and useful property, because our mis-



The entrance to the new free church seminary in Berlin.

We have not been able to burden the treasury and Synod with this large expense while we have to provide for the great and necessary needs of our own Synod. In American money, at the low market rate, the price comes to about H10,000. The necessary alterations to the buildings will raise the whole expense to about P12,000. The kind donors, who in this generous undertaking have had in view the future of all our Free Church work, intend to continue during the next few years to provide for the sub-



The seminar building.

We will have to take care of the maintenance costs of this institution until better conditions have arisen over there, and the Free Church in Germany has become stronger.

The brethren in the Free Church of Germany used to send their young men to our local colleges and seminaries.

...to be trained. Nearly half of their pastors are disciples of our American schools of the prophets. They were forced to start their own seminary in Germany by the war which closed off our country from Germany. In Leipzig, a Christian association has taken a room in the Vereinshaus



An entrance to the seminar building.

and the elderly Father Stallmann took over the leadership. Later, the high school professor Kirsten from Annaberg, who had left the regional church, joined him, and Father August Stallmann from the Leipzig congregation helped teach the practical subjects. The students also attended theological lectures at Leipzig University. There were five of them. Two of them passed their final exams this year, and one has already entered the church ministry. So it is a tiny little beginning.



Another side of the seminar building.

After the war, the old relations with our local educational institutions could have been resumed. But that was not advisable, because we have become too English here. Two young people therefore left Germany last year for Porto Alegre in Brazil, where the institution has become even more English.

is German. Moreover, it is generally advisable for each country to raise up its own pastors. The congregations that have their own seminary in their midst are thus constantly reminded of the highest task of the church, the proclamation of the gospel, and encouraged to vigorously direct their missionary calling. The work of our brethren in the Free Church of Germany is also spreading more and more, not only in their own country, but also in the surrounding countries: in Denmark, France, Switzerland, Lithuania and Poland. In addition to this, free church movements are forming everywhere, in Finland, Sweden, Czechoslovakia, and Austria, with whom, God willing, our brethren may one day work together. For all these reasons, it is most conducive to the kingdom cause of our Lord Jesus Christ if a faithful Lutheran seminary exists in the immediate vicinity of the areas to be served. God bless this teaching institution of our German brethren and all the caretakers of it over here and over there! D.

Despite all this, quite a few. Man likes to see success in his work. This is also true of the work in God's kingdom. But as a rule the visible successes are only small. In spite of diligent work and great self-sacrifice, the numbers of souls brought here remain small. This often discourages both the missionaries themselves, who work under difficult conditions, and the missionary friends who support the work of the Lord. "Why," complains many a Christian who regularly and abundantly offers his missionary sacrifice, "does it not want to progress better in India, in China, in South America, etc.? Why the little success?" It is necessary, therefore, to point out again and again the difficulties with which our missionaries have to contend. For example, one of our younger preachers writes about our new mission field in the federal colony of Cruz Machado in the state of Parana, Brazil: "The population there is mixed and consists of immigrant Poles, Germans and Brazilians. The former form the greater part of the population. Their religion is the Catholic Apostolic. In addition, there are a number of Ruthenians who are Greek Catholics. The Brazilians form the smallest percentage, and are almost all unconfessed, unbelieving freemen. The Germans have mostly fallen away from the faith of their fathers and have little or no interest in church and church work. They have emigrated, not as our North American fathers once did, for the sake of faith, but for the sake of life. Some of them, as one of them confessed to me, are 'hardened sinners,' and belong to the enlightened, who have long since broken with the church, since everything is, after all, mere business." This is written by one of our pastors who has recently come to South America. Others report similar things about their parishes.

If we put all this together with what is reported to us from the Gentile countries, we can easily explain how it is that our missionary work has only borne little fruit. We are living in the last days, when the Lord finds little faith on earth. But all the more we should work, pray and give; for in spite of all this, as the missionary writes further, "some have been found among them who nevertheless want to give glory to God and have joined together in small congregations to hear God's Word, in spite of the mockery and contempt of many of their unbelieving neighbors and fellow men. Even here in the dense jungle the Lord wants to build his Zion again". This is certainly true. In spite of all this, the missionary work is not in vain.

J. T. M.

Sadhu Sundar Singh is the name of a world famous Indian. In his homeland, he is considered one of the most influential...

richest popular leaders, and he is also highly esteemed in Christian countries, since he appears before his countrymen as a witness of Christ and messenger of the gospel, and openly professes his Christianity. This man has now recently visited Europe and America, lecturing on his Christianity. The "Christian Apologist" reports on this, as follows: "This man, who for the sake of Christianity left everything and found in his native India the key to the hearts of his countrymen, whether Christians, pagans or Mohammedans, stayed in Germany on his journey from Switzerland to Sweden from the end of March to the middle of April. He spoke in Leipzig, Berlin, Halle, Bremen, Hamburg, Kiel, etc., in numerous meetings before thousands. The travel expenses were borne by Swiss missionary friends. His companion and interpreter was first the Basier missionary Schwab, then the Breklumer missionary Pohl. The latter judged this 'messenger of God', who 'is neither a Lutheran nor belongs to any other Protestant community, but is a Christian par excellence', among other things thus: Behind his word stood a whole God-blessed, richly blessed personality, tested in much experience and persecution, which in its constant communion with Christ far surpassed the vast majority of us. For us missionaries the experience consisted chiefly in the fact that a son of India, the land of our inextinguishable missionary love, came before ancient Christendom with the testimony of the power of the Gospel. I detected not a shadow of self-admiration in the days of close association. In his preaching the "Christ for us" took a back seat to the emphasis on the "Christ in us." At any rate, he was a witness of the living Christ."

Since there is much written about the Indian Sadhu Sundar Singh in Christian publications, we have tried to find out more about him, and on the basis of our own statements the following has become clear to us: 1) The man does not believe in the literal inspiration of the Holy Scriptures. 2. his teaching on the Holy Trinity does not agree with the clear statements of the Bible. 3. He does not know the Christian doctrine of the justification of a poor sinner by faith alone. 4. The sacraments, baptism and the Lord's Supper, are to him only empty signs, of little importance. 5. He does not draw his doctrines from the Scriptures, but appeals to revelations from heaven. He is therefore, notwithstanding his fearless demeanor and testimony, a raving man, who does not preach the pure doctrine of the gospel. Christianity, therefore, as he preaches it, does not serve India.

J. T. M.

Thanksgiving.

Today is Thanksgiving Day. Let us not forget to give thanks. God has not left himself unwitnessed. We see again the miracle before our eyes, that the food grows to us and the people still become full. The old God is still alive; we can see it clearly in so many miraculous works; therefore praise him highly! Not only do we give thanks for the harvest that has been given to us again, we also think of all the earthly goods that Luther lists in his explanation of the first article and the fourth petition, of all that God has given us, and thankfully we spread our hands over this blessing of God and intone the old song of thanksgiving as a new song: "Now give thanks to God!"

Would that what the Lord says in the Gospel were true today in the city and in the country: "You do not seek me because you have seen signs, but because you have eaten of the bread and have been filled. That all of them, all of them, would come, the

he fed with his mild goodness, and sought him, and offered thanks unto him! Then they would have real blessing, inner, lasting, imperishable blessing, from all that they have experienced. Then new depths would be opened up to them in the Lord; they would not only be able to praise the hand that refreshes us with bread and food, but even more the heart that makes our soul lack nothing good. Certainly, we may ask for earthly things, but we must not forget heavenly things. We should set our hearts and eyes on eternal, imperishable life. Let the field speak to us of an eternal harvest. A great miracle of nourishment is the harvest, which we remember with thanksgiving today, but even more beautiful is the blessing of the harvest, which it reminds us of. Earth's bread we have received, for heaven's bread we shall seek.

That one could look into the hearts of all those who attend the service today and see what their innermost desire is: food that perishes or imperishable food; whether Jesus is only the Bread King to them or the Saviour of their souls; whether this year with all its need and its help, its lack and its blessing, its failure and its granting, its taking and its giving has really become a blessing to them inwardly.

Thanksgiving today. Isn't this day like a lifted finger pointing upwards? Do you not hear from all that which seed and harvest, field and reaper, ear and fruit tell you, a parable that points to the supersensible. ...the eternal, the imperishable? The field is the world. The harvest is the end. Ripe ears for the eternal barns will bear fruit in patience - is that your last, clearly recognized goal? Man does not live by bread alone, nor for bread alone, but by every word that passes through the mouth of God - do you believe it? Christ is the bread of life - even for you? "Thanks be to God for his unspeakable gift!"
(Conrad.)

Good books.

Good books are still not rare, even in our day, when so much trashy literature is spread. One must only know how to find them, and then one must really read them. In general, our sex cannot be accused of being weary of reading; on the contrary, it is rather fond of reading. But what people read are newspapers, magazines, fashion journals, and the like, and seldom a good book. It was different in the old days. People's tastes weren't as sophisticated then as they are now, and the addiction to always hearing something new wasn't as great as it is today. People still took time to read a good book and enjoyed it, even if it was of a serious nature. But since the press has become an all-dominant power in public life, since morning and evening papers and Sunday papers, weeklies and monthlies have penetrated even into the smallest hut and into the remotest corner, one reaches for a really good book much less frequently than before. The stream of general education has become broader, but not deeper.

Among the good books that everyone must read, the Bible, "the book of books," is naturally at the top of the list. It has long since become the book of mankind, and who can measure the streams of life and blessing that have gone out from this book for many centuries! Where the bond with the Church and Christianity has not yet been completely severed, the Bible still enjoys the highest esteem in all circles, and there will be few Christian homes in which

exists. Right wisdom and knowledge also towards this side can only serve the good of the church.

Finally, it should be noted that the overseers are not to be masters, but servants of the church. "One is your Master, Christ; but ye are all brethren." "The greatest among you shall be your servant," Matt. 23. 8. 11. This is true of them also. Nevertheless, the church is to precede them with reverence. "The elders that preside well, let them be counted worthy of twofold honour," 1 Tun. 5:17, which is the word of God. They will have ingratitude enough anyway. There will be no lack of slander either. And he who has an office has many masters. Therefore, here too, beware of electing to the board, where possible, men who, like Stephen, are willing to serve and to endure in their service for the sake of Christ and His church.

C. Thos. Spitz.

A word about the American Legion

Inquiries about the American Legion, the association of soldiers of our country who took part in the World War, have been repeatedly addressed to the "Lutheran" lately. We have, of course, already made a few brief announcements in the past, and have also reported that from the very beginning a committee appointed by the President of our Synod has acted with the officials of the Legion so that the association does not become a lodge with certain burdensome institutions and regulations. At our request, however, Father A. Dörfller, a member of this committee, has given us an exact summary of the facts, which we reproduce in German, although we have deliberately included the resolutions of the Legion in English.

At the Minneapolis meeting of the Legion in 1919, a ceremonial committee was also appointed to report at the following meeting in 1920. This committee then brought a report in 1920 of a ritual by which an altar was to be placed in the center of the meeting room of the local club or post of the Legion, and which would have made the whole club your secret, oath-bound society. Through the efforts of our Synodical Committee, this whole ritual was already done away with in committee, and the following resolutions, among others, were passed by the meeting of the Legion: "1. That a new committee be appointed to devise a ceremonial for the American Legion; 2. That the word ritual be not used, and the word ceremonial inserted instead; ... 4. That no oath be taken at the initiation ceremony, and that the candidate be pledged to his honor; . ("1. That a new committee be appointed to work out a ceremonial for the American Legion; 2. That the word Ritual be not used and the word Ceremonial be inserted in its stead; ... 4. that no oath be administered in the initiation ceremony and a candidate be placed on his honor." . . .)

This newly named committee of the Legion met in the spring of 1921, and our Synodical Committee was given an opportunity to appear before this Committee on Ceremonials. Our committee was received very courteously, and the committee

The members of the Legion gave the assurance that they would like to know our position and would do everything in their power to ensure that our religious convictions were not violated by their ceremonies. After prolonged negotiation, the Legion committee members declared that they had firmly resolved that the Legion should not become a secret, oath-bound lodge. They also wanted to see to it that at the head of the ceremonial, where the opening of the Legion meetings with prayer is mentioned and where the instruction is given: "The chaplain or a substitute will give an opening prayer," the following remark is made: "If, however, one member of the post should object because of his religious convictions, the prayer should be omitted, and all members should stand with their heads bowed for thirty seconds. ("If, however, one member of the Post should object because of his religious convictions, the prayer should be omitted and all members stand with bowed head for thirty seconds.")

Regarding the funeral ceremonial, the Legion committee agreed on the sentence "that the prayers and the burial commitment shall be in charge of the pastor to whom the deceased belongs; however, if the deceased has no church affiliation, the following religious ceremonials may be used. If, however, the deceased has no church affiliation, the following religious ceremonials may be used").

Now the Legion meeting of 1921, at which the above points were presented by the Ceremonial Committee, came with an undesirable change. For there had been strong pressure on the committee from many quarters which caused it to make another addition in regard to the opening of a Legion meeting with prayer. This addition was that if any member of a post objected on religious grounds to the opening of the meeting with prayer, the post could vote on whether or not to open its meetings with prayer; the majority should decide. And this amendment was adopted by the Legion Assembly. Accordingly, in the *Manual of Ceremonials*, where a prayer is always printed, there is now the following sentence: "If any member of the post shall object in conscience to a prayer being said, it shall be omitted, and instead thereof the members shall stand in silence thirty seconds, provided the majority of the members present shall so decide." ("In case any member of the Post objects on conscientious grounds to prayer being offered, it shall be omitted, and in its stead the members shall stand in silence for thirty seconds, *provided the same is so ordered by the majority of the members present.*")

The Legion's funeral ceremonial has the following sentence at the beginning: "The American Legion has no ecclesiastical confession. Therefore, it [the funeral ceremonial] may be arranged differently, according to the religious confession of the deceased comrade. The wishes of the family of the deceased and the officiating pastor should be considered." ("The American Legion service is non-sectarian.

Therefore it may be varied according to the religious belief of the deceased comrade. The wish of the family of the deceased and of the officiating pastor should be respected.")

P. Dörfller now remarks on these communications, "These facts show that the American Legion is not a Lodge bound by an oath. But on the other hand we must also say that these regulations (Ceremonial) are not written as a Lutheran would write them." (This is especially true of the provision that a majority of the members may order, even against the religious objections of a member, that the opening of the meeting be with prayer). "Yet we are overburdened with many difficulties by what we have thus far accomplished. In many posts, we are told, the opening is done by saluting the flag, without prayer. We hold that when the right testimony is borne, this will become the general usage. We must, however, be constantly on the watch that the officers of the American Legion do not exceed their authority. And it must be remembered that the American Legion is not a Christian association. It is an organization composed of those who participated in the World War, and many of these have no Christian principles at all. It cannot be expected, therefore, that the American Legion will always conduct all its affairs in a Christian manner. There will be some things done by it that are worldly and not befitting Christians." (It is, after all, well known that many American Legion posts engage in sinful pleasures, and other outrages and improprieties have also occurred, so that even the secular press has held forth about them). "Lutheran young men and men who have taken part in the World War are, however, and ought to be Christians, who, though they live in this world, are not to be of this world, but are to walk at all times as God's children ought to walk."

From what has been said it is clear that we cannot advise our young men to join the Legion until all wrongful provisions have been fundamentally removed from the Legion's constitution. But to those who have already joined, it must be the duty of conscience to testify against all that is perverse and unjust, both in the general association and in the individual posts, and not to be silent and to deny, and if their testimony is not heard, to leave the association.

L. F.

sick could have come into contact with, is apparently the only effective procedure. This was also observed to the best of our ability. But with the great crowding in the asylum this was very difficult. But what could happen, happened. So for the time being we waited with hope and trepidation. But when in the last few days the number of patients rose to seven - and in addition one fell ill during a visit at home - we and the doctor believed that it was becoming apparent that under our crowded conditions we would not be able to control the situation as we should have wished. It could have been expected that many other students would have fallen ill one by one. In addition, our hospital, which is otherwise excellent in every respect, would not have had enough room for all the expected patients, so we would have had to accommodate them in highly unsuitable rooms. So we thought we could not wait any longer, and unanimously decided to let the Christmas holidays begin as early as noon on December 4. However, no pupil was allowed to leave the institution who had not been examined for scarlet fever by the doctor here in the institution on the day of his departure and found to be completely healthy. Furthermore, those who could not travel home were forbidden to go to families where there are small children, without the express consent of the parents. So at present, apart from the sick, there are only two pupils here, who are waiting for the consent of the people to whom they intend to go.

"The sick are without exception out of danger. They are under the care of an excellent Lutheran nurse, and the doctor visits them as often as seems desirable. It is expected that all can be discharged about Christmas. In the meantime, everything that is necessary to cleanse the entire institution of any germs will be done, so that we can start anew without any danger on the morning of January 4. The time missed will of course be made up in June.

"May God now, according to his grace, rule over all our pupils! May he also grant that in the coming fall we may be able to offer our students more of the space they need!"

F. W. C. Jesse.

How our church bulletins also serve mission. We also call attention here to the two notices which the reader will find elsewhere in today's number under the title: "A Meaningful Train Delay" and "The Ministry of a 'Lutheran' Number." The first experience was had by one of our visitors in November; the second was related to us by one of our pastors who was in Europe this summer, and was distinguished at our request. Every reader will at once recognize from both occurrences the fact that our papers also minister very directly to missions. This sometimes becomes known, but much more often it remains hidden from the public. Many other things can also be learned from this, as the writer of the first submission remarks in his accompanying letter, namely: "One does not know what good it is if something does not go as desired" and: "We still have much mission work to do where we are not yet known" and: "Even the communication of the changed addresses in our magazines serves the kingdom of God". This is certainly true, and must be a motive for every one who wants to serve the kingdom of God and his church to do everything in his power to see that our papers are distributed. By the way, it is not at all a bad thing to take one's church bulletins with one on one's travels and, when one has finished with them and no longer needs them, to leave them lying around or give them to fellow travelers. Nowadays almost every traveller reads something on the train or in the tramcar, and many a person is quite happy to be given

To the ecclesiastical chronicle

From our Synod.

From our teacher training college in Seward, Director Jesse writes the following: "About two weeks ago scarlet fever broke out in our institution. Our first endeavor, of course, was to prevent the spread of the same. And nothing was omitted which, in the opinion of the doctor, could serve to accomplish this purpose. In this, especially the pupils of the upper classes willingly and with all zeal assisted by guarding and acting. But of all contagious diseases scarlet fever is probably the one against which one is most helpless. There are no means of protection against it, and the strictest segregation of all those who are even remotely connected with a

is offered something to read. And each number of the "Lutheran" or the *Lutheran Witness* is then a little missionary, acts like a tract. It is especially advisable for those who have to travel a lot to use their "Lutheran Calendar" or their

always have in their travel bag. This often helps them to find their church in a foreign city or to give information to fellow travelers if they want to know whether there is a Lutheran church here or there. Even with such trifles, as these two incidents teach, one can serve the mission, and the great God uses such trifles to show the right way to His elect. L. F.

Especially for the travellers from our circles, another aid is not without significance. As the years go by, the number of those who are forced by their business to travel a lot, and who often have to spend Sundays in other cities, is constantly increasing. It is therefore of great value if they can easily find their church even in foreign countries. They should be helped in every way, and in some places a little more publicity would be in order. We have been repeatedly this summer in hotels and other public places where Roman Catholic churches, Episcopal and other sectarian churches had displayed, also other Lutheran church bodies, but our own churches were not mentioned. On the other hand, we have repeatedly come to cities where this had been done in a very clever way. Years ago, when our way took us through Chattanooga, Tenn. and we had an unexpected stay of several hours, such an advertisement in a hotel enabled us easily to find our church there and the parsonage of the congregation.

And one more thing may be mentioned in this connection. In the larger and smaller cities, and even in the countryside, almost all of our churches have an inscription or sign stating that it is a Lutheran church and what name it bears: Lutheran Trinity Church or St. Paul's Church or St. John's Church, and so on. Often one finds behind the name also the letters U. A. C. This is also right and good, because it reminds of the confession which this church leads. But these words should not only be marked with the first letters, but should be written in full. For especially in the cities, few who pass by the church know that the letters are to be called "Unaltered Augsburg Confession". And it has really happened that one explained to another, in answer to his question, that the three letters meant something like "Ur-Alte-Christen". But nowadays, especially in places where different Lutheran churches are found, another designation is necessary on the church sign, and where else the name of our churches is displayed, namely the designation of the synod to which the congregation belongs. Travelers from our congregations have repeatedly complained that they have visited Lutheran churches on Sunday, but only after the service had begun did they realize that this was not their church. A woman of our acquaintance this summer in Chicago, where she was visiting and where we have so many churches, did run into a church of another synod. To our own knowledge there have been cases of members of our congregations moving to another city, coming there first to another Lutheran church, being received kindly, and then remaining with that church, and thus being lost to our fellowship. It is therefore recommended that the name of the synod be placed under the name of the congregation on the church sign: St. Paul's Ev. Lutheran Church, Synod of Missouri, or: St. Paul's Ev. Lutheran Church, Synod of Missouri. And if then still quite care is taken that such travellers and new

If, therefore, on behalf of the congregation, leaders or other suitable people, who know the members of their own congregations, even in larger urban congregations, and therefore immediately recognize strangers as such, approach such strangers, who are not really strangers after all, before the beginning and at the end of the service, make themselves known, and give them information and information about their church and its members, then they have rendered an appreciative and beneficial service.

L. F.

It is not yet possible to give any definite information **about the proceeds of our large general collection for the building fund.** Some congregations are not yet finished with the house collection; in others, not all the envelopes distributed have been returned; still others, due to certain circumstances, can only take up the collection shortly before or immediately after the feast days. In Oregon, where our congregations had to fight a hard school battle, they had to postpone the collection until after the New Year, which everyone will recognize as justified. But otherwise news is coming in from which it is clear that the matter has really been seriously considered in the widest circles of our Synod, so that we can hope for a good result, especially if all those who have not yet been able to start and complete the collection follow the example of their sister congregations and do not slacken their efforts until they too have done their duty before God and man. For this is what God and men expect, that all should take part in such a work; not that some should labor and others rest and do nothing, "but that it should be alike," 2 Cor. 8:13. It is also especially pleasing that many a congregation has not been satisfied with having already done its part, but, quite apart from having already reached its quota, has taken up a special, large, general collection on Thanksgiving Day as an expression of special thanksgiving for the spiritual goods and gifts in the year now drawing to a close and in all the years since our Synod has existed.

Passing on to details, we make the following announcements. From a larger city it is written to us in passing: "By the way, our congregation has also decided to borrow 82,000 to 8,500 in order to deliver before December 15 the sum of 85,500 expected by it for synodal buildings - we have already sent about 8,3500. Similarly, other congregations are doing it here."

In another city, a large conference met at the beginning of this month. At the conference a survey was made of what each congregation had done, and all the pastors reported how much had already been collected in their congregations, what had been collected on Thanksgiving Day, how much was still expected, when the collection would be completed, and so on. We know of one congregation that has already contributed over \$10,000 to the new seminary, but collected another 82,000 on Thanksgiving Day. Another congregation brought in 83100 as a thank offering that day and will come in \$500 to 8600 higher when all the gifts are delivered. Small congregations with only a handful of members also made valiant efforts and exceeded their quota for the second and third time. One congregation made the offering of the collection quite solemn. After the thanksgiving sermon, while a suitable hymn was sung, all present in turn approached the altar and there laid their offering. And while before this collection was taken it had been thought among the congregation that it would bring at most \$150 to \$8200, it brought more than double that amount. From all the communications that have come to us, it is evident that our Christians are willing to give, if the cause is made right clear to them, and laid to their hearts.

Let us not forget the services rendered by our pastors and members of the congregation in order to get the collection going properly. These are also services which carry their own reward and which the Lord of the Church will not forget. Only one case may be mentioned. In a letter not written for the -public it says: "Pardon pencil! For I have been schor: for weeks in the mark of collecting for our Synodal building fund. Have just returned from a thirty mile drive in the interest of this fund. In my village church I must have walked forty miles in collecting money. Old and young Christians are approached. Immediately after the visitators' and laymen's conference, I preached about the need in our educational institutions and began collecting money on Monday. And dek success? My village congregation is mostly made up of people originally from synods that are not in agreement with us in faith. Add to that the fact that potatoes are only at 30 cents per 100 pounds. The price of milk was small in the summer. And in spite of all these obstacles, the gifts flowed for the synodical building fund. Many said: 'Here is the last dollar,' or .the last two dollars we have in the house/ And yet a year ago we raised P500 for the epileptic asylum at Watertown, and many are sacrificing for the asylum for the second time this year, and yet they gave me their contributions, some even large ones, for the building fund. Whence this willingness to sacrifice? One reason is to be found in the regular Christian teaching which, with God's help, I have now held for more than eighteen years. The fruit is not lacking. I also immediately notice that Christians who have recently come to us do not have the same understanding or the same willingness to sacrifice. The seed must first be sown, especially through Christian teaching, before fruit can be expected. A collector for one of our charitable institutions confessed to me that he had made the same observation. So just go for it: bring God's Word to the people in some way, and the gifts for the kingdom of God will flow .

What better thing can be done? An old, faithful pastor of our Synod, now retired, writes us, "The article on keeping schools in the 'Lutheran' of June 27 reminded me of a saying of Blessed Fr. O. Clöter. I was with him at a conference in quarters. In the home of our hosts we also spoke of keeping school. Fr. Clöter was still keeping school even in his old age. Our landlady asked in astonishment: 'You old man still hold school?' Fr. Clöter replied in his dry way, 'What better thing can you do?' This saying has echoes of Luther's words: 'If I were not a pastor, I would be a schoolmaster.'"

This word of the old, original Clöter - he was one of the younger fathers of our Synod, and in his day did industrious, faithful pioneer work in the Inner Mission, and at first also in the Indian Mission, under the most miserable conditions imaginable - belongs to the truths by the observance of which, under God's blessing, our Synod has grown great outwardly and strong inwardly, but which are not nowadays so observed and followed as formerly.

L. F.

A letter also for our Christians. The following letter, which we present to the reader in excerpt, was sent by one of our pastors in South America to his parishioners before a collection was made for the institutional kitchen of our seminary in Porto Alegre; we read about the success: "In the collection that followed, one could see from the amount of gifts how much blessing such a letter brings. The letter also reminds us, especially our countrymen, of a duty that we Christians have towards our educational institutions.

It says in the letter: "Thy kingdom come!" so we pray in the second petition of the holy Lord's Prayer. This petition is rightly called the missionary petition, for in it we ask the dear Lord to enter and remain with us and with all men with his heavenly goods, forgiveness of sins, life and blessedness. As often as we pray, "Thy kingdom come," so often do we ask the Lord of the church to send labourers into his vineyard. For God wants his word to be preached through his Christians and thus his kingdom to be spread. But God does not want Christians to teach in public without being called and without the necessary preparation and to act as pastors. Just as he had Elisha prepared by his prophet Elijah for the office of prophet, just as the Lord Jesus prepared his disciples for the office of apostle, so God also wants us Christians to prepare pious and gifted young men for the holy office of preaching, so that they can later serve in the place of the pastors and teachers who have been left behind, and so that they can carry the good news of the grace of God in Christ Jesus further into the world.

"But in order to be able to prepare suitable young men for the holy ministry of preaching, we must provide for institutions and professors. Our students cannot live in caves and rock holes and be taught and educated there by hermits, for example. But that is not all. Just as the colonist must not only plant his milho but also care for it afterwards, so we Christians must also care for our institutions.

"We too, by God's grace, have such an institution in Porto Alegre, where at present 38 students are being prepared by two professors for the ecclesiastical ministry. But the vast majority of our students come from poor families, so that they can hardly pay for their books and clothing. Shouldn't we be ready to support these young men in deed, if the request: "Thy kingdom come!" is really spoken from our hearts? Surely everyone will answer in the affirmative. Well then, let us now put our hands to work! In our last congregational meeting it was decided to collect a consignment of food for our seminary kitchen. All foodstuffs: beans, potatoes, flour, honey, lard, etc., also gifts of money, will be accepted with heartfelt thanks."

What is expressed in this letter also applies to our institutions. They are prophetic schools in the right sense of the word. Our students, too, are mostly poor and need the support of fellow Christians; therefore, all kinds of gifts of love are also warmly welcome at our institutions, for these help significantly so that the cost money does not need to be increased even more. Above all, however, it is now necessary to collect the money for our new seminary in St. Louis as well as for the new residential building in Seward without delay. May God make us all willing to build His kingdom! Only when we give rightly can we pray rightly, "Thy kingdom come!"

J.T.M.

Domestic.

We read the **following curious advertisement** recently in a Masonic paper published here in St. Louis, *The Missouri Freemason*, September 16, 1922: "Reen Memorial English Lutheran Church, Kingshighway and Gibson Ave. 'Easy to find, easy to like.' Rev. C. W. Maggart, D. D., Pastor, We cordially invite all Freemasons and their families to our services and membership." The said congregation belongs to the United Lutheran Church, the so-called Merger body, in which, as has been often reported in this place, not only are many members of the congregation Masons and lodge members, but numerous pastors belong to a lodge, namely, again to the

Masons, belong to. We have long known that pastors of this body, here in St. Louis and elsewhere, are working against the congregations of our Synod by saying that one may belong to the Lodge with them; but that they should also publish such an advertisement in a Masonic journal, and expressly invite and call upon Masons to join and become members, shows particularly clearly how one stands to the Lodge in those circles. What good are all the testimonies against the Lodge and all the Synodal resolutions, if such a thing can and may be done unabashedly? L. F.

A Lutheran's Gift. To Lenoir College, an institution of the North Carolina Synod of the United Lutheran Church, a layman, Daniel E. Rhyne, has bequeathed a gift of \$300,000, having previously given \$100,000 to the college. Commenting on this gift, the kind donor remarked, "I truly can do no better than to provide opportunity for many years to come for the Lutheran boys and girls of North Carolina to obtain a Christian education. Our State will undoubtedly become the first State in the South. But if it is to become so, we must present our money not only for earthly enterprises, but especially for the Christian education of our youth." These are fine words. That our youth should be educated in Christianity must be one of the main tasks of our lives. Even those who do not want to become preachers or teachers should receive their higher education in Christian institutions. Our state institutions have mostly become hotbeds of unbelief. But it is doubly to be lamented that we now lack the funds to expand our most important and excellent institutions in such a way that the ever-growing number of students makes this necessary. May it remain so?

J. T. M.

No injustice. A Methodist preacher named J. D. M. Buckner, in Nebraska, was compelled to resign his office, after having served his church for some forty years. The man became very indignant at this, and accordingly published a little book, with the curious title: "*How I Lost My Job as Preacher.*" The booklet has been widely circulated, and hundreds of preachers in our country have agreed with the writer that it is a shameful wrong to deprive a graying preacher of office and bread in his old days. But we must sincerely confess that no injustice has been done to the old man. For Rev. Buckner has become a heathen in his old days, and teaches that whole portions of the Scriptures are folk-tales, which ought not to be believed. In addition, he teaches other things that are not according to the Word of God and the confession of fine church. Such an unbelieving reverend truly does not belong in a Christian church! For he is not only a false prophet, but also a wicked hypocrite. He masquerades as a professing Methodist, and yet he is only a lying preacher. The very fact that he calls his ministry a trade proves that he cannot be a pastor of a Christian church. A true minister of Christ does not consider his holy work, entrusted to him by God for the salvation of immortal souls, a "job," but the very holiest office he can hold. In short, Rev. Buckner should not complain that he has been removed from office; indeed, it is very pleasing that a man has yet been found in his church to remove this belly servant. If he wishes to continue in office, he should report to the Jews, Masons, Unitarians, or Hottentots, who are of the same faith as he.

We write this because so many papers have been willing to rebuke the bishop in question and to take up the defense of the false prophet. God grant all true Christians the right courage to zeal for God's Word! J. T. M.

Our Concern for the State. A pamphlet calls attention to the fact that a number of Lutheran state officials have again been elected in some states, and then goes on to consider how such men can best benefit the kingdom of God and the kingdom of this world. To this it should be said: it is necessary that we Christians also remember our duty as citizens of the country. It is also gratifying for us Lutherans if we can find among ourselves excellent men who can serve the state. For the sake of religion, however, no citizen should vote for this or that man. In the realm of the world empire it is always necessary to judge a man according to his excellence and efficiency, otherwise the state and the church will be mixed together.

That paper also claimed that we Lutherans had not been as concerned with political issues as we should have been. Some of this may be true. Nevertheless, on the whole, our Lutheran Christians have exemplified the proper virtues of a Christian citizen to their fellow countrymen. That is a service of great importance. In view of the ever more terrible brutalization and the resulting transgressions of the law, we Christians, too, as citizens, must "seek the best of the city" and elect valiant men to office. It is a punishment of God when "children become drivers of the people and women rule over them", Is. 3, 12. J. T. M.

Knights of the Tiger's Eye is the name of a new lodge that has made it its duty to counteract the shameful activities of the Ku Klux Klan Lodge. The new Lodge sees in the existence of the Ku Klux Klan Lodge a great danger to fatherland and freedom and now thinks it must rid the country and the people of this evil. The members of the Ku Klux Klan thought similarly when they founded their Lodge. They smelled the pope and his helper servants in all areas of politics, put on nightcaps, donned nightgowns and thus moved into the field. The Freemasons are very fond of the Knights of the Tiger's Eye, who also want to protect freedom and the fatherland against the Pope and ruin, but who also do not like the Ku Klux Klan, because it is a distorted image of their own Lodge. Thus we find here three Lodges which in their own way want to ennable mankind and serve our country. They are joined by the Pope, who, although hated by them, fits in very well with them, for his own Lodge, the Knights of Columbus, is also anxious to make our country happy.

What shall we say to this? Two things are to be kept in mind. First, all lodges are a danger to our country and our Church, and our Synod therefore acts wisely and rightly in combating all secret societies. Secondly, true Christians are the right friends of the fatherland, who by their godliness bring God's blessing upon the land and the people. For "godliness is profitable for all things, and hath promise of this life, and of that which is to come," 1 Tim. 4:8. Let us not forget this! J. T. M.

People's Killer. Some time ago, the notorious writer Van Rensselaer Dey, creator of the depraved Nick Carter novels, took his own life in a New York hotel. Beside his pistol, with which he killed himself, was found a note to the following effect: "I can stand the ragamuffin comedy no longer; I am getting away. Everything is going to the devil, and I with it." These words were addressed to his old friend Joseph Faurot, who, as police commissioner, had given him much inspiration for his work. And his work was astonishing! For more than twenty years the man wrote every week one of his senseless crime novels.

wrote. Through his "writer's luck," however, he had at last become quite run down and a victim of the bad world which he kept building up in his novels and stories, and in which he portrayed to youthful minds the whole criminal world with all its dens of vice. In this way he did a damage that cannot be repaired. Thus, in the end, he came to a terrible end and fell into the arms of the devil, whose work he had so glorified in the criminal world he had described. Let it serve as a warning to us. Truly, bad novels and movie theaters corrupt good morals and lead at last to eternal ruin!

J. T. M.

Abroad.

Once and Now. In the city of Smyrna, which recently went up in flames on occasion of the flight of the Greeks from the Turks, thousands of Christians were massacred by the Turks, according to the newspaper report. This recalls an important historical incident which we Christians should not forget. For in Smyrna, in the year 167 A.D., the faithful bishop and confessor Polycarp, a disciple of the apostle John, was publicly burned for the sake of his faith. This happened by order of the Roman Emperor Marcus Aurelius, who was otherwise an excellent ruler and a civically noble man, and as such also wrote several books in which he speaks beautifully about human virtues. Only the gospel of Christ remained foolishness to him. As an enemy of Christianity, he also persecuted the followers of the Christian sect he hated, and Polycarp became a victim of his persecution. At the interrogation Polycarp was exhorted to deny his faith and his Saviour, and as he refused to do so, it was at last satisfied if he would only scatter incense to idols. The answer which the noble bishop gave has become historic. For he said thus, "Eighty-six years have I served Christ, and he hath done me no wrong; how can I blaspheme my King, who hath redeemed me?" This confession he soon after sealed with his martyrdom, and he now stands in the history of the Christian Church as a shining example of how we also ought to confess Christ rightly.

Such faithful confessors have unfortunately become rare in our time. Also the Christian family in Smyrna was not persecuted and killed only because of their faith. Our daily reports therefore err when they speak of them as Christian martyrs. They were mostly victims of the hatred they themselves stirred up. But we all need to learn again and again what it means to serve Christ and to keep faith and loyalty to him in the midst of a frivolous and lazy Christianity that is only too happy to sprinkle incense on the idols of the world. God forbid that we, who have learned what it is to be saved by grace, should do so! J. T. M.

Bread from heaven and miracles of God. As is well known, the people of Israel, during their wanderings in the desert, were nourished by the manna that God let fall from heaven for their food. The unbelieving critics have also tried to weaken this miracle of God by pointing out that a food similar to manna is still used today in the Orient. The American consul in Jerusalem, Oskar Heizer, recently reported on this manna, which is often found in abundance in upper Mesopotamia, in Kurdistan, and in western Persia. According to the report, this manna is found in the morning in the months of September, October and November on the oak leaves, where it soon hardens and assumes the form of a grain of wheat. Then, after daybreak, the natives spread under the trees large

cloths, shake down the manna and store it in pots. It is either consumed at home or shipped to Baghdad, where it is sold in the markets. So much for the report. To this, of course, attaches the explanation that it was about this way that the children of Israel fed themselves in their wilderness wanderings, and the great wonder of God's omnipotence and love in preserving His people is diminished accordingly.

But it is true that, like creation, the preservation of the world is a miracle of God's power. The fact that God gives food to animals and people alike in their time is due to the fact that God opens his benevolent, almighty hand at the right time. In every morsel of bread lies God's miraculous power, otherwise we humans would have to starve. But the fact that men try to explain in a natural way what God's Word itself presents as a special miracle has its reason in the unbelief of the depraved heart, which does not want to recognize God's goodness. The human heart is as unbelieving as it is ungrateful. By doubting God's omnipotence and being cold and indifferent to God's unfathomable love, it thinks it must master God's word with its own wisdom. This fundamental fault, which was found among the Pharisees at the time of Jesus, is still found today among our faithless, ungrateful generation. That is why we meet again and again with the criticism which deletes the miracles of God from the Scriptures.

I. T. M.

Whom the Pope blesses. As is well known, the Pope in Rome makes it his business to bestow a special blessing on outstanding persons on certain occasions. The Pope also blesses important undertakings in the realm of the Church and the world. That the Pope's blessing often does not bring a blessing is shown by a certain A. Reilly Copeland in a lecture on the papacy. Among other things, Mr. Copeland mentions the following: "Former President Woodrow Wilson received the papal blessing and six months later became a helpless cripple. The last Empress of Austria received the Pope's blessing and fell a victim under assassin's dagger. Maximilian received the papal blessing as Emperor of Mexico, and in a short time was condemned and shot. His wife, who received the same blessing, became insane after the sad occurrence. The Pope sent his blessing to Queen Isabella of Spain, and in a short time she lost crown and empire. Louis Napoleon received the Pope's blessing when he went to war. In a few months France was defeated, and the Emperor fled to Protestant England, where he died in exile. Mrs. W. T. Sherman [the wife of the well-known American general] received the golden rose as a special distinction for services rendered to the Roman Church, and died soon after. The Princess of Brazil received the Papal blessing as she approached her confinement; the child she bore was deformed. The pope sent the golden crown, the papal badge of honor, to Bomba, king of Naples. In a short time Bomba lost crown and kingdom. Francis Joseph of Austria received the papal blessing, and in less than a year suffered the defeat of Sadova and lost the Venetian possessions. The Pope placed his special blessing on a steamer that was to carry Catholic sisters to South America in 1870. The steamer sank at sea, and all aboard perished. The ship *Floating Palace* was blessed by the Pope in Montevideo and sank before reaching the port of Buenos Aires."

To this it should be said: The Pope should cease his blessing; he brings no blessing to the world with it. He should also get down from his throne and stop making the world believe that he is the Holy Father, the Vicar of Christ on earth. With this assertion the Pope is still very serious today; so

we must also be serious about telling the world that he is the Antichrist. The pope belongs to the Turk, and the Christian church rightly sings:

And the murder of the pope and the Turk, Who
would overthrow thy Son Jesus Christ from thy
throne.

J. T. M.

Ecclesiastical and secular from South America.

9.

Rio Grande, Brazil, in May 1922.

A special branch of our church work in Brazil is the so-called Luso-Brazilian mission among the actual Brazilians, which of course is carried on exclusively in the Portuguese language, and also of this mission work some things shall be told to the values "Lutheran" readers.

This mission was started about four years ago. Through the then government official of Lagoa Vermelha, one of our missionaries was called there. The Lusobrazilians

Permission to read the Gazette. The request was granted. When he had read the leaflet, he set out to find the missionary and had a conversation with him, which ended with him asking the pastor to preach the gospel in the place where the leaflet had mistakenly arrived. A wonderful providence of God!

But where the truth is witnessed, there is also rumor. The Roman Catholic priest in one place perceived with greater anger that people were turning away from him. So he wrote a letter threatening that the schoolhouse should be burned down and the missionary's ribs smashed in, as well as that an outstanding member of the Lutheran mission should have his house burned to ashes. But instead of the young missionary being induced to leave the region by such threats, the letter was reported, and the priest has disappeared since it became known. The young missionary, however, went on his honeymoon, and in these days will return with his wife to his field of labor, to continue his missionary work, trusting in God's protection. May the Lord protect him and bless his work, as well as that of all other missionaries, for the salvation of dearly purchased souls, so that many more may be led from darkness to light, from strife to peace, and from the path of vice to the path of true godliness! Let the work to which our messengers are called from ever new places, in order to teach the way of salvation there too, continue steadily and fruitfully, and add to those who are already standing in this field many more comrades-in-arms, in order to overthrow the fortresses of evil and to build the walls of Zion. -

We wanted to see this special Luso-Brazilian mission for ourselves, and so, after overcoming various obstacles, we set out for Lagoa Vermelha, where this mission was first undertaken.

Accompanied by Pastors Hasse, Schüler and Wachholz, who all work in this mission, the journey began after the Synod had concluded. After a one-day journey on the railway, whose carriages remained dry in spite of the rain, while on the journey to the Synod one did not know where to put one's feet to keep them dry, we arrived at Bento Goncalves, where we had to spend the night. From here about 135 miles were to be covered by automobile. The journey took three days. How often we had to fly out and help the automobile is not written down. Shorter and longer distances had to be covered on foot in cold, rain and mud with empty stomachs. Up a few mountains the automobile refused to move forward in spite of all the help it received; passing carters had to be asked to allow the 1?orä to be hitched to the wagon drawn by nine draft animals, which was permitted in return for the payment of a rather high sum in Brazilian milreis. One night I shared a bedroom in an Italian inn with a member of the United Rio Grandens Synod. On the way we passed through picturesque countryside. It is remarkable that all along the way, at smaller or larger distances from each other, there are crosses and even more often shrines in which there are statues or pictures of Christ, but much more frequently of Mary, Joseph and St. Anthony. As if that were not enough, on some houses there is also a saint on a pole on the roof or in a niche under the gable at the front of the house. On the third day, at nine o'clock in the evening, we passed a small lake with red water, after which the little town, whose lights could now also be seen, is called Lagoa Vermelha (Red Lake).



Rented dilapidated mission house in Lagoa Vermelha, Brazil, where Luso-Brazilian mission is carried out by Father Hasse.

are Roman Catholics in name, but are, it is said, quite ignorant in religious matters. Superstition and vice are rife among them. Fornication, lottery, gambling, etc., are very common.

Missionary work among them is not limited to preaching, but is also done by continued teaching of the adults in their homes and by instructing the youth in the Christian school. It takes a lot of time and patience. But the work is not in vain. A number of adults and children have already joined the Lutheran Church and are bearing witness to the truth. Through the work of the missionary in Lagoa Vermelha, people in other places became aware of it and soon also sought his services. Now the whole area is occupied by our people, and it is worth mentioning that they are the first to do missionary work there.

In one of the places the mission took root in a very strange way. For some time a Lutheran pamphlet in the Portuguese language has been published by one of our oldest missionaries in this area. Among the readers of the same was a pastor in the southern part of the State. By an oversight the paper was carried by the mail to a little town of the same name in the northern part of the State. Here a man at the post office saw the title of the paper, "Messageiro Lutherano" ("Lutheran Messenger"). He asked the postmaster for

After clothes and shoes had been cleaned the following morning, the dilapidated, rented mission building was inspected and, along with a few others, the Intendant of the Municip (President of the County) was welcomed. He drove the company to the new mission property under construction. Although not a member of the Lutheran Church, this state official is favorably disposed toward the Lutheran Mission. The landed property, 429X263 feet, has been donated by the "Intendencia" to the Mission, also half of a newly laid out churchyard has been granted to it. The next day we visited the school, which has 32 pupils between the ages of six and twenty, who are making good progress under their zealous teacher, Wachholz, and an assistant.

Hereupon the journey was started to Estancia Velha (Old Country Estate), eighteen miles away. The hope of soon being there was not fulfilled. The roads were not yet sufficiently dry, and some of the swamp holes were particularly troublesome. Many an attempt to get through the worst of it failed. It did not succeed until, with hours of wasted time, enough young saplings had been chopped down and a billet path built. Again splashed from top to bottom with red mire, the company arrived in the evening with growling stomachs at the Estancia Velha and stopped at the Brazilian innkeeper's, with whom Father Schüler has board and lodging. The man, who is preparing himself and his family for admission to the Lutheran Church, received everyone in the friendliest manner and treated his guests to an excellent meal.

There was formerly a Roman Catholic congregation in this estancia, but it is as neglected and ignorant in the spiritual as the people were in the Middle Ages, before Luther brought the Gospel again on the scene. This congregation renounced the Papacy some time ago, had itself taught by Hasse, and is now under the pastoral care of Fr. Schüler. The former Catholic church with two towers became a Lutheran house of worship last Christmas. The congregation has also listed a new building, intended as the home of the missionary and for school purposes. By the pastor 52 children are daily instructed in the truths of salvation and in public-spirited subjects, the boys in the morning, the girls in the afternoon, because the people insist that the sexes be kept separate. A service was held in which every Christian heart in our synod would have rejoiced if it could have attended the same. The people rejoiced greatly at the greetings and blessings brought to them by the Missionary Commission. Some of them gave the representative the hug that is customary among the Brazilians as a sign of friendship.

P. Schüler is active in five other places and intends to visit more that desire his services. The places are six to twenty-one miles from Estancia Velha and number five to nine Lutheran families who no longer want to know anything about the papacy. In the missionary's judgment, the prospects for growth are quite good.

P. Hasse is a missionary in three other places besides his home at Lagoa Vermelha. The distances to the other stations are twenty-four to fifty-four miles. At each of the places there are from two to ten families in instruction. One more place, thirty-six miles from the missionary's residence, is in prospect. Our pastors have good hopes for this mission among the actual Brazilians. May God cause the light of the upright gospel to fill many hearts with knowledge of salvation, and the fame of Jesus' name to spread far and wide among the Brazilians! Bf.

A significant train delay.

I am sitting there in the waiting room of the railway station of the city of N. and leafing through my papers. I have been to X. and held what is called a budget meeting there with the pastors and church representatives. Now I should hurry home as quickly as possible, because work is pressing. But my train, with which I was to connect in N., was three hours late. I had messed up my train home. Fourteen hours of waiting! Boring story! Annoying to have so much work to do at home, even a seriously ill woman waiting for her pastor to come home! But what is the use of all the trouble about the bad railway service? I must wait! Among the hurrying to and fro in the station, I notice a man heading for an empty seat next to me. His face shows intelligence. His clothes are neat. A business traveller, I think. I continue reading my papers. On top of it is a number of the *Lutheran Witness* that I got at the Budget

...for the last time. I pay no further attention to my neighbor. Suddenly he turns to me with the question, "My lord, may I have your paper for a short time?" "With the greatest pleasure!" I hand it to him and go on leafing through my papers, but frequently watching my neighbour with a sidelong glance. He is reading eagerly. Finally he pulls a notebook and quill from his pocket and writes something down. Then he hands the paper back to me. "I thank you very much!" he says. Needless to say, my curiosity has been aroused, and I strike up a conversation with him. Now he tells me his life story: "The name of your paper, *Lutheran Witness*, caught my attention.

my attention. I am a Lutheran and come from Czechoslovakia, was raised and confirmed as a Lutheran, and went through grammar school and mining school in my home country. As a young man I came to America and was a supervisor in coal mines for many years. Unfortunately, in all these years I have not been able to find a Lutheran church or a Lutheran pastor in spite of repeated inquiries. But I still hold fast to my Lutheran faith. My wife is also a Lutheran. I had my child baptized in a Presbyterian church, but with the explicit note that he would be baptized in the name of the Lutheran church. I have now recently obtained employment as a supervisor of coal mines at D., but have not yet passed my state examination as a mine engineer. I am now on my way to Z. where I have to pass my exam tomorrow at the state mining school. My train was supposed to leave at 1 o'clock. But I got on the wrong train, and when I realized my mistake, my train had left. I now have to wait six hours for my next train. But I do not regret my mishap, for I see that God has just so shown me the way to a Lutheran church."

Of course, I had long since identified myself to him as a pastor of the Lutheran Church. I then took advantage of the hour-long waiting time to talk to him about the Lutheran Church and his own salvation. He had read with great interest in mine the request for a thanksgiving collection for the building fund. Of course he wanted to hear more about our teaching institutions. Finally he reached into his pocket and presented me with a gift as his contribution. Curiosity still plagued me: What might the man have written out of my *witness*? I asked him finally directly. He said, "I saw among the addresses on the last page the name of a minister [but it was the name of the teacher] in A. That is only about twenty miles from my

away from where I live now. I will be going to church there with my family in the near future."

To my astonishment, the man also inquired in detail about our position on secret societies. When I had given him information, he declared with evident joy: "I do not belong to any secret society, but rather consider them a great danger to the church and the state."

Both he and I had long since forgotten our anger over the long wait for the train. In our hearts we both thanked God that we had missed our train. A searching soul had found his way into the Lutheran Church, and I was privileged to serve as a stooge.

G. M.

Then he sings along verse by verse and asks that the Christmas story be told to him. The oldest boy recites it bravely, and the old man listens devoutly with folded hands. When the Gospel is ended, the old man prays, like Simeon, "Lord, now let thy servant depart in peace, as thou hast said; for mine eyes have seen thy Saviour!" Luk 2, 29. 30. Hereupon he blesses the children and thanks their faithful teacher.

Behold, what the angel said over Bethlehem's nightly hall has come true: "I proclaim great joy to you, which will be to all the people."

The ministry of a "Lutheran" act.

This summer I was able to experience in a special way how the "Lutheran" in his quiet but effective way does mission. On my journey to Europe I held two German church services on the ship, and after one of them a young German man made himself known to me. He had been in America for thirteen years and now wanted to return to his old home. He asked me if I was a "Missourian" minister, and when I answered "Yes," he said it seemed so to him, for my whole service, as well as my whole manner, had been truly "Missourian." He then opened to me that he had also been a member of the Missouri Synod for some years. He had formerly been a member of the German State Church. "I actually came to the Missouri Synod through the 'Lutheran,'" he continued. "I got hold of it once quite by accident, and became so interested in the Missouri Synod through it that I had Lutheran writings, including some by P. C. M. Zorn, come to me repeatedly from the Concordia Publishing House, and the result was that I recognized the Lutheran Church of the Missouri Synod as the right Lutheran Church. I then also soon joined a Lutheran 'Missourian' congregation in New York, and have been a member of it ever since. As soon as I get back to Germany, I will join our Lutheran Free Church there."

I will only add that I have not met many Lutheran laymen in my life who seemed so fond of their church and who were so at home in our Confessions and familiar with so many other writings of our church as this young man.

M. Sch.

Joy shared is joy doubled.

In one town there lived a pious teacher who had set up a money box in the schoolroom, into which the boys and girls put their small gifts throughout the year "for the joy of Christmas for the poor. When Advent came and one Christmas carol after another was sung, the box was opened and advice was given as to whom the class should give presents to this year. Now little Christmas trees were beautifully decorated with made roses and lilies and candles, and on Christmas Eve the teacher went out with his merry band to give a real Christmas joy to those who otherwise would have no Christmas joy. Quietly they climbed the stairs, the tree of lights was lit and the song "Vom Himmel hoch, da komm' ich her" was sung. What a surprise then and what great joy!

Once they came to an old man who was nearly a hundred years old. He hears the singing of the children outside in the hall, gropes his way with difficulty to the door, opens it, and now stands, blinded by the

Medical judgment.

Hufeland, the famous physician, is said to have said: "It is bad that people have to cough when something wrong comes down their throats; but if they had to cough when something wrong comes out of their throats, there would be no end to the coughing. The man knew people well, not only their throats, but also their hearts."

Obituaries.

P. Karl Böse, born March 20, 1842, in Minden County, Westphalia, came with his parents to America near Fort Wayne when he was six years old. Both parents died when he was twelve years old. He was destined to study theology and studied at Fort Wayne and St. Louis. He helped out in the school at Kendallville, Ind. was assistant pastor at Springfield, Ill., and was introduced to Ascension, 1868, at Avilla, Ind. from which place he also served Auburn. Thence, in 1873, he removed to South Ridge, Defiance Co. of O., whence he planted and served a congregation at Holgate until it became independent. In 1890 he removed to Concord, Wis. and in 1900 to Cowling, Ill. In all of the communities he held school. In 1907 he was compelled to resign his position on account of incipient blindness, and came to Kendallville, Ind. He had been totally blind for ten years, and for the last ten months had been deprived of nearly all power of speech. On September 30 he suffered an attack of weakness and sank to the ground. After ten days of severe suffering his end came on October 2. He was buried from the church beside his in-laws in Lake View churchyard on October 5. Six of his nephews carried him to the last chamber.

On January 17, 1869, he was married to Emma Mueller in Kendallville. Eleven children were born of this marriage. One son died as a small child. His oldest son, W. C. Böse, for many years president of the Canada District, died January 1 of this year. He leaves his widow, eight children and ten grandchildren. At his funeral, Fr. Karl Kretzmann preached on John 5:24, Fr. C. Purzuer spoke on behalf of the Avilla congregation, Fr. J. Miller spoke on behalf of the Northern Indiana Pastoral Conference, and a brother minister read the following obituary:

Thou art taken from labor, sorrow, and strife, Thy closing time is now come to thee,
You blind wanderer! And your guide's hands, They guide you now by
crystal seaside.

In evil time, in faithless days, Thou hast borne a heavy yoke of the cross;
As a faithful shepherd thou hast called the lambs: Now bear the palm with
sight Before the throne's steps.

R. Kretzmann.

On the ecclesiastical chronicle.

From our Synod.

Our Church Newsletters. Two messages from our correspondence which may move some to put in a good word for the "Lutheran" and win new readers. From Canada a reader of the paper writes: "The 'Lutheran' is never too long for me. I always welcome it with pleasure when an extra paper appears. Could not the 'Lutheran' be enlarged by four pages? After all, it was voted that way by Synod once before. I think that since our synodal work has expanded so enormously, it would be necessary for the synodal organ to be enlarged accordingly."

And from Europe, not from the Free Church, comes a lengthy letter beginning thus, "For a number of months a dear lady, Frauau - , has been sending us a

We are very grateful to her, and to you and all your co-workers for providing us with such precious spiritual food. We are very grateful to her, grateful also to you and all your co-workers, that you provide us with such precious intellectual and spiritual food. Germany has become an anemic country. All the Christian papers that used to set the table for us in this respect can no longer pay us. Our poor, torn fatherland must sink little by little into barbarism if it goes on like this. How glad we are that the trumpet of the 'Lutheran' sounds such a bright, clear note: God's whole revealed word, as it presents itself in our dear father Luther's teaching for the salvation of mankind, which is torn to and fro. This is also so bitterly necessary for Luther's people. The state church, led by the state, has missed so many things in the last hundred years; so many things were and are intruding that would have horrified the Reformers. Now the State Church has gone to ruin with the Revolution, and it will be very important in the new building that it be established on the rocky foundation of God's holy word."

Shall we not all, in these last days of the year, at every opportunity, give the word to our church bulletins and their circulation? L. F.

This time we can report on a **very special Christmas gift for our St. Louis institution.** A generous benefactor of our seminary, at the same time a parishioner who is actively interested in our entire synodal work, has in these days declared himself willing of his own free will to pay the costs for the library of our new seminary buildings alone, and the sum necessary for this, about §80,000, is not to be included in the sum of §1,000,000 approved by the synod, but is to be a special endowment above and beyond this sum. Thus, as to the writer of these lines, so certainly to many friends and former students of our institution, a particularly dear wish has been fulfilled. For what we have lacked for years, indeed, from the very beginning of our institution, was proper, adequate library space; and the lack became more and more acute with the growth of our institution. It is true that the plans for the new seminary building also provide for a spacious library with everything that belongs to it; but the building committee had to ask itself carefully whether the library might not have to be cut back because of the costs; that would then have postponed this so desirable and necessary facility for years. We are now relieved of all these worries by the beautiful donation of the donor, who does not wish to have his name mentioned now. We are convinced, however, that the entire Synod will be deeply grateful to him. And the kind giver himself will celebrate Christmas all the more joyfully. May he find many successors! When an older institution is completely rebuilt from the ground up

When a house is built, there are many needs and desires. And those whom the Lord has especially blessed in the earthly world can certainly make no better and more beautiful use of the blessing bestowed upon them than if on this occasion they also make a special endowment in honor of the Lord and for the benefit of His church. L. F.

We are constantly receiving new information about our large general collection for the synodal building fund, which we do not want to withhold from our readers. They will rejoice in them, and at the same time they may serve to encourage others. From Kansas we receive the following letter: "Our congregation exceeded its quota by nearly \$500 in the house collection held last week. We had divided our church into districts and appointed two collectors for each district. They all report that, with few exceptions, they found willing givers. I am firmly persuaded the Lord is answering the many prayers that have been addressed to him in regard to this very enterprise."

From Michigan, a visitator reports, "My congregation has collected \$1500. That puts us \$800 over the §3 quota. Another congregation in my district collected \$900, which is §700 over quota for them. A third congregation, already over its quota, collected \$300 again. A small Slovak congregation collected \$112 despite a large debt."

From Wisconsin, a smaller congregation reported: "Today we had our envelope collection for the building fund; about two-thirds of the envelopes came in. And how I was joyfully astonished! I had expected about §100, and behold, there were §160 - and I still expect §40 from the rest, so that we can send in §200. Cause: the pamphlets and envelopes. The people have the money, and it must be made quite clear to them what their gifts are used for. If most of the other churches give like this, then next spring we can build. God grant it!"

Especially the small congregations and mission stations have taken up the collection in a very gratifying way. There are still some such messages before us. They are not addressed to us, but to one of the foremen of the Lutheran Laymen's League, which has placed itself at the service of the Synod in business and financial matters. To this foreman or circuit leader one pastor writes: "My people in B. are going tremendously 'over the top.' Another writes him, "We are going 'over the top,'" and a third, "We have already raised double (our quota) and are well on the way to raising triple." To these brief reports is added a fourth, which reads thus, "You will be interested to know that last Sunday afternoon our congregation went 'over the top' in its contribution to the building fund. We had an enthusiastic meeting, and after the facts were stated, it did not take three minutes to collect signatures. If I had not attended the meeting [meaning a meeting of the visitation circle, at which pastors and lay representatives were present] at X., I should hardly have thought it my duty to take up the cause at once. Keep up the good work! You interested laymen often baffle us with your persistence."

And even from far-off London in England, where we have two small congregations which have gone through the terrible world war with heavy experiences and great losses, and which together number only 21 voting and 86 communicating members, comes good news. The pastor of these congregations sends £25 (\$113. 19), and remarks: "Both congregations regret that they cannot do more at present. Yesterday

we have paid off the balance of our church building debt in the amount of \$1129. 92 to the St. Louis General Church Building Fund; as late as the beginning of this year the debt was nearly P2500. The payment of this debt required a most extraordinary effort on the part of our members, so that it is impossible just now to do more. But I can give the assurance that, though separated by the vast ocean, we yet take a lively interest in all the Synodal works, and are willing to do our part wherever we are able."

Finally, we can report that the proceeds of the large collection are already beginning to flow through the regular channels. From the 1st to the 20th of December ^97, 365. 79 have been received by Treasurer Seuel for his building fund. From the Middle District have come P29, 188. 20, from the Southern Wisconsin District ^20, 294. 74. The other District Treasurers will also soon be heard from, and more will of course come from the two Districts named. The whole amount of money received for the building fund since the Detroit Synod of 1920 is now P809. 641. 60. L. F.

Sincere questions and right answers. In a city in a middle state of our country, a Methodist preacher recently addressed four questions to a number of business men in that city. He gave assurance to those to whom he wrote that he would regard the answers as strictly confidential, and therefore asked them to be quite frank. No one but himself would see the answers, and he was earnestly anxious to get some information about the matter; possibly he would then treat the matter in some sermons in his church. The four questions were: 1. Why do you think so many business men are so indifferent to church services? 2. if you attend church regularly, what do you think could be done to improve the services? 3. if you do not attend church, what change in the services do you think might induce you to attend church? 4. do you think that the best civilization is possible without maintaining the Christian church?

These questions were also sent to one of our church members who is a businessman in that city. Instead of throwing them in the wastebasket, he answered them in detail. His answer to the first question, especially, is very thorough. He wrote to the Methodist preacher, among other things, the following (all in English, of course): 1. want of real Christian education from youth. What can be expected of a child who, as a rule, hears nothing of God's Word at home, and then on Sunday morning hears it for twenty or thirty minutes from a layman who has himself received no thorough training for such instruction? Most children do not attend the main service either. Most parents do not go to church with the child. When the child grows up and sees the indifference of his parents, he is lost to the church. The next step is usually for such a young man to join a lodge and get the impression that the lodge takes the place of the church. It is my conviction that the various church fellowships will not correct this evil until they establish the Christian day school, in which the child hears God's word daily, and has the law and gospel impressed upon his heart, so that it sticks in his heart and memory all his life. If the various churches would adopt this system, they would also not need evangelists and revivalists (revivals) to wake up the people. Then there would not be so many crimes, divorces and other evil things.

To the other questions the following answers were given: to the second: God's word should be preached everywhere loud and pure.

and all political and social questions are eliminated by the preacher. To the third question: I attend church regularly, and it is so important to me that I endeavor to get my fellow men to do the same. To the fourth question, the best, indeed the only way to lift civilization is through the church. What would this world be without the Christian Church? Our businessman then adds that there are also two young men employed in his business, and in a conversation with them he also came upon the church and asked them if they could recite even one of the ten commandments. The one, fifteen years old, had replied that he was unable to do so, and the other, seventeen years old, had said that he had never heard of them at all. And to make matters worse, our letter writer adds a few words about the injustice a preacher does when he gives a Christian funeral and a "beautiful sermon" to a person who has never cared about the church, and he briefly and well interprets the Savior's word to the questioner: "Let the dead bury their dead," Matth. 8, 22. From this mischief also comes much church indifference.

These are right, good answers. Such responsibility is scriptural. "Always be ready for the responsibility of everyone who demands the reason for the hope that is in you", 1 Petr. 3, 15.

L. F.

Domestic.

Why the hatred of our Christian parochial schools? Following the recent school fight in Oregon, the November 30 *Lutheran* addresses this important question and gives three answers. It emphasizes that the hatred of Christian parochial schools comes not only from the Masons, but also from the representatives of our state educational system. Why are these people so hostile to our Christian schools? The first answer is: Because these people think that the parochial school, especially as it is run by the Romans, works against the state system of education. If only religion were taught in the parochial school, there would be no objection. But now secular subjects are also taught, and less well than is done in the State schools. Both the goals pursued and the methods used are inferior to those of the state school. The paper further remarks: "The political efforts of the Roman Church, as well as its continued efforts to place Catholic teachers in the State schools, undoubtedly form a second reason why the parochial school has fallen into disrepute. Where the Romanes are in the majority, and the Roman women teachers are particularly strongly represented, the public schools, too, have regressed as far as the aim and method of instruction are concerned. Finally, the *Lutheran* also points out that

that the parochial school in our country is often regarded as a foreign and un-American institution, and this in large part because foreign languages are taught in the parochial schools.

We would like to say to the above that the three answers do not exhaust all the reasons that are objected to the parochial school. But the truth of the report is that the Roman Church has brought the parochial school into disrepute. Even Lutherans who are strongly in favor of parochial schools have a very justified suspicion against the Roman schools. What the Pope is aiming at with his schools is known not only to us, but to other people as well. As long as the pope is banning the separation of church and state, he is unable to raise up proper citizens of the country in his schools. Roman parochial schools, therefore, are not actually authorized by the state. It is otherwise

Lutheran schools, since we Lutherans advocate separation of church and also the higher schools, as they are especially cultivated by the state and strive to raise up in our parochial schools not only zealous Episcopalians, Presbyterians, Methodists, etc. These, too, must Christians but also good citizens. In short, there is a world of difference eventually fall away, when the educational system has come entirely between Lutheran and Catholic parochial schools, and we must make this under the control of the state. But what God wants to teach us in particular difference clear to our fellow citizens by constant witness.

M. J. T. is that our Christian schools are such a potent weapon of the gospel that all the devils in hell are heartily grudged against them. To us, therefore,

Shall only religion be practiced in our parochial schools? This question, which was suggested in the foregoing, is evidently advocated by the *Lutheran*. Perhaps it will come to this, that instead of parochial schools

we shall keep only religion classes. In several states this is already actually the case. After all, our efforts to teach our children secular subjects are justified. If we fight to have schools where our children are educated in religion as well as secular knowledge, this is truly not just a quirk on our part. The *Lutheran* judges wrongly when he goes on to say in the aforementioned article: "It is often asked: Why does the church want to make any further effort to teach secular subjects when the state already provides for this so admirably, and at such great expense? This question cannot be settled out of hand, and the church, rebelling against public opinion, will not be allowed to complain if it excludes itself from the goodwill and confidence of the multitude." This view is unworthy of a Lutheran church body, as represented by the *Lutheran*. *The Lutheran*, too, must know that all our state education is

...under the auspices of Darwinian evolutionary theory. In Indiana recently, in a public school, a boy was sharply reprimanded for answering the question, "Who was the first man?" by saying, "Adam." Not Adam, the teacher explained, but the apelike tree-man (the apelike tree-man) had been the first man. In Illinois a whole class of an excellent college was brought up to be God-deniers, because all the teachers of that school were adherents of the evolutionary doctrine, and impressed their unbelief upon the pupils. When our State schools, under the banner of science, tear from the hearts of the Christian pupils their faith in Almighty God and the Savior of the world, when they teach in the geography lesson, the botany lesson, the zoology lesson, etc: There is no God who created the world, sustains it, and governs it, Christian parents, however, have a duty to see that these secular subjects are given in such schools as still believe in the existence of a God. They also owe this duty to the state. There are no greater enemies of the State than those who deny the existence of God. For if the existence of God, to whom all men are responsible, falls away, all morality falls away also, and there is nothing left by which the immorality of the people can be stopped. Are our people struck with blindness that they no longer recognize this? J. T. M.

What does God want to teach us through the school struggle? The Compulsory Education Bill passed in Oregon represents a significant victory for the Lodge system, especially as represented by the Masons and the Ku Klux Klan Lodge, according to discussions we have had about it. Both have an interest in silencing the testimony of our schools against the godless lodge system. On the other hand, however, we have been enabled by this struggle to testify doubly powerfully for our church schools; and many other church communities have been roused from their slumber and will give our testimony all the more ear. This is evident from the judgments we have read about the school struggle from other quarters. The struggle is not only with our parochial schools, but ultimately with all Christian schools,

J. T. is that our Christian schools are such a potent weapon of the gospel that all the devils in hell are heartily grudged against them. To us, therefore,

J. T. M.

The Lutheran Church in the United States, including all synods calling themselves Lutheran, numbers, according to the last report, 15,857 congregations, 10,162 pastors, 3,770,663 baptized souls, and 2,515,662 confirmed members. In number, therefore, the Lutherans occupy the third place among the Protestant congregations; in the first and second! The Baptists and the Methodists are in first and second place. For charitable purposes the Lutheran Church in North America raised \$10,349. 899 last year. On the whole, the churches of America expended for church purposes during the past year the sum of H488,424,084. In first place are the Methodists, with P130,730,479; in second place the Catholics, with H75,386,294; and in third place the Baptists, with P60. 798, 534. Would that God's word were preached in all the churches of our land! Large sums of money do not prove that all is well in a church community. We must remember this even with the above figures.

J. T. M.

"The Patriotic American Patriot" proposes a Twentieth Amendment to the Constitution of the United States. Under this amendment, no person shall be eligible to hold state office, vote, become an American citizen, etc., who does not believe in Almighty God, our Heavenly Father, and His Son, our Lord and Savior, Jesus Christ, and in the Constitution of the United States. The Amendment shall have retroactive effect, and all violations shall be punishable by five years imprisonment and confiscation of property. - Such an amendment to the Constitution of our country would be the greatest folly, because it would serve neither the State nor the Church. No Christians can be raised up by laws. The word of God is needed for that. The case proves anew what wrong ideas there are in many circles about church and state. Certainly, we must not cease to testify again and again.

J. T. M.

Abroad.

Special days of joy in difficult times were celebrated by our brothers in the European Free Church on November 14 and 15. A general pastoral conference was held in Berlin and in connection with it the dedication and opening of the new seminary in Zehlendorf near Berlin. The pastoral conference was attended not only by quite a number of guests from Germany, but also by those from other countries: our heathen missionary O. Ehlers from India, who has taken his home leave and traveled over Europe; Father Th. Nickel, Jr. from Australia, the son of Praeses Nickel of the Australian Synod; and editor Axel B. Svensson from Stockholm in Sweden, who stands on the same confessional ground with us and the Free Church, and whose testimony about our Synod was recently published in the "Lutheraner" (No. 22, p. 382). The conference was especially pleased to learn that a few days before a doctrinal discussion had taken place with three pastors from Thuringia, Munder, Schreimel and Hachenberger, which showed their complete agreement with the Free Church in doctrine. Pastor Hachenberger also attended the Berlin meeting. These three

Pastors and their congregations, who are for the most part faithful to them, have to fight a difficult battle with the Thuringian Regional Church for the sake of the Lutheran confession, in which they also need our heartfelt participation and intercession. Already a few weeks before, such a doctrinal discussion had also been held with Claußen in Totenbüttel, in the north of Germany, in which complete unity of faith also emerged. Thus the number of pastors who stand on the same ground with our brethren in the Free Church and profess the despised Free Church, and thus also us, is growing. And from other news we know that almost everywhere the attendance at services in the churches and church halls of the Free Church is increasing and that the rooms are no longer sufficient. W. Ösch, the candidate who was last called to Germany from our Synod, has also gained a firm foothold as a pastor in Stuttgart, Württemberg, and the small congregation there is looking around for a larger church. The Free Church work in Berlin is especially increasing, where preaching is now taking place in several places, and the two Berlin pastors, Dr. H. Koch and P. H. Stallmann, have their hands full.

But the highlight of the Berlin meeting was the formal opening of the new seminary. All reports agree that it is a most excellent, exceedingly inexpensive property which a number of our church members in and around New York have purchased for the Free Church. The pictures of it in the "Lutheran" a few weeks ago (No. 24, p. 412) will have shown this to our readers. The property consists of four buildings with complete furnishings. Before the war it was a sailors' rest home and during the war a military hospital. One of the buildings now serves as a dwelling for the students; in the main building are the teaching rooms and kitchen; in the third the professors live, and the fourth is still occupied by the former director of the rest home. The whole is situated in a beautiful forest. In addition to the conference, a large number of members of the Berlin congregation and guests from other congregations attended the celebration. Dr. Koch, the pastor of the Berlin congregation, who had bought the property for legal reasons, handed it over to the Free Church; the president of the same, P. M. Willkomm, took it over in the name of the Synod with an impressive speech. Then Prof. H. Z. Stallmann, the former director of the Seminary, opened the new academic year with an address on Pf. 119, 133: "Let my walk be sure in thy word, and let no unrighteousness have dominion over me!" This was followed by various blessings for the inauguration, several handsome gifts were made, and a general collection was taken for the seminary chapel, all surrounded by songs of praise and chorus. May the new institution, as whose director Dr. Koch has now been appointed, be a rich place of blessing and become more and more so!

And yet another joyful announcement is made by D. O. Willkomm in the "Free Church." Some readers of the "Lutheran" will remember that about fifteen years ago a rift occurred in the Free Church over a doctrinal question, which had also led to special church plants. This rift has been removed, as we have previously reported, and the complete unity was also expressed in a special celebration in Dresden in October. Father W. Hübener, the pastor of the Bethlehem congregation there, resigned his office on account of his advanced age, and the congregation served by him decided to dissolve and join the Free Church congregation of St. Paul with its former pastor. The two congregations also already worship together as one, and one of the first joint celebrations was for the fiftieth anniversary of Fr. Huebener's ministry, which was also attended by his two

Albert Hübener, formerly our heathen missionary in India, now pastor in Kolberg, and Fr. Fritz Hübener from Königsberg, and at which the oldest friend of the jubilarian, D. Willkomm, personally conveyed his congratulations. This reunion will also heartily rejoice many in our Synod who knew of the struggles.

L. F.

Satanic impiety. What fruits Freemasonry brings in some countries may be shown by the following communication. We found it in a work written not by a pastor and not at all by a theologian, but by the National Councillor Dr. Fr. Wichtl under the title "World Freemasonry, World Revolution, World Republic." The work has caused a sensation in European circles and is already in its eighth edition. It says there on page 48:

"But what is to be said of the glorification - of Satan, as practised by the Italian Freemasons in particular, in their entirety? It is really so: they celebrate Satan and contrast him with Christianity as a symbol of reason. We find in the Masonic writings passages which speak of a 'Satan the Great' (compare, for example, *Rivista della Massoneria Italiana*, 1896, p. 157), passages which indicate that the Freemasons see in Satan their real supreme chief and idol, beside whom Christ plays only a very subordinate role. One may smile incredulously at this, but it does not remove the fact that the Italian Freemasons have their own hymn to Satan, which they sing on solemn occasions with unparalleled enthusiasm. This hymn to Satan was written by Dr. Giosue Carducci; its most popular stanza is: **"Salute, o Satana,**

O ribellione, O forza vindice della ragione!

(Hail Satan, you rebel, you avenging force of reason!) It may be that the Italian Freemasons have been urged to their glorification of Satan only by their opposition to the Church and the Papacy; when reason, when the results of free research and science are reviled as the work of the devil, it is natural that those who consider themselves the tenants of reason and the true representatives of science should take up this vituperation and, with diabolical malice, raise the devil to their god."

Thus Dr. Wichtl, who has no religious interest whatever, but only points out the danger to the state and the secret, political machinations of Freemasonry. We need not add a word for our readers. L. F.

From World and Time.

War or peace? The devil does not want to let the world rest. This is what the experiences we have made since the world war have taught us. What we have been led to believe by self-chosen apostles of peace has not come to pass: the world has not become a kingdom of peace. The peoples of the earth are still hostile to each other, and the sword still rages. And that it remains so is ensured by men like Clemenceau and others, who again and again stir up hatred and, on the basis of lies and distortions, speak the word of further wars. Such men are enemies of the public welfare and should be exposed as such before all the world. Instead, they are welcomed with open arms and celebrated in the most pompous manner.

But in this we must recognize God's burning wrath, which punishes the world because of the shameful contempt of his word. Truly, sin is the ruin of men, and it is the very

the sin of unbelief, which is revealed in the rejection of our dear Advent King and his Gospel. All the more shall we Christians sigh: Come, O Lord JEsu, again and again with thy grace upon the poor, deluded world, and do not deprive it of thy salvation! Yea, "let thy name be hallowed! Thy kingdom come! Thy will be done, on earth as it is in heaven!" Surely we all have cause to pray on the threshold of the new year: "Abide with us, for it will be evening, and the day has come!"

J. T. M.

"*Hesperopithecus Haroldcooki*," is the terrible name which science has attached to a new ape-man which it has recently built up from a tooth found in western Nebraska. The tooth was found by one Harald Cook; hence the second part of the name. According to the assumption of the scientists, European ape-men should have moved to America. That this is so, the found tooth is supposed to be a proof. The case shows anew what such people can believe who do not want to believe the Scriptures. From a single tooth an ape-man is formed, and this ape-man then "proves" that men are descended from apes or from an ape-like animal! This is a strange science that is thus built up. Truly, "thinking themselves wise, they became fools"! Rom. 1:22.

J. T. M.

Superstition and fear of death. To the singer Caruso, who died some time ago, friends have donated the largest candle that was ever lit "for salvation" to a poor soul in purgatory. The candle weighs a ton, is seventeen feet high, and, if consumed as the friends have determined, will last eighteen centuries. It is to be lighted once a year, on All Souls' Day, November 2; then it is to burn for twenty-four hours. It will be placed in the church of Our Lady of Pompeii, where Caruso last had Mass said.

Lutherans cannot read such an account without shuddering, for they realize from it how superstition still dominates the minds of the papal servants, and how terrible it is to die Catholic. He who dies on his Roman faith is a pitiable man. He goes into an abyss from which he must deliver himself by suffering and penance. Priests and friends come to his aid by reading masses and burning candles, but how little confidence they have in their aids is shown again by the size of the candle donated to Caruso. Eighteen hundred years it requires for the candle to do its work, and for Caruso to get out of purgatory! Truly, for him who wants to be blessed by works, death is terrible!

J. T. M.

The following details are now coming to light **about the terrible earthquake in Coquimbo, Chile, which was** reported in the daily papers a few weeks ago: One hundred persons were drowned when the high tide poured over the harbor. The inhabitants were awakened shortly before midnight by a series of earth tremors. Men, women and children rushed out of their houses and rushed towards the hills in great panic. The terror was increased by the fact that the electric lights failed in certain parts of the city and deepest darkness reigned in the streets. Electrical discharges flashed luridly across the sky. A short time after the first shock, the sea receded from the coast, and then came back in one tremendous wave, hurling itself upon Coquimbo and upon the neighboring La Serena. After five minutes, the sea receded again, and then crashed again in a 180-foot wave on the two cities. Sea walls and railway stations as well as the whole district of Baquedano were destroyed. In total, more than 1000 people died. -

"Earthquakes now and then," says the Saviour in His great prophecy of the end of the world and the signs before the last day. And when these signs are all done according to the counsel of the Lord which is hidden from us, "then shall the end come," Matth. 24:7. 14.

L. F.

Ecclesiastical and secular from South America.

10.

Santos, Brazil, June 20, 1922.

The previous reports illustrate a little of the work of our missionaries in Brazil and Argentina. It is therefore not necessary to report further on other areas and individual places.

Our pastors have to travel a lot. In Brazil, however, very few can make these journeys by rail or



How our pastors in Brazil usually get from one place to another to serve their congregations.

The rider is the visitor from North America, P. Aug. Burgdorf.

a cart. The missionaries then use a riding horse or, for greater endurance and safety, a donkey.

Our synod is pretty well known everywhere there now. When a pastor has been in a place a short time, people in the area may not know his name, but those who ask for the "Missouri pastor" will know.

A Lutheran, who could not be persuaded to adhere to another church fellowship, although he had not had the opportunity to attend an orthodox church service for years, finally heard of our synod and a pastor of it. He wrote to him and received not only an answer, but also a copy of the "Kirchenblatt für Südamerika" (Church Journal for South America), whereupon he immediately ordered the journal and requested service, which gave rise to the founding of a preaching place in the remote location.

However, our workers are not liked and suffered by all. Some of the pastors and teachers have had to go through very hard times. In one place

The opponents did not content themselves with pouring scorn and ridicule on a witness to the truth who had been trained here in Brazil, and with attempting to intimidate him by threats, but one night they doused the church with gasoline and set it on fire at midnight, when the pastor had just gone to rest. In an instant the building was ablaze. Soon the parson's apartment was also seized by the fire and quickly consumed. The family could save almost nothing but their lives. Now the pastor was called to another place and a teacher was put in the place where the hostility against the orthodox crowd had committed such atrocities. But the fury of the opponents has not yet subsided. The teacher's cattle had their tails cut off, the well was poisoned, the children were tried to be killed with sugar containing arsenic, the house was fired upon, and other abominations were perpetrated. Yet the teacher, trusting in God, endures courageously. And these workers are fruits of our church work in Brazil.



The house of a better-off colonist in Brazil.

Even if things do not go according to our wishes everywhere and in every respect, even if there are still great infirmities in the congregations here and there, the perseverance of the workers under such adverse conditions, as described above, and other things are nevertheless fruits that more than a hundredfold outweigh everything that is addressed to the mission. This will encourage our dear fellow Christians not to tire in willing and abundant support of the missionary work in South America. Bf.

"My time is in your hands."

On a hike once I came across a sundial that had been painted in ancient times to tell people the hours of the day. A fine saying adorned the edge of the clock, a word from the Bible. Our ancestors were often dependent on the use of sundials, especially in the old days when wheel clocks had not yet been invented. But even later, when many places already had a tower clock, they liked to set it according to the position of the sun and therefore asked the sundial for the true time. Of course, if the sun did not shine, nothing could be done. So the monks of the monastery in Maulbronn wrote in Latin a meaningful and admonishing saying on their clock, which in German reads: "Wenn die Sonne nicht scheint, muß man Geduld haben. And certainly, even sometimes in life one can use the truth of this saying.

A short word or rather only two letters are read on a sundial in another city. M. M. are these letters. We will not go wrong if we translate the inscription as "Memento mori": "Remember death!"

The shadow of the hand, if we watch carefully, advances inexorably, it sweeps over the hours, and one day after another is completed. Down into the past the time sinks, hour after hour of our life passes, and soon it will be said: "Your time, too, has run out." Therefore remember death. Therefore make also the petition of Moses, who in forty years there in the wilderness saw so many flourishing human lives die: "O Lord, teach us to remember that we must die, that we may become wise!" or in another translation: "O Lord, teach us then to number our days aright, that we may attain to a heart of wisdom!"

However, the inscription that I found on the sundial mentioned above seems to me more appropriate than all these sayings. It does not express any wisdom, no serious admonition like the ones mentioned above; no, the word is a firm confession and a silent prayer at the same time; it testifies to a godly heart that accepts its whole life's destiny from the hand of God: "God, my time is in your hands! The word comes from the 31st Psalm, verse 16. It is a scriptural word that can give us light and comfort, strength and confidence even in the bleak days of the present. David sees himself surrounded by enemies, they want to catch him in their nets. He endures much persecution, his life is not safe anywhere. He suffers therefore in body and soul. "My form is gone down with grief, and my soul and my belly. For my life is diminished by grief, and my days by sighing. . . . For many reproach me evil, that all men shrink from me: they counsel together against me, and think to take away my life." But the one who is persecuted and afflicted clings all the more firmly to his God in his distress. Hope will not let him be put to shame: he will not let this thought darken his mind. "But I, O Lord, hope in thee, and say, Thou art my God. My time is in thy hands. Deliver me from the hand of mine enemies, and from them that persecute me. Make thy face to shine upon thy servant: help me by thy lovingkindness."

And we? Everyone suffers at this time, everyone feels the pressure of the times. In your distress, which is so hard for you and yours, turn to God and hope! We must hold fast to the fact that everything is placed in God's strong, almighty hand. Our whole life is directed by him; he will also make everything good one day. The hope we hold on to now will not let us be dashed. "My time is in God's hand," which also means: it is in his power to call me from this life today or tomorrow. Even there he knows what is good and wholesome for me. If he is only our God, then in life and in death I will never be in want.

Blessed farewell.

The blessed Rector Trotzendorf of Goldberg in Silesia, who had studied under Luther in Wittenberg and had acquired such knowledge that students from far and wide, even from Hungary and Poland, came to him, was a very pious, God-fearing man. School was his element, and he knew no greater pleasure than to lead his pupils to a lively knowledge of their God and his own. It was now on the 20th of April, in the year 1556, that he sat in the school, already advanced in years, and declared the 23rd Psalm, "The LORD is my shepherd; I shall not want. He feedeth me in green pastures, and leadeth me beside the still waters. He restoreth my soul; he leadeth me in the paths of righteousness for his name's sake." When the old man had interpreted the psalm thus far, and now came to the fourth verse